INDIAN NEWSPAPER REPORTS, c1868-1942,

from the British Library, London

Part 7: Bombay, 1901-1921

Adam Matthew Publications

ADAM MATTHEW PUBLICATIONS LTD
Pelham House
London Road
Marlborough
Wiltshire
SN8 2AA

Indian Newspaper Reports, c1868-1942 from the British Library, London

Part 7: Bombay, 1901-1921

All documents in this microfilm edition are held at the British Library, London

Images of the documents are copyright ©British Library 2008

This microfilm edition first published in 2008 by Adam Matthew Publications Ltd and copyright © Adam Matthew Publications Ltd 2008

Filmed at the British Library, London and by Total Document Solutions, Bicester

All rights reserved. No part of this publication may be reproduced without prior permission

PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 7: Bombay, 1901-1921

Introduction

Bombay, known as Mumbai since 1995, is the capital of the state of Maharashtra. It is the world's most populated city, with an estimated population of 13 million and is the commercial and entertainment capital of India, housing the headquarters of the large Indian banks and Bollywood, India's Hindi film and television industry. The early decades of the twentieth century were very significant in shaping the future of this modern metropolis.

The town of Bombay was the East India Company's first port in 1668 and in 1687 became the Company's headquarters. During the American Civil War (1861-1865) the city became the world's chief cotton trading market and the opening of the Suez canal in 1869 transformed it into one of the largest seaports on the Arabian Sea.

By 1906 it had a population of one million, making it the second largest city after Calcutta. It was the capital of the Bombay Presidency and was a major base for the Indian independence movement – especially boycotts of non-Indian goods, the political activities of prominent moderates and their demands for Dominion status, the All India Home Rule League and the protests from the large migrant labour force such as the general strike of Bombay mill workers in January 1919. Later on, it was in Bombay that the Quit India movement was launched in August 1942. After India's independence in 1947 it became the capital of Bombay state.

Criticism of British rule, British agents and the administration of justice throughout the Bombay Presidency increased in the period after 1880. Lord Ripon's repeal of Lytton's Vernacular Press Act in 1881 saw the abolition of the Press Commissionership. The relaxation in the attempted exercise of political control by the British over the press in India opened the way for vigorous debate on the future of India. The writings of the Indian intelligentsia found their way into an increasing number of new newspapers, Anglo-Indian and Vernacular. The increasingly active independence movement later formed into two separate camps in 1907. There was the *Garam Dal* (the extremists or "hot faction") of Bal Gangadhar Tilak, who founded the Marathi daily *Kesari* (The Lion), and the *Naram Dal* of Gopal Krishna Gokhale (the moderates or "soft faction"). Gokhale was a champion of public education and a mentor to men such as Mahatma Gandhi and Mohammed Ali Jinnah, the future founder of Pakistan. Tilak was arrested and tried for sedition in 1908 after he had defended the Bengali youths who had killed a District Judge. *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"*. These were his last words at his trial and they are now imprinted in the wall of Room No 46 at the Bombay High Court. The Press Act of 1914 only served to exacerbate problems with its imposition of even stricter censorship on the press. Any editor who disregarded the rules on what could be published was liable to find himself in prison.

These reports of the Bombay newspapers, 1901-1921 cover landmarks in India's history - the repercussions of Lord Curzon's arrival as Viceroy in 1899, the partition of Bengal in 1905, the founding of the *Bombay Chronicle* in 1910, the Press Act of 1914, Gandhi's arrival in Bombay in 1915, the new Government of India Act and Rowlatt Act of 1919, the Amritsar Massacre of the same year and the growth in the demand for Home Rule.

Sir Pherozeshah Mehta, founder of the *Bombay Chronicle* in 1910, and a member of the Bombay Legislative Council from 1893, is recognised as a significant figure in Indian history. He is known as 'the Father of Municipal Government in Bombay'. He had been municipal commissioner in 1873 and was chairman of the Municipal Council in 1884-5 and again in 1905. He had been responsible for drafting the Bombay Municipal Act of 1872 setting out the duties of the municipal corporation in key areas such as sanitation and health, the water supply, the creation and maintenance of roads, the management of hospitals, refuse collection and disposal, sewerage, cemeteries, crematoria, parks, public spaces, beaches and building works. When Gandhi arrived in India from South Africa, Mehta presided over the public meeting held to welcome him. He was twice President of the reception committee when the Congress sessions met in Bombay in 1899 and 1904. Mehta had also presided over the Congress meeting in Calcutta in 1890. In his dual role of political activist and newspaper owner Mehta made his English language weekly into an important nationalist voice of its time documenting the political upheavals of a volatile pre-independent India.

The Indian National Congress, formed in 1885, was comprised chiefly of members of the western-educated professional elite. The very first meeting of Congress was in Bombay. Public opinion had started to turn against the British government of India and it sought to represent the views of the populace from both urban and rural areas. There was an undercurrent of feeling that British rule was unfair and this is reflected in the newspaper reports contained in this collection. Agitation and disturbances in the streets were common and the media played a huge role in re-enforcing feelings of real and imagined grievances. Congress during the first two decades of the twentieth century continued to be a moderating influence with the professional elites keeping the upper hand.

During the First World War the newspaper reports provide a good indication of the mixed reactions to Indian involvement in the conflict. The Indian National Congress decided that the cause of Indian Independence would be best served by helping the British Empire as much as possible – but many people in India disagreed. Despite this, 800,000 troops fought in the various different theatres of conflict. Some 1.5 million volunteered to fight. Tilak was released from prison in Burma in 1914. He re-united with his fellow nationalists and rejoined the Indian National Congress in 1916.

With lots of Indian soldiers fighting on behalf of the British Empire there were growing demands for Dominion status for India. The All India Home Rule League was founded in 1916 by Annie Besant, Muhammed Ali Jinnah and Tilak to demand self government for India. Jinnah headed up the League's Bombay branch. Although Tilak was a critic of Gandhi's strategy of non-violence, in his later years he mellowed considerably and favoured political dialogue and discussion as an effective way to obtain political freedom for India. Gandhi paid his respects at Tilak's cremation in Bombay in 1920 along with 200,000 people.

The Government of India Act of 1919 was passed by the British to enable more Indians to participate in the government of India. The Act provided for a dual form of government whereby in each province some areas of government were answerable to a Provincial Council and other areas of government remained under the control of the Viceroy. The Indian National Congress was unhappy at these reforms and condemned them, believing they did not go far enough in political reform.

Mahatma Gandhi returned to India from South Africa in 1915. His struggle from this point to 1921, when he was invested with executive authority on behalf of the Indian National Congress, can be followed in these newspaper reports. He believed that Indian independence could be obtained not by violence but by non-cooperation and peaceful resistance and under his leadership the National Congress was reorganised with the goal of "Swaraj" (self rule). As part of his strategy he adopted the "swadeshi" policy, the aim of which was to boycott foreign made goods, especially British goods. He also encouraged Indians to wear homespun cloth (khadi) and to actually spin the material themselves in support of the independence movement. He took a major role as peacemaker after the Amritsar massacre on April 1919 when innocent civilians were massacred in the Jallianwala Bagh near the Golden Temple in the Punjab by British troops. After the disturbances at Chauri Chaura in Uttar Pradesh in February 1922 when Gandhi felt that his movement was becoming violent he called off the campaign of civil disobedience. He was arrested in March 1922 for sedition and was sentenced to six year's imprisonment of which he only served two owing to ill health. He spent most of the 1920s out of the limelight but returned to prominence in 1928 when he resumed his campaign for Indian independence and for Home Rule.

The Rowlatt Act of 1919 was passed by the British to extend “emergency measures” after the end of the First World War and was aimed at controlling public unrest. It singled out the Bombay Presidency and the Punjab as “centres of dangerous conspiracy”. It had powers to imprison without trial any person suspected of terrorism in India. It caused great upheaval and Gandhi among other leaders was extremely critical of the Act. It was to lead to the massacre at Amritsar when two leaders of the Congress were arrested and a demonstration took place.

As well as much on political life in India, there is also lots of information to be found on advances in communications and living standards in the country which had begun in the late nineteenth century, with the construction of major roads linking the main cities and regions and the development of the railway system. An enormous amount of detail about the impact of the railways can be found in the newspaper reports together with information on the expansion of education, the increase in industrialisation, the growth of agriculture and the development of the first suburbs.

Indian Newspaper Reports

The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts taken from Anglo-Indian and Vernacular newspapers for the various different regions of India.

The reports were completed weekly and consist of typewritten abstracts of the contents of Indian newspapers with some extracts, translated by an official translator whose name is given at the end of the week’s report. An extremely wide variety of newspapers was looked at weekly, ensuring that a wide spectrum of ideas, views and politics was addressed. The reports list the languages of the newspapers, where the papers were published, with a note on the number of issues published, how often and the name, age and religion of the editor.

Part 7: Bombay, 1901-1921

The newspaper reports for Bombay included in Part 7 cover the years 1901-1921 and complete those for Bombay started in Part 6. The abstracts and extracts contained in the reports will provide scholars with an invaluable insight into Indian social and political events, urban and rural conditions, criticisms of the British government, popular protest and the development of nationalist feelings.

The lists of Native Papers (from 1913 called Indian Papers) contain around 165 newspapers each week (over twice as many as those of the average list in Part 6), divided into the following languages: English; Anglo-Gujarati; Anglo-Kanarese; Anglo-Marathi; Anglo-Portuguese; Anglo-Sindi; Anglo-Urdu; English, Marathi and Gujarati; English, Marathi and Kanarese; Gujarati; Hindi; Kanarese; Marathi; Sindi; Urdu; Marathi and Kanarese; Marathi and Urdu; Portuguese and Konkani. The largest amount of papers consulted are in Marathi and Gujarati. In the early years of this part the report for each week has a list of the papers consulted but by the latter part the list is only given at the beginning of each year.

Extracts from the lists for the weeks ending 2 April 1910 and 29 March 1913 will give an idea of the names of papers listed, the editors and the circulation figures:

English

Indu of Bombay	Bombay	Daily	John Wallace, C of E, English, Age 50	1,000
East and West	Bombay	Monthly	Behramji Merwanji Malobari Parsi, Age 55	1,000

Anglo-Gujarati

Gujarati	Bombay	Weekly	Manilal Ichchharam Desai Hindu, Age 32	8,000

Anglo-Sindi

Sindhi	Sukkur	Weekly	Mulchand Bhagchand Hindu, Age 34	1,000

Sindi

Zemindar Gazette	Mirpur Khas	Weekly	Gurudinomal Tahilsing Sadarangani Hindu, Age 31	600

Marathi

Pudhari	Baroda	Weekly	Vasudev Purshottam Sathe Hindu, Age 32	1,000

Urdu

Mufide Rozgar	Bombay	Weekly	Haji Mahomed Hussain Muhamedan, Age 43	600

Gujarati

Satsang	Surat	Weekly	Chunilal Bapuji Modi Hindu, Age 61	1,500

Hindi

Bharat	Bombay	Weekly	Gaurishankar Jugal Kishore Brahmin, Age 30	400
Hindi Jain	Bombay	Weekly	Kasturchand Jbavarchand Jain Hindu, Age 25	600

By 1921 circulation figures of Bengal newspaper reports had grown tremendously as the Indian population became more literate as the figures given below illustrate. It should also be noted that some papers were discontinued over the years and new papers were added.

English

Servant of India	Poona	Weekly	V S Shriniwas Shastn Hindu, Age 48	2,000

Anglo-Gujaratii

Gujarati	Bombay	Weekly	V S Shrinowas Shastn Hindu, Age 48	19,003

Gujarati

Navijan	Ahmedabad	Weekly	Mohandas Karamchand Ghandi Hindu, Age 53	23,000

Marathi

Sandesh	Bombay	Daily	Achyut Balvant Kolhatkar Hindu, Age 41	7,000

The contents of the abstracts for each week are divided into the following sections:

Politics and the Public Administration
Legislation
Education
Railways
Municipalities
Native States
Intelligence extracted from the Press

The early reports such as those for 1901 and 1905 contain mostly detail concerning social and economic conditions and give only an intimation of the problems to come. Topics include:

- Agrarian problems and news from the Forestry Department
- Bombay Legislative Council
- Indian National Congress
- Famine and orphanages
- Indian budget
- Indian census
- Spirit of Independence in European countries
- News on colleges and schools and related conferences
- Extravagance of native chiefs
- Land Revenue Bill
- Lord Curzon speeches
- Visit of Lord Northcote to Kathiawar
- Dacoities in Dharwar
- Visit of Prince of Wales
- Protest meetings against Lord Curzon's Convocation Address
- Railway grievances
- Housing problems
- Proposed demolition of Hindu temples by the Bombay City Improvement Trust
- Oppression of Muhammedans by the Hindu authorities of Mundi
- Riots by mill-hands in Bombay
- Complaints about British rule in India, the possibility of India's political regeneration and "Swadeshi" meetings
- Hospitals
- Sind politics – usually a large section dealing with all kind of matters relating to the area

- Partition of Bengal

By 1910 the topics to be found in the papers start to reflect wider feelings of unrest and the growth of discontentment against British rule in India with articles on topics such as:

- How can India be regenerated?
- Warnings to white colonials to beware of the future
- Workings of the new Press Act of1914
- Training of Anglo-Indian officials
- Treatment of political prisoners
- Oppression in the state of Idar
- Hostile attitude of Parsi newspapers to Moslems
- Disturbances at sittings of the All India Moslem League

By 1921, with the influence of Gandhi and the introduction of the Rowlatt Act, the amount of space devoted to political agitation, nationalism, Home Rule and Gandhi had expanded enormously and large sections under Politics on Non-Cooperation, British Rule, the Governor, Indian Reforms and the Press Act were featured. Subjects included are:

- Appeal to the public to agitate for the repeal of the Rowlatt Act
- Comments on letters from Gandhi to the press regarding agitation
- Comments by Tilak on non-Brahmin representation on the council
- Calls for the Press Act to be repealed
- Bombay's government's attitude to non-cooperation and their warnings of revolution in India
- Extracts from Gandhi's letters on a wide range of topics including non-cooperation, civil disobedience, the Afghan war, the moderates
- Reports on interviews between the Viceroy and Gandhi

The following extracts provide an idea of the richness of the material:

The report for the week ending 20 April 1913 includes the following comments from the *Dnyan Prakash* concerning the formation of a United India League:

"At the last session of the Moslem League held at Lucknow the Honourable Mr Shafi made a suggestion for the formation of an United India League wherein all creeds and castes would join hands. Now that the Honourable gentleman has addressed a letter to the press urging the same idea, we should like to point out that there is no necessity for organising a new body, for we have already amongst us the India National Congress which has been carrying on its propaganda on strictly constitutional and unsectarian lines. The Muhammedans would do well to join it in the interests of all concerned…."

The same paper in the newspaper report ending 27 May 1916 comments on home rule agitation which had grown during the First World War:

"…. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions…. The demand for Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question…."

The report for the week ending 14 March 1920 includes the following from the *Gujarati* concerning amendments to the Press Act of 1914:

"Commenting upon the assurance given in the Imperial Legislative Council by Sir William Vincent that the Press Act will be amended, the Gujarati remarks:The most objectionable portion of the Press Act is that section of it which enumerates the offences under the Act. As long as that section stands intact the Press will have to dance to the tune of the bureaucrats or the judges, in spite of any amendments that might be carried out as suggested by Sir Shivaswami Iyar…."

The report for the week ending 13 August 1921 includes the following from *Young India* giving Gandhi's views on the non-Cooperation movement and the use of violence:

"I have never believed and I do not now believe that the end justifies the means. On the contrary it is my firm conviction that there is an intimate connection between the end and the means so much so that you cannot achieve a good end by bad means…. I am fully aware that I am trying a most dangerous experiment – that of inducing thousands of Mussalmans and for that matter, Hindus too, to become and remain strictly non-violent…"

Liz Sargut
April 2008

TECHNICAL NOTE

Our microform publications are prepared and produced in accordance with recommended and established guide-lines for the production of microform of superior quality. These conform to the recommendations of the standard guides to good microforming and micropublishing practice.

Attention should be drawn to the nature of the material. As with all printed sources the inking is variable. Darker and lighter inks, or a dark ink and a light pencil note, can appear on the same page. There are instances when the paper has been badly stained, discoloured, or faded with exposure to light over a period of time. Some pages are torn, crumpled or cropped. Occasionally volumes have been tightly bound and material is slightly obscured in the inner margin. The curvature towards the spine of such volumes inevitably results in some distortion of the text. Sometimes the original paper is quite thin and this results in showthrough which can make the print difficult to read. Every effort has been made to minimise these difficulties and some openings are microfilmed more than once in an attempt to bring out all the features of the original. Nevertheless these original characteristics present difficulties of image and contrast which stringent tests and variations of density cannot entirely overcome.

The most responsible care has been exercised in the filming of this unique collection and every effort has been made to ensure that this microform publication meets the standards established by the Association for Information and Image Management (AIIM), the American National Standards Institute (ANSI) and prevailing European standards.

INDIAN NEWSPAPER REPORTS, c1868-1942
from the British Library, London

Part 7: Bombay, 1901-1921

CONTENTS OF REELS

REEL 1

IOR/L/R/5/156	Bombay Newspaper Reports	1901

REEL 2

IOR/L/R/5/157	Bombay Newspaper Reports	1902

REEL 3

IOR/L/R/5/158	Bombay Newspaper Reports	1903

REEL 4

IOR/L/R/5/159	Bombay Newspaper Reports	1904

REEL 5

IOR/L/R/5/160	Bombay Newspaper Reports	1905

REEL 6

IOR/L/R/5/160	Bombay Newspaper Reports	1905

REEL 7

IOR/L/R/5/161	Bombay Newspaper Reports	1906

REEL 8

IOR/L/R/5/162	Bombay Newspaper Reports	1907

REEL 9		
IOR/L/R/5/163	Bombay Newspaper Reports	1908
REEL 10		
IOR/L/R/5/164	Bombay Newspaper Reports	1909
REEL 11		
IOR/L/R/5/165	Bombay Newspaper Reports	1910
REEL 12		
IOR/L/R/5/166	Bombay Newspaper Reports	1911
REEL 13		
IOR/L/R/5/167	Bombay Newspaper Reports	1912
REEL 14		
IOR/L/R/5/168	Bombay Newspaper Reports	1913
REEL 15		
IOR/L/R/5/169	Bombay Newspaper Reports	1914
REEL 16		
IOR/L/R/5/170	Bombay Newspaper Reports	1915
REEL 17		
IOR/L/R/5/171	Bombay Newspaper Reports	January 1916- June 1916
REEL 18		
IOR/L/R/5/172	Bombay Newspaper Reports	July 1916- December 1916
REEL 19		
IOR/L/R/5/173	Bombay Newspaper Reports	1917

REEL 20

IOR/L/R/5/174	Bombay Newspaper Reports	1918

REEL 21

IOR/L/R/5/175	Bombay Newspaper Reports	January 1919- June 1919

REEL 22

IOR/L/R/5/176	Bombay Newspaper Reports	July 1919- December 1919

REEL 23

IOR/L/R/5/177	Bombay Newspaper Reports	January 1920- June 1920

REEL 24

IOR/L/R/5/178	Bombay Newspaper Reports	July 1920- December 1920

REEL 25

IOR/L/R/5/179	Bombay Newspaper Reports	1921

[CONFIDENTIAL.] 6 [No. 1 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st January 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Adverse comments on the reply of Government to the petition of the members of the Ratnágiri Native General Library 40
- Arms Act: Alleged growth in India of an illicit traffic in arms . . . 7
- Bombay Legislative Council:
  - Comments on the constitution of the new — . . . . . . 32 & 33
  - Complaint about the alleged injustice done to the Jains *re* the representation of the community on the — 34
- British rule:
  - Alleged malicious libel of the Arya Samáj 18
  - Appeal to the younger generation to carry on the agitation for the rights of *swarájya* 15
  - Babu Arabindo Ghose's appeal to Indians for the establishment of a Nationalist Council. 11
  - Comments on the India Office Memorandum on the last fifty years' progress of India . . . . 9 & 10
  - Indian females too must be trained under a national system of education to prevent them from being denationalised . . . 17
  - *Swarájya* cannot be attained by anarchical methods 16
  - The exposure of real nature of the Reforms will lead to the union of the Moderates and the Extremists 13
  - Weakness of the public support received by the British Government in India 12
  - What should be done to suppress anarchical tendencies in India . . 14
- Comments on Mr. W. T. Stead's confounding the *Hindi Punch* with the *Hindu Punch* in certain of his remarks in the *Review of Reviews* . 19
- Comments on the establishment of a Marátha League in Bombay . . 39
- Comments on the Násik outrage . . . . 1—6
- Council Reforms:
  - Adverse comments on the allowances fixed for the additional Members of the Legislative Councils 36
  - Comments on the disqualification of Mr. N. C. Kelkar 37
  - Comments on the Regulations for the reformed Provincial Legislative Councils. 35
- Honours list: Comments on the New Year Honours 8
- Indian National Congress:
  - Alleged impossibility of holding a United Congress 31
  - Comments on the proceedings of the Láhore National Congress . . 21—30

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters: Comments on Mr. Justice Davar's proposal of a final Court of Appeal in India 38
Sind: Suggestion that the Sub-Judges in Sind should not be allowed to remain in one and the same place for more than three years . . 41
Viceroy's tour: Comments on the Madras Mahájan Sabha's address to His Excellency the Viceroy 20

Education—

Appeal to Government to improve the condition of the Nadiád High School. 44
Comments on the recent orders of Government prohibiting the admission of students from certain Nationalistic Schools into Government or aided institutions 43
Suggested remedy for the alleged vagaries of changing standards in the Bombay University Examinations 42

Municipalities—

Bombay:
  Appeal to Government to put a stop to the Municipal Caucus in Bombay 45
  Protest against Government demand of a share in the expenses of the proposed Training School for primary school teachers from the Corporation 46
  Suggestion that the Bombay Municipality should number all the houses under its jurisdiction 47

Intelligence extracted from the Press—

Appeal to assist in raising the amount of the fine imposed on Mr. Mandlik, editor of the *Vihári*, to secure his release from prison 49
Proposed issue of a new journal named *Mumbai Punch* in Bombay . . 50
Report of a meeting of the *Paisa* Fund Committee at Talegaon (Poona) . 48

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jammádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Prajă Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

CON 2209—2

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kanarese.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mara'thi.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
133	Mahárâshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Maráthа) ; 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái ; Hindu (Chitpáwan Bráhman) ; 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50.	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on the Násik outrage.

Indian Spectator (7), 1st Jan.

1. "That such a man as Mr. Jackson should have been killed by a Brahman, while attending a Brahman entertainment as an honoured guest, is a psychological mystery that baffles explanation. It is not easy to say which to mourn most—the untimely death of the innocent victim, or the fallen condition of the country which made his murder possible. One is apt to lose heart over men and movements alike after the perpetration of such a dark deed. And yet who knows but that the martyrdom of Curzon-Wyllie and Jackson may lead to a revulsion of feeling before which every campaign of calumny or conspiracy of murder must quail? Government can do much less than the people themselves to curb this miserable mania that has seized some of our young men. But the people need guidance. It is wrong to goad them into this or that kind of action dictated by a not unnatural zeal to avenge the murder. The class to which the assassin belongs, with traditions sanctified by centuries of plain living and high thinking, cannot but shrink from the thought of bloodshed. And the shedding of innocent blood must be to them a crime past all expiation............ Mr. Jackson's murderer carried fire-arms on his person. Who gave these to the wretched lad? Contraband traffic in arms seems to be flourishing despite the stringency of the Arms Act. Who are the sellers and who the buyers in an apparently wholesale market? Had all Násik a guilty knowledge of the crime about to be committed? That is a dangerous assumption to which Indians cannot subscribe, and to which our Anglo-Indian friends would do well to refrain from asking them to subscribe. But the suggestion that criminals debauched by a lust of notoriety should be denied the satisfaction of their craving will commend itself to all right-thinking persons. We have had too much of the details of crime dished up for a healthy appetite; and we hold the European purveyors of news much more to blame for this than our own newspapers. Every mail almost brings in disgusting and demoralising reports, and even the cable is sometimes called to the aid of this hideous carnival of crime and criminal immorality."

Sudhárak (160), 27th Dec.

2. It appears from the declarations of the murderer of Mr. Jackson that the friends of Sávarkar recently sentenced to transportation for life had something to do with the murder. Kánere committed a dastardly deed and blackened the face of India. The murder of Mr. Jackson is similar to the murder of Col. Curzon-Wyllie. In both cases, a friend of India was murdered, violating the sacred canons of hospitality. We cannot blame European officials if they refuse henceforward to mix freely with Indians. We hope that our people will not secretly sympathise with the Násik murder and condemn it formally as the deed of a fanatic. By this double-dealing policy, we have sufficiently ruined ourselves up till now. We are afraid people will have silently to put up with such rigorous measures as Government may adopt to put down these outrages. Nobody will regret if such lunatics are put down and the factions turning them out suppressed.

Kesari (128), 25th Dec.

3. The Násik outrage deserves to be severely condemned. Murderous outrages are opposed to the Hindu character and religion. At present repression is raging, and the Násik outrage may add fuel to the fire and drive away people from political agitation. The occasion may also be made use of to put down the Extremists. The Násik murder will in a way test the Police, Anglo-Indian writers and Extremists. The Police have already taken up the clue, and we have no doubt that they will acquit themselves well in the case. But what will be the attitude of Government? We have to infer their future policy from the feelings dominant in Anglo-Indian society. Accidentally or through planetary influences, murders of the type of the Násik outrage took place at about the same time in Russia, Korea and Roumania. The Russian and Korean

murders have not upset the mental balance of the Anglo-Indian writers. But they are writing wildly with reference to the Násik murder. We are familiar with their arguments. They expressed similar sentiments after the murder of Mr. Rand at Poona. But Government did not follow their suggestion then. For the last year and a half, however, they have respected and honoured the opinions of Anglo-Indians that terrorists must be uprooted, that the Extremists encourage such outrages and that Government should enforce the regulation of deportation more generally. Even Lord Morley dared not go against the Anglo-Indians. It is possible that if the Liberals are turned out of office in January, repression may rage still more fiercely in India. But we hope that Sir George Clarke will not allow himself to be influenced by the Anglo-Indian press. We firmly hold that Sir George committed a great blunder in sanctioning wholesale press prosecutions in the Bombay Presidency. The Anglo-Indians taking advantage of the Násik outrage are egging Government to commit a more dangerous blunder still. He who murdered Mr. Jackson and those who abetted the murder must be punished according to law. No one would object to it. But a crusade against Brahmans, as suggested by the mad *Advocate of India*, cannot possibly put down the national spirit in India. The British Empire is quite powerless to put down the noble principles of Brahmanism. There is no evidence to believe that anarchism exists in India as a cult as in Europe. We strongly hold that the Násik and Muzaffarpur murders were the acts of individuals and not of an organised cult. These murders have been sufficiently discussed, and we have not to add much to what we have already said on the point. These murders are committed through fanaticism engendered by a spirit of revenge or a false sense of self-respect. The present time is not, however, a fit one for a further discussion on the point. Political agitators who preach *swadeshi* and *swarájya* are being condemned as indirect supporters of such outrages. In Europe, it has often been tried to put down agitation by taking advantage of outrages, but the bureaucrats have always failed in the end. It is an historical fact that murders do not help in any way the agitation for *swarájya*, which fructifies in proportion to the degree of national awakening. The supporters of *swarájya* do not include murders in their programme. In spite of all this, if the agitators for *swarájya* will be persecuted under the ostensible plea of putting down outrages, the British Government will suffer. Government should help the agitation for *swarájya* by conceding political rights gradually. Mischievous allegations are being made to commit Government to a policy of repression. But we hope they will not fall a victim to such machinations.

Mumbai Vaibhav (136), 24th Dec.; *Dnyán Chakshu* (118), 25th Dec.; *Mumukshu* (138), 30th Dec.; *Jain* (179), 26th Dec.; *Gujaráti Punch* (31), 26th Dec.; *Shakti* (90), 25th Dec.

4. Among other vernacular papers of the week, the *Mumbai Vaibhav* and the *Dnyán Chakshu* condemn the Násik outrage and regret that it should have taken place on the eve of the bringing into force of the Reform Scheme, and express a hope that the people will cordially co-operate with Government in rooting out the anarchical tendencies of the times wherever they might have taken root. [The *Mumukshu* writes:—Anarchism being quite foreign to the nature of the Indians, it is a question worthy of consideration how it has come to affect our society. We earnestly pray to God that this upas tree may never take permanent root in this dear land of ours. We also wish that the authorities will be careful not to lose their head at this juncture and will not make the innocent to suffer along with the guilty. We are certainly unfortunate in losing a man of the stamp of Mr. Jackson who did so much to bring the rulers and the ruled together. The *Jain*, the *Gujaráti Punch* and the *Shakti* condemn the assassination of Mr. Jackson in very strong terms and request the authorities to keep their heads cool and not to be led away by the outcries of the Anglo-Indian journals for repression. They also appeal to the people to co-operate with Government in rooting out anarchism which they say is foreign to the traditions and nature of the Indian nation.]

Káthiáwár Times (10), 27th Dec.

5. "Just when the Ruler of the Presidency talks good things about peace and good-will at the Orient Club, a sad occurrence like the murder of Mr. Jackson comes as a shocking surprise on the eve of Christmas. This would naturally upset even the most tranquil mind among the Christians. The whole of India joins with them in their prayers for peace and good-will and trusts that the Government would deal with the fanatics of the cult in a manner as would not involve directly or indirectly the bulk of the loyal Indians."

Kalpataru (125), 26th Dec.

6. If there is any conspiracy behind Kánare, it must be ruthlessly put down. But if there is not, will it not be foolish to adopt needlessly stringent measures? If the Police are set to find out imaginary conspiracies, innocent people will suffer. We condemn the Anglo-Indian writers who are trying to run down Chitpáwan Brahmins in spite of section 153A of the Indian Penal Code. The speech of Sir John Muir Mackenzie at Panvel (Kolába) was an exhibition of mere excitement. Mr. Mountford said at Sholápur that the murder was regrettable, but that the Hindu community as a whole cannot be held responsible for it.

Alleged growth in India of an illicit traffic in arms.

Jám-e-Jamshed (33), 28th Dec., Eng. cols.

7. "The assassination of Mr. Jackson has been followed by Police investigations at Násik resulting in a find of a number of revolvers. In Bengal, during the last two years, fire-arms of this description and other weapons have been frequently found not only in the possession of a class of people who are not permitted to keep them but also of one which is not slow to misuse them. And this has naturally led people to inquire how far illicit traffic in the sale and exchange of arms in India has developed within recent years, who are primarily responsible for carrying it on, and what measures should be adopted, both with a view to stopping the traffic and dispossessing the individuals and associations who have got arms in their possession now......... It is a question which affects the interests more of the Indian than the Britisher in this country. English authority in India is too firmly established for any, save the perfect lunatic, to believe that the possession of a few hundred, or for the matter of that a few thousand, pistols by an equal number of ill-affected individuals could put an end to it or even seriously threaten it. It is Indians who, both directly and indirectly, suffer from it the most. Among the most important of the direct evils may be mentioned the terrorising and bullying of inoffensive and innocent people and the menace to life and property it furnishes.......... Indian society is being constantly fed on rumours and bazaar gossip. After the revelations regarding the Maniktolla Garden Conspiracy stories and rumours were afloat about there being in Bengal alone no fewer than 40,000 revolvers in the possession of the Young Bengal stalwarts.......... And it is not unlikely that this and similar stories have terrorised the people so much as absolutely to prevent them from co-operating with the Government in bringing the evil-doers to justice.......... The Indian National Congress has been, year after year, passing Resolutions asking for a relaxation of the Rules and Regulations under the Indian Arms Act. It has possibly now seen the danger of doing anything of the sort. But still, if it has not, it will recognise the need of the people co-operating with the Government in suppressing the traffic and dispossessing the evil-doers. In order that the honest may be better trusted, the dishonest should first receive their deserts. It should not be difficult for the Government and the leading men in each province to bring their heads together and deal with the question in the right manner."

Comments on the New Year Honours.

Pársi (37), 2nd Jan., Eng. cols.

***8.** "A glance at the New Year Honours reveals the names of two distinguished citizens of Bombay honoured with a Knighthood. When we find that there are altogether only four new Knights in the list, Bombay has reason to be proud of the fact that no less than half that number has fallen to its share. It will not be denied that both the Honourable Mr. Justice Chandávarkar and Mr. Dorábji

Jamsetji Táta have worthily earned the high honour bestowed on them by Government. Mr. Justice Chandávarkar has distinguished himself on the Bench of the Bombay High Court as an able and conscientious Judge and in the public life of the city as one of the trusted leaders of the people. He has rendered conspicuous service to the cause of social reform among Hindus, has done useful work in the Senate of the Bombay University of which he has been the Vice-Chancellor and has taken an active part in every movement for the advancement of the people. In honouring Mr. Dorábji Táta the Government have honoured the memory of the late Mr. Jamsetji Táta, one of India's greatest sons of whom any country in the world might be proud. Mr. Dorábji is the worthy son of a worthy father, and it is no exaggeration to say that but for his admirable devotion and untiring labours in the execution of his father's wishes, the great Research Institute would scarcely have come into existence to-day. The late Mr. Táta strenuously refused all titles in his life-time, and the Government have, therefore, done a fitting thing by bestowing a substantial distinction on his son and successor, as a worthy tribute to the memory of the deceased, to whom, however, we believe nothing short of a Baronetcy was due."

Comments on the India Office Memorandum on the last fifty years' progress of India.

**Gujaráti* (29), 2nd Jan., Eng. cols.; *Praja Bandhu* (38), 26th Dec.

9. "The memorandum recently issued by the India Office gives a number of comparative figures to illustrate the progress which India has made in all departments of its life during the last half century. British administrators and Anglo-Indian publicists are in the habit of gloating over such figures and trying to silence all opposition by means of them and the inferences drawn therefrom. Comparing the present with the period which immediately succeeded the Mutiny, it is no wonder if one finds that there has been a remarkable expansion in all directions, such as education, finance, population and trade. No sane person would deny the many blessings which British rule has conferred upon the people of India. But it is not sufficient for the English nation to congratulate itself on the beneficial effects of Western civilization which they have introduced into this country. That is not an achievement on which alone the British nation may pride itself. We cannot allow ourselves to be dazzled by the glamour of official statistics and ignore the other side of the picture. Mere administrative efficiency and organisation are not the ends in themselves. Men like Mr. Dádábhái Nowroji have proved to the hilt that whatever other advantages it may have brought to India, British rule, as it has been so far carried on here, has not succeeded in enriching the country and its people. The memorandum gives us a number of figures, but it does not go behind them and tell us how the educated people of this country, who are likely to be the best exponents of public feeling, look at and interpret them. Has national wealth increased during the last fifty years? What progress has the mass of the population made? Has technical and industrial education made satisfactory progress among the people? Are the people admitted to a proper share in the government of their own country? To what extent have they been taken into the confidence of the rulers? Are the aspirations of educated Indians duly respected and a sincere attempt made to satisfy them? What attempt have the Government made, like the Japanese or the German Government, to foster and develop suitable industries? These and many other questions of that nature may be pertinently asked, and the reply to them, we are sorry, cannot always be in the affirmative or satisfactory. It cannot redound greatly to the credit of British rule in this country that it has not been able to achieve during one century anything approaching what Japan has accomplished within one generation." [The *Praja Bandhu* deplores that the memorandum should have charged the Indian public with want of co-operation with the Police, who in reality ought to have been blamed for their inefficiency and high-handedness. The paper adds:—If this 'white paper' had also pictured the other side of the shield, the public would have seen how far Government had lagged behind in carrying through many useful and desirable things. While conceding that India has gained much during these 50 years, we must say that it is nothing compared to what Japan has done during half that time.]

Rdshtramat (47), 31st Dec.; *Pudhári* (146), 26th Dec.

10. **The memorandum issued by the India Office on the fifty years' progress in India is simply an enlarged edition of a pamphlet issued some twenty years ago reiterating the supposed benefits derived by India under the British rule. Parliament having long ago realised the truth of the prognostications of John Stuart Mill as to the evils that would result from the transferrence of the Indian administration from the East India Company to the Crown, has adopted a policy of** non-interference in its internal administration. But the result of this policy has been the inauguration of irresponsible government in the country with autocratic Viceroys like Lord Curzon going scot-free in spite of the commission of serious mistakes in the administration. Then there have been the recurring famines, the drain of India's wealth to foreign countries, and the deterioration of indigenous industries. There surely are no signs of the vaunted prosperity of India! Japan has risen to eminence in the course of forty years, but after fifty years of rule by the British Crown, we find the majority of the population grovelling in ignorance and the condition of the cultivators far from satisfactory. The British rule cannot certainly be credited with the little progress we have made; for it is the work of time and trend of circumstances. The little progress in the direction of self-reliance that the country has made has been greatly hampered by the incarceration of our popular leaders. It is a fallacy to suppose that the country does not suffer by the payments it has to make for interest on loans contracted for the extension of railways. It would certainly have been more in the interests of the country to extend irrigation as repeatedly suggested by the Indian National Congress. The Railways have proved more beneficial to foreigners than to the people of the country and have made us poorer and placed us at a great disadvantage by carrying away raw material and food-stuffs from the land. [The *Pudhári* writes:—The glowing picture of prosperity in villages which the memorandum draws is far from being true. The writer of the memorandum apparently imagines us to be rolling in luxury! It cannot, however, be denied that Indians have derived some advantages from the country passing under the British Crown. But so long as India continues to be drained of her wealth and visited by famines and pestilence, and Government continues to restrict the liberty of the Press and the expression of frank opinion, all efforts for the amelioration of the condition of the people and the publication of reports like the present one are likely to be of no avail.]

Babu Arabindo hose's appeal to Indians for the establishment of a Nationalist Council.

Mahrátta (11), 2nd Jan.

***11.** The *Mahrátta* reproduces from the Calcutta *Karmayogin* Arabindo Ghose's appeal to his countrymen, which he winds up thus:—"We have to organise the national strength of India. On us falls the burden, in us alone there is the moral ardour, faith and readiness for sacrifice which can attempt and go far to accomplish the task. But the first requisite is the organization of the Nationalist party. I invite that party in all the great centres of the country to take up the work and assist the leaders who will shortly meet to consider steps for the initiation of Nationalist activity. It is desirable to establish a Nationalist Council and hold a meeting of the body in March or April of the next year. It is necessary also to establish Nationalist Associations throughout the country. When we have done this we shall be able to formulate our programme and assume our proper place in the political life of India."

Weakness of the public support received by the British Government in India.

Indian Spectator (7), 1st Jan.

12. "A weak public opinion is sometimes a greater hindrance to efficiency than the absence of any public opinion. The times such as we are passing through seem to require that executive action should not be hampered by excessive criticism and that the laws to cope with the situation should be stringent, but sufficiently clear and certain to be administered without creating a sense of injustice. Public opinion in this country is generally weak. In former times the general weakness of administration was compensated in some measure by occasional outbursts of severity by the men in authority. Such outbursts are considered to be barbarous and a sign of weakness in our day, and a Government that seeks to carry the public with it is obliged to make slow marches. The whole difference between Eastern and Western statesmanship, as well as the inconvenience of combining the two, is illustrated at a time like the present. What is more, the constitutional disinclination to assume the responsibility of suggesting strong constructive measures, and the proneness to make much of little faults or small differences of opinion, are popular characteristics which do not strengthen the hands of Government, but make for administrative paralysis. The speakers at Alibág, who denounced the Násik murder, gave His Excellency the Governor an admirable analysis of the causes which have led to the present situation. Many of the causes may be remediable. But there are certain inherent peculiarities of the people which cannot be overcome or corrected by laws and administrative action. To some extent the position of a Commander-in-Chief who has to rely upon an army recruited from all parts of India may be analogous to that of a Viceroy who has to rely upon public support in civil administration. The Government of this country by Englishmen is said to be beset with many great difficulties. No difficulty can be greater than that of securing consistent and whole-hearted public support in a time of unrest and anxiety, when political crime exhibits a tendency to develop silently beneath the surface of society."

The exposure of real nature of the Reforms will lead to the union of the Moderates and the Extremists.

Gujarát (71), 25th Dec.

13. The political horizon of the country is darkened by many ominous clouds. With the partition of Bengal the people awoke from their deep slumber and set about to attain *swarájya* by fostering the *swadeshi* movement and national education. These activities were not then taken notice of by Government though the Anglo-Indians raised a cry of sedition against them. At this the patriots were roused and they declared that their struggle for natural rights and liberties was a legitimate one. Government then began to smell sedition in the country and passed repressive measures to curtail the liberty of speech and of the press. The great need of *swadeshi* was felt more and more when Government grew suspicious about harmless activities for attaining *swarájya*. Government then made use of all their resources for repression, which made people cruelly alive to the fact that their just struggle was eyed with suspicion by Government. All this has led to a sharp division in the Congress party. One set of Congressmen hold that the attainment of *swarájya* under British suzerainty is possible by means of passive rssistance. They also hold that even if Government resort to illegal methods they themselves should not deviate from the path of law and justice. The other set are of opinion that although passive resistance is legitimate it should be given up as it is disliked by Government and that we should be content with the small crumbs thrown to us by them. The time has come when even the followers of Rásh Behári Ghose have begun to show signs of despair at the Council Reforms. The Reforms are a mere sham. Lord Morley has emphatically refused to undo the Partition. This has led the Moderates to declare that it is calamitous to the country. The Bengalis have lost faith in the creed Congress and have been holding themselves aloof from it. The special rights granted to the Muhammadans have saddened the hearts of Hindus in the United Provinces and the Punjáb. The introduction of the Reforms means the defeat of the Moderates. The eyes of all have been opened and the time has come for the two parties to join hands. Rays of hope are peeping through the clouds. With the united strength—not physical but moral—of the two parties the work of national regeneration must be taken up with determination.

What should be done to suppress anarchical tendencies in India.

Jám-e-Jamshed (33), 28th Dec.; *Surat Akhbár* (91), 27th Dec.

14. The spread of anarchy is much more injurious to the people than to the Government, and hence it is in their own interests that they should help Government to repress it, if they can in any way. But as it is, they are helpless in the matter. When experienced detectives of Government have failed to ferret out the secret springs of anarchism how is it possible for the people to do so? And yet some of the

Anglo-Indian journals accuse them of giving no help to Government. The *Times of India* in its yesterday's issue suggests that the people should give information of suspicious characters and that the proceedings against the anarchists should not be conducted in public. The suggestions, if carried out, would, we are of opinion, aggravate instead of lessening the evil. The best thing for Government under the existing circumstances is to convene a conference of some of the popular leaders and Government officials of each presidency to suggest some practical method for the guidance of the Government and the people in the suppression of anarchy. In the absence of any practical suggestion to work upon, the people find themselves helpless to do anything in the matter. [The *Surat Akhbár* writes:—The chief cause of the spread of anarchism lies in the growing poverty of the middle and the poorer classes and unless something is done to lessen it and to appease them by something more substantial than the mere reforms, anarchism will not die out in the land. The officers should also take care to act in such a way that the affection of the people towards them and Government may be increased.]

Appeal to the younger generation to carry on the agitation for the rights of *swarájya.*
Ráshtramat (47), 24th Dec.

15. From the trend of the Honourable Mr. Gokhale's recent speeches it appears as if he is trying to wean our people from undertaking political agitation. It is certainly a matter for regret that such should be the case, for the bureaucrats too are putting forth their efforts in the same direction. It is only recently that our public activities are being placed on an organised footing, and it is the duty of our leaders to strengthen them rather than put obstructions in their path. While the political questions before the public remain yet unsolved, it is, we think, a suicidal policy to try to turn people from paying attention to them. The younger generation ought neither to be taken in by the Reforms nor terrified by the repressive policy of Government. They must persevere in political agitation till they achieve the rights of *swarájya.*

Swarájya cannot be attained by anarchical methods.
Navsári Patrika (81), 26th Dec.

16. Prince Ranjit Singh of Jámnagar is reported to have said that the conflicting elements in India can never unite and form themselves into one united nation, and that India can never become fit for *swarájya.* We cannot but admit the truth of these remarks. We must first raise our social status, develop our finer emotions, try to remove racial differences, and then India will attain *swarájya* without any difficulty. The prosperity of the nation depends upon that of the country, which in its turn depends upon the development of arts and industries. The anarchical movement now developing in the country will retard rather than advance the country's progress. It is the offspring of narrow-minded fanaticism and cowardice, and contains not a particle of patriotism. In short, while we do not wish to under-estimate the efforts of those who are trying for the attainment of *swarájya,* we would point out that there are great difficulties in the way and that its attainment must take many long years.

Indian females too must be trained under a national system of education to prevent them from being denationalised.
Ráshtramat (47), 26th Dec.

17. We heartily congratulate the many lady students that have succeeded in passing the last Bombay University Matriculation Examination. But the question is, how far the godless education which they have received at school will prove useful to them and to the nation. It is rather strange that our parents should choose to impart that very education to our girls, which has been denationalising our male students and encouraging materialistic tendencies amongst them for the last fifty years. We do want education for our females, **but the education should be 'national' like that for which the 'Samarth Vidyálaya' has been established. We do not want them to be trained under an alien system of education. If our females cannot be given instruction through the medium of Maráthi, we would rather see them remain uneducated.**

Alleged malicious libel of the Arya Samáj.

Káthiáwár and Mahi Kántha Gazette (76), 26th Dec.; *Shakti* (90), 25th Dec.

18. **The *Káthiáwár and Mahi Kántha Gazette* accuses Christian Missionaries and Anglo-Indian journalists of maliciously blackening the Arya Samájists in the eyes of Government as seditionists, and observes:—Hitherto, all the activities of the Arya Samáj have been directed towards the social and religious amelioration of the people, and it has done nothing either by word or deed to spread among the people disaffection towards Government.** The Christian Missionaries, however, finding it to be a great obstacle in their way, have meanly resorted to defaming it before Government, thereby hampering it in its progress. Their co-religionists, the Anglo-Indian journalists, have now come to their help and are spreading rumours which are likely to prove more dangerous than the deadliest of bombs. The other day one of them, not satisfied with its other attempts to ruin the Arya Samájists, tried to bring discredit on a Native Prince by reporting that the Arya Samájists in his State were seditionists. And though after inquiry it was found that the Arya Samájists of that State were as loyal as could be wished, the paper did not like to make amends by printing the true official report. Fortunately for the State and its Arya Samájists the object of the canard was a prince of the position of His Highness the Gáekwár; were it another, we do not know through what untold miseries both would have had to pass. The authorities ought to consider well before believing in such rumours against the Arya Samájists. The people of Gujarát, whether belonging to the Arya Samáj or to any other sect, are mild and perfectly loyal. [The *Shakti* makes similar remarks.]

Comments on Mr. W. T. Stead's confounding the *Hindi Punch* with the *Hindu Punch* in certain of his remarks in the *Review of Reviews*.

Dnyán Prakásh (44), 27th Dec.; *Kesari* (128), 28th Dec.

19. Mr. W. T. Stead has confounded the *Hindi Punch*, a respectable Anglo-Gujaráti weekly with the *Hindu Punch* and has passed some shallow criticism in the *Review of Reviews* on the confiscation order of the latter paper. He also does not know that the proceedings against the *Hindu Punch* were not instituted by Mr. Gokhale but by Government. It is unseemly that the *Mahrátta*, which ought to know better, should try to make capital out of such erroneous criticisms. We approve of the remarks passed by the Honourable Chief Justice Scott that the writings in the *Hindu Punch* were such as to incite murderous outrages against Mr. Gokhale. [The *Kesari*, however, repeats the arguments of the *Mahrátta re* the *Hindu Punch* case—(*vide* Weekly Report No. 52 of 1909, paragraph 31).]

Comments of the Madras Mahájan Sabha's address to His Excellency the Viceroy.

Gujaráti (29), 26th Dec.; *Shakti* (90), 25th Dec.

20. The father who does not protect his child is not worthy to be a father, nor is a king who will not protect his subjects fit to be a king. The British Government is called just, but we ask, is its attitude in connection with the Transvaal question likely to shed lustre on its credit? In spite of the numerous prayers of the Indians, the Home Government has failed to do anything for them. The Indian Government on its part has quietly slept over the question, as will be seen from the fact that the passage relating to the Transvaal question in the original draft of the address presented by the Madras Mahájan Sabha to the Viceroy was ordered to be deleted. If, then, the Indian Government has refrained from moving a finger against the Transvaal Government's oppression of Indians, are not the people justified in raising any conjectures they like? These Westerners consider themselves to be civilised. But their partiality, unfairness, selfishness, inhuman propensities, and self-seeking meanness, all these show them up in their true character. They prove that the Westerners are thoroughly imbued with principles of materialism and steeped in ungodly selfishness. In our opinion, the harassment of the Indians in the Transvaal is likely to be detrimental more to the Government than to the people of India. It has lowered the prestige of Britain in the eyes of Indians, who have

been disillusioned of their very high opinion of the boasted British power. [Commenting on the address presented by the Madras Mahájan Sabha to His Excellency the Viceroy during his recent tour, the *Shakti* bitterly criticises the action of the authorities in forcing the Sabha to omit from the draft of the address the portion relating to the deportations and the ill-treatment of Indians in the Colonies, and commends the courage and public spirit shown by the Sabha in putting down these subjects at least in the draft of the address. It, however, expresses its sorrow at the weakness shown by the Sabha in yielding to official pressure and making no mention of them in the final form of the address.]

Comments on the proceedings of the Láhore National Congress.

Gujaráti (29), 2nd Jan., Eng. cols.

***21.** "We can well imagine why the proceedings of the first day of the Láhore Congress were not more enthusiastic than they were, but we do not think that for that reason the Láhore session can be justly said to have marked the nadir of the movement. On the contrary, the splendid success of the Exhibition and of the proceedings of the Congress, taken as a whole, bear gratifying testimony to its abundant vitality. We have serious differences of opinion with Lála Harkisanlál on certain points, but that does not and cannot prevent us from acknowledging in ungrudging terms the important work he has done in successfully keeping up the traditions of the Congress and giving a much-needed lesson in political agitation to his compatriots in the Punjáb....... Our Presidency was most worthily represented in the Congress by the Honourable Mr. Gokhale. He is a devoted worker in the cause of the country, and as might have been expected, he moved one of the most important resolutions, *viz.*, that relating to the grievances of Indians in the Transvaal....... Bengal could not have deputed two more worthy representatives than Messrs. Surendranáth Bannerjee and Bhupendranáth Bose. If the former would but show a little more firmness and moral strength in resisting the pressure of some of his less thoughtful countrymen in Bengal in certain matters and stand fast to certain principles with steadfast determination regardless of consequences to his well earned popularity, he would in many respects be an ideal Indian leader. But even such as he is, we feel great admiration for him for his ever youthful enthusiasm in the cause of the Congress......... We cannot, however, congratulate Lála Harkisanlál either upon the tone or language of, or the cogency of the position taken up in the concluding portion of his address. He seems to have been carried away by his personal feelings and deviated from the canons of strict fairness and indulged in criticism neither founded on facts nor on a correct estimate of what has happened. We do not know what he means by saying that the constitution adopted at Lucknow and re-affirmed at Láhore was swept away at Calcutta by autocracy, nor can we understand how its continuance would have averted the disaster at Surat. .... We have yet to know that Lála Harkisanlál is or was ever wanting in courage, and we are sorry that he should have marred the effect of his otherwise thoughtful address by any such futile complaint......... As regards his remarks on the creed and a United Congress, we confess we cannot follow them. We think his views cannot be reconciled with one another. 'Let us try,' says Lála Harkisanlál, 'to conciliate all wings of the party and regain our prestige and position.' We reply 'by all means do it, if that can be done.' How is that to be done? As far as we can see, Lála Harkisanlál does not suggest any practical course of action. May we inquire of him why he failed to conciliate Lála Lajpatrái and his following?........ It is not easy to understand what Lála Harkisanlál means by differentiating between the Congress creed and Congress ideals and saying that our ideals should not be mixed up with the creed. We wish Lála Harkisanlál had set forth his views at greater length. Such as they are, they are unintelligible and inconsistent with his other position that if loyalty be our creed, 'we need not discuss any United Congress.' If 'all wings of the party' are to be conciliated, what about Mr. Aravindo Ghose and men of his way of thinking? What is the position which Lála Harkisanlál is going to assign to them in relation to the Congress? We are sorry he should have handled an important question of such a controversial character in an off-hand manner and not developed his views at greater length."

22. "The National Congress is said to have been very poorly attended this year. The reasons are many. They are partly physical and partly moral. Láhore is at a corner of the triangle, and a journey from the other two corners, Bengal and Madras, is rather taxing to the energies of people who naturally wish to enjoy a little rest in the last week of the year after the hard work of the previous months. Then again, the climate of Láhore, though bracing, is not very congenial to those who are accustomed to bask in the sunshine on the banks of the Káveri and to the inhabitants of the Gangetic delta. But more potent than these physical reasons must have been the moral reasons. For months past the papers have been dinning into the ears of the public the want of unanimity among the public men of the Punjáb, the absence of harmony among the Moderates as to the negotiations which they should conduct with the Nationalists, and other vaguely insinuated differences which centre round the unexplained resignation of the President first elected. An impression was thus created that the Congress could at best merely manage to avoid becoming a failure. Only the staunchest friends of the movement would care in such circumstances to undertake a long journey for the sake of witnessing a scene which might not repay the trouble. The substituted President rose equal to the occasion. To deliver a speech on current politics was mere child's play to a practised orator like him, and he is said to have spoken for three hours mainly from notes. That itself was a successful feat, which, if performed in the House of Commons, would have sent up the fame of any M. P. like a rocket. Though the Secretary of State and the Government of India were thanked for the reforms which not long ago were expected to mark an epoch in the history of India, the leading note of the resolutions was one of dissatisfaction. This is to be the last Congress under Lord Minto's *regime*, and His Excellency must be not a little disappointed to see the turn which things have taken notwithstanding all his endeavours to please the popular party. The Congress faintly appreciated the constitutional reforms as 'fairly liberal' and considered it a duty to place on record a strong sense of disapproval of the creation of separate electorates on the basis of religion."

Indian Spectator (7), 1st Jan.

*23. "Little wonder that the Congress, in the face of a powerful combination of untoward forces, has proved this year a tame affair, characterised by the absence of that general enthusiasm and ardour which have always marked its former sessions. The Surat Congress has struck a terror in the hearts of docile and respectable citizens who, dreading a repetition of the storm and anticipating it from the ominous resignation of Sir Pherozeshah, and the still more ominous silence he has maintained, consulted wisdom in staying away at their homes.......... The causes of Sir Pherozeshah's resignation have not leaked out yet, but when the cat is out of the bag the same reasons which have kept law-abiding and self-respecting people from the Láhore Congress would in all probability be found to have kept the first President-elect from the Presidential chair.......... The time is reached for all sane and honest people to search their hearts if they do their country any abiding good by identifying themselves with the political agitation as it is now being conducted by the Congress party. We cannot, indeed, ascribe disloyalty to a body so largely constituted and representing the bulk of the peoples without casting a reflection on the loyalty of the nation. The Congress has the moral support of educated people who are the salt of the country, and to doubt its loyalty is to throw a slur upon their whole class. But whilst there is no access to the hearts of individuals, we judge them by their actions. Moderation is a thing unknown to our publicists, and we do not look for it in the Congress press or in speeches. If the tone of the Indian newspapers, we mean those that own allegiance to the Congress, is more subdued now than when Lord Minto assumed the reins of Government, it is not due to an inherent improvement in the journalistic profession but to repressive measures and the censorial vigilance which is being exercised. .... It is one thing to protest loyalty and another to practise it; but

Rást Goftár (39), 2nd Jan., Eng. cols.

when writers who fly out in a rage when their motives are questioned indulge in studied and constant vilification of Government and their officials, they are themselves to blame if their protests are taken with a grain of salt. A delegate from Madras, in seconding the Partition Resolution at the Congress, blurted out that 'in his opinion the Partition led to anarchism.' .... When Congressmen realise that the Partition has led to anarchism, why do they sustain the agitation?......... The requisitioning of the juvenile class for political purposes has wrought, in all conscience, mischief enough. And still, Láhore Congressmen went to Government with a petition to allow the students to serve as volunteers at the Congress!"

Jám-e-Jamshed (33), 30th Dec., Eng. cols.

24. "Even long before the Surat Session, the Congress was perceived by discerning judges to be lacking in the stamina which could permit of its future being contemplated with confidence. It was found that its strength was being gradually sapped; and the only hope of preserving it long lay in rebuilding the whole shattered system by careful and judicious nourishment and treatment. The Láhore meeting has shown it to be in a comatose condition; and though people, who always choose to be dreamers of dreams and to shirk looking unpleasant facts straight in the face, will tell us that the Congress is neither dying nor dead, few sane men would be tempted to vouch for its living long. The treatment the patient has received under the joint auspices of Lála Harkisanlál and Pandit Madan Mohan Málaviya has certainly done much to change its condition for the worse.......... It would be perhaps unjust and unkind to saddle them, and particularly the latter, with the responsibility of having hastened the collapse of the Congress; but few who have read their speeches closely could have failed to mark in them a spirit of recklessness and thoughtless levity which the crisis should have warned them from indulging.......... Instead of giving expression to that widespread and all-pervading feeling of gratitude and joy at the boons the people have received at the hands of Lord Morley and Lord Minto, they have consented to become the mouthpiece of a section of publicists who have been exercising their brains and energies to magnify the few possible and perhaps inevitable imperfections of the elective system granted to the country......... It is natural that the truly enlightened and patriotic section of the Indian population should resent this grotesque and unpardonable misrepresentation of their true sentiments and real opinion, and that they should refuse more than ever to look upon the Congress as a faithful exponent of their wants and wishes."

Kaiser-i-Hind (34), 2nd Jan., Eng. cols.

*25. "Pandit Madan Mohan Málaviya's address, we have found, has not been objected to by even the worst of Congress critics. Of course, his criticisms of the Reform Regulations are found unpalatable by some of our Anglo-Indian contemporaries, but even they could not say that his speech was objectionable.......... The scheme is welcomed, but it is the regulations that are objected to. But this experienced politician whom the Congressmen have elected their leader this time has asked his hearers not to take a hostile view of the scheme even though the details may be objectionable to a certain extent. It is but natural for some of the Anglo-Indian newspapers to come down upon Pandit Málaviya because of his adverse criticism on the form the Muhammadan agitation was given and his running down the principle which encouraged separate electorates. But these Anglo-Indian critics perhaps do not know that the Congress congratulates itself upon having been able to achieve a very difficult task. The most backward community, we mean the Muhammadans, have for the first time in the history of India been so alive and active to their interests to hold public meetings and gatherings to demand political rights constitutionally. It is the Congress spirit to demand constitutional rights, political privileges and above all to send petitions and memorials to Government pointing out to the latter what the needs of the country are as viewed from the nation's own point of view. Do not the Muhammadans derive this education from the Congress? **There is no gainsaying they do. But what the Congressmen object to is the** spirit of division. Does it not border on selfishness? Do they not go and beg of Government to give them something specially which others do not enjoy? What India demands is unity and harmony. Union of all races and castes, as Sir George Clarke, alluding to the Násik tragedy rightly pointed out, was bound to bring peace and harmony among the people. Do separate electorates mean union? Have separation, special privileges or division ever found favour with a civilised Government and people? Why then should the Reform Regulations be vitiated by such an element which spoils an otherwise most welcomed and cordially received scheme of the British Government?"

Bombay Samáchár (66), 29th Dec.

26. The presidential address of Pandit Madan Mohan Málaviya was characterised by learning and sobriety and did full justice to the principles of the Indian National Congress. The two main topics of his address are the constitution of the Congress and the new Council Reforms. He has fully justified the hopes entertained by the people at the time of his election. He took up a strong attitude in connection with the Allahabad Creed, and we hope the Congress will not be in a hurry to make any changes in its articles. A United Congress is not to be thought of in the present state of mind of the average Extremist. Thus a writer in the *Punjábi* of Láhore accuses the Congress leaders of having committed the mischief of praising the Reform Scheme at Madras and thus playing into the hands of officials. Unless people like these change their minds it would be quite impractical to talk of a United Congress. The utterances of the President with reference to the Reforms are very discreet. He has shown how they tend to do injustice to many and what harm they are capable of. At the same time he has said, as we have repeatedly done, that the injustice is not beyond reparation. The more practical way is to co-operate with Government and profit by the experience derived from the actual working of the rules and regulations. With reference to these regulations it must be borne in mind that all Governments, however democratic, are very careful to preserve a certain balance between conflicting elements, so that administration might be carried on smoothly. That such a balance is not preserved in the case of Bengal and the Punjáb goes without saying. That one community should monopolise all the seats in the Council is monstrous, and no Government, however autocratic, would dare to allow such a state of affairs to continue. When the rules for these two provinces were framed nobody ever dreamed of such results. The people and Government are wonder-struck at the awakening of the Muhammadans to take advantage of the regulations. Their former apathy has as it were been changed into extraordinary activity as if by the touch of a magic wand. The general public must rejoice at the awakening, as the Muhammadans will now realise their responsibilities and take interest in all public questions. In Bombay too the Government have by nominating twelve non-officials instead of seven practically shown that the rules and regulations are not without their defects. And as Government have thus seen the defects of the regulations it will be all the easier for the Congress and other public bodies to get them changed in course of time for the better.

Sánj Vartamán (40), 28th Dec.; *Jám-e-Jamshed* (33), 29th Dec.; *Akhbár-e-Soudágar* (23), 29th Dec.

27. Pandit Madan Mohan Málaviya is to be congratulated on his having discharged his duty under the most unfavourable circumstances. The presidential address deals chiefly with the Council Reforms. Mr. Málaviya has echoed the discontent created by them among the educated classes, who after a struggle of well-nigh twenty-five years for political rights and liberties have been defrauded from enjoying them. In language at once strong and respectful, he has appealed to Government to take early steps to allay the discontent. The president of the Congress whose duty it was to lay before Government the real popular opinion about the Reforms has done so with courage. Lord Morley is of opinion that it is the educated class which has become discontented and that the grant of rights would satisfy it. But the regulations framed by the Indian Government have intensified their discontent. It seems that the educational qualification is the lowest in the eyes of the Indian Government. The spirit of the original scheme is entirely absent from the Regulations. Lord Morley outlined a noble policy. Have the Government of India put it into force? We boldly say "No". What requires to be brought home to Lord Morley is that the Parliament may grant rights to Indians, but as it is in the hands of the bureaucracy who are unwilling to see their own power weakened, to put them into practice, there are chances of the public being disappointed. It was so in the time of Lord Ripon. It is so in the time of Lord Morley and Lord Minto. Pandit Málaviya was right when he said that even at a time when we are fortunate enough to have generous statesmen like Lord Morley and Lord Minto at the head of the Indian administration, the officials have been successful in throwing obstacles in our way. [The *Jám-e-Jamshed* says:—The Pandit wished that the Hindus and the Muhammadans should join hands for the good of the country. But the remarks of the President himself, the Chairman of the Reception Committee and some Bengalis against the special rights granted to the Muhammadans will not only hurt the feelings of the latter but will serve to widen the breach between the two communities. The *Akhbár-e-Soudágar* writes:—The address of the Pandit was worthy of a Moderate. He steered clear of political passion and strong language. The Pandit has clearly shown how the disqualifying regulations serve to debar worthy men from the Councils. The disqualifications for a would-be member of the Council are no disqualifications for a would-be member of Parliament. The disqualification of the deportees is also highly objectionable. Without trial they are spirited away and their useful career is blighted by disqualifying them. This is repression with a vengeance. Mr. Málaviya has laid bare the defects of the Regulations in a very able manner and it is hoped that the authorities in order to maintain their administrative prestige will promptly and seriously set themselves to bringing about the necessary changes.]

Pársi (37), 2nd Jan., Eng. cols.

***28.** "Having regard to the circumstances of exceptional difficulty under which the Láhore Congress met, it will not be denied that it acquitted itself worthily. For, if the gathering was not so overflowing, it was composed of a more serious and responsible audience, the total absence from which of the hysterical element was most welcome. And if the proceedings were not as exciting as we have witnessed them in former years, they were certainly characterised by more sobriety and a greater spirit of loyal co-operation with the Government. There will be few to find fault with either the tone or substance of Pundit Madan Mohan Málaviya's presidential speech. It was a very able review of a notable year in Indian politics, in which he gave expression to nothing which did not accurately represent the sober and honest views of educated Indians in regard to the Reforms. His unanswerable criticism of the Muhammadan concessions, his critical analysis of the Regulations and his strong denunciation of anarchism should appeal equally to the Government and the people."

Mahrátta (11), 2nd Jan.

***29.** "The Convention gathering met at Láhore last week under conditions which were, in many ways, and admitted on all hands to be, very chilling. In the first place the winter at Láhore is well known to be severely cold; and this year there were occasional rains to add to the discomfort. And the mental condition of the delegates to the gathering was but in keeping with their physical environments. The gathering, according to the *Times'* correspondent, was beyond doubt the smallest attended that he had known. The number of delegates was not quite four hundred. The delegates' benches revealed many vacant seats, and the cheering and enthusiasm were distinctly wanting in heartiness. The Láhore gathering, according to this correspondent, marks the nadir of the movement so far......... There is not the least doubt that the Convention is daily losing even what little importance it had. The meeting at Madras last year was the first meeting of the Convention Congress after the split at Surat. The Moderates, who were asked by Lord Morley to rally round the standard of loyalty, had a special mandate and mission, and yet only about 500, including local delegates, attended the

meeting at Madras. Another year is gone and we see a still greater thinning of the ranks. For according to the several reports the delegates this year did not exceed three hundred, including the local Punjábee delegates."

Ráshtramat (47), 29th Dec., Eng. cols.

30. "When it was given out that the Pársi knight of Bombay had resigned the presidentship, there was an attempt to keep the reasons for the resignation enshrouded in darkness under the plausible excuse that Sir. P. M. Mehta had 'grave and deep-seated reasons' for the step he had taken. We had guessed at the time the real reason and we believe our guess was not wide of the mark. Sir. P. M. Mehta is generally regarded as the father of the creed to which the Congress is now wedded; and looking to the attempts of the Bengal Moderates to bring about a *rapprochement* between the Moderates and the Extremists we could guess that the difference between the chairman of the reception committee and the president-elect could not have been on any other point than on that of making the signing of the creed an essential condition of the admissibility of a delegate to the sacred precincts of the Congress-pandal. From the report of the speech delivered by the chairman of the reception committee we find that our guess was correct.......... Now that there have begun to appear some signs of a return to sanity on the part of the Congress authorities, we are sure that in a short time they will perceive the mischief of the policy adopted by them two years ago and that we shall realise the hope of a United Congress—a Congress that will admit within its fold all loyal citizens and all sections of public opinion from the most zealous loyalists to the hot Extremists—the anarchist, of course, excluded.......... Though the resolutions of this year's Congress will not be any the less wise or politic, the Government will find it comparatively easy to disregard them on the ground that they derive support only from an infinitesimal portion of the educated population. If some shrewd officer of the Government will ask the Congress officials to produce for his inspection the register of electors who have selected the delegates, we wonder what these officials will be able to produce.......... Let us hope the reception committee will be wiser and firmer next year and will do what this year's committee has unfortunately omitted to do."

Alleged impossibility of holding a United Congress.
Jám-e-Jamshed (33), 27th Dec.; *Gujarát Mitra* (30), 26th Dec.

31. We fail to understand why the Extremists are making vain efforts to hold a United Congress. Perhaps they fear that an Extremist Congress would be prohibited by the Police as at Nágpur. The authorities have serious doubts about the Extremists holding their Congress peacefully. How are their Moderate brethren to repose confidence in them? It is now the duty of the Extremists to change their tactics if their aim is to serve the country. Their refusal to do so would justify the Moderates if they in their turn refuse to trust the Extremists. The time is one when all should ponder gravely over the situation. The Moderates have read the signs of the time correctly and are anxious to advance step by step under the fostering care of the British. It is the prayer of all that in the interests of the country at large Moderate politics should prevail. But it is doubtful whether the President of the Congress will stand against the united attack of Bengal, the Punjáb and the Deccan. [The *Gujarát Mitra* writes:—The situation at present bodes ill for the future of the Congress. The serious differences between the two schools of politics might in the end prove fatal to the Congress. When the Congress is broken up it will be a bad day for India.]

Comments on the constitution of the new Bombay Legislative Council.
Mahrátta (11), 2nd Jan.

***32.** "The views of the Bombay Government on the subject of the strength of non-official members in the Council were clear and pronounced from the beginning, and we are glad to find that Sir George Clarke did not forswear those views and yield to the temptation of monopolising as many seats in the Council as possible for officials in making the actual appointments. Looked at from other points of view, however, the constitution of the new Council is entirely unsatisfactory, and takes away most of the grace of the concession shown in making a material reduction in what was the permissible number of official members. The Government can, of course, technically claim that there is in the Council, as now constituted, a large non-official majority, the proportion being 60 per cent. non-officials to 40 per cent. officials. But the recruitment of the non-official ranks is actually such that Government need never have the fear, and the people may never have the hope, of any measure before the Council being passed or defeated by a non-official majority. For most of the non-official nominees are men who were never conspicuous for their education or public spirit. 'Toadies' would perhaps be an unjust word to use in describing a few of these men. But looking at them from the point of view of capacity, calibre, self-assertion and independence of judgment, we may say with the fullest justification that, at a moderate estimate, 80 per cent. of them will invariably, or in 99 cases out of a 100, be found not only actually voting but even anxious to vote on the side of Government. And in this way there is almost a standing majority in the new Council assured for any Government measure, or opposed to any popular measure which Government may ever care to oppose. We need say nothing about the nine official members who will be there to support the Government through thick and thin. But we wish it to be noted that not even one of these nine is a Native. They are all Europeans. As regards the non-official nominees, it is somewhat unpleasant to discuss individuals, but it is now almost imperative in public interest. Mr. Proctor and Mr. Glazebrook are Europeans and therefore as good as officials. Sir Sassoon David is a Jew, but there is no difference between him and any European so far as the affairs of this country are concerned. Khán Bahádur Navroji Pestonji Vakil is said to be an Abkári contractor, and every one knows Abkári contractors too well to hope that they may ever be reasonably expected to side with the people as against Government, in whose gift Abkári contracts lie and who, therefore, virtually are their patrons or bread-givers. Sardár Dávar K. E. Mody of Surat is an educated man, but has spent his life too much in the shade of peace to like the glare of any struggle with the officials. He will be more or less a sweet chanter of praises and an apologist of Government rather than an advocate of the people. Sardár Motilál Chunilál is, we believe, a son of the late Chunilál Venilál who, eight years ago, shared the distinction with Ráo Bahádur A. B. Desái, of making heroic speeches in defence of the Land Revenue Bill, and who allowed himself to be used as a counterblast to the representatives of the people like Sir P. M. Mehta and Mr. Gokhale on that memorable occasion. Sardár Sambhusingh Jádhavráo is a respectable Jahágirdár and a nice gentleman. But he has hardly any experience of the kind of public life which is forced upon him by his nomination to the Council. We cannot be far wrong if we say that he does not know English—the language in which the business of the Council will be transacted; and we cannot see how he has been persuaded to reconcile his position as a Councillor with his sense of self-respect, as he will have to be content with figuring as a mere ornament, rather than as an effective member in the Council. The position of such men in a body like the Legislative Council is bound to touch the faculty of humour in those whose mind would not be oppressed by feelings of indignation at the way in which responsible officials play with such a thing as the Legislative Council. Sardár Mirikar knows English, but is, we are afraid, an out and out apologist of Government, and perhaps just a man after the Government's own heart. To think of him as a possible advocate of the popular cause in the Legislative Council is to make a bid for a bed in Bedlam. Sardár Kupuswámi knows English and has also served on local bodies, being the President of the Poona Municipality for some time. But he is essentially a pro-Government man; and though we are aware that he is not a man who does not know the popular side of questions, still we are absolutely convinced that he cannot be relied upon for a fearless advocacy of the popular cause when there will be a clear issue arising out of the conflict between the official and the non-official side in the Council. But we think he is better than some other nominees, and in the absence of such a conflict may be expected not to forget the popular side of questions altogether. The Sirdesái of Wantmuri, the representative of the Lingáyat community, is a Barrister-at-law; but we are afraid, he is one of those who are indifferent to the work in the Council. The Honourable Sir Vithaldás Damodardás Thackersey is the only one among the nominees who combines in him capacity and love of work, and may perhaps give support to, if not lead, the popular cause at times. But he is certainly not as staunch or enthusiastic a friend of that cause as some of the prominent members who have entered the Council through the portals of election. On the whole, therefore, the nominations are thoroughly disappointing. They have completed the work of putting a discount on the educated classes and professional men who alone are the trusted leaders in this as in any other living nation. The elections and the nominations taken altogether show that almost every available place has been secured for Muhammadans and land-holders, both of whom are nearly *Johukum-wallas*, the former from a false idea about their gratitude to the Government, and the latter from want of education and the burden of vested interests. Babu Surendranáth Bannerji speaking at Láhore said that during his eight years' experience in the Bengal Legislative Council he did not come across a single nominated member who ever voted against Government. And what is true of Bengal is also nearly true of Bombay....... The *Indian Social Reformer* characterises the entire constitution of the Bombay Council as an unmistakable departure from the spirit of Lord Morley's scheme, and observes that there is an appearance of cleverness about the whole affair that rather jars on the sensibilities of those who regard it as the peculiar characteristic of the petti-fogging attorney! And we sincerely regret that Sir George Clarke should have allowed himself to be so far overwhelmed by his narrow-minded and unsympathetic colleagues as to make such use of the powers under the Regulations that the new Council should have the appearance more of a deformed than a reformed Council! Then we come to the question of the representation of communities in the Council. Now, out of the 46 members 16 are Europeans, 16 Hindus, 8 Muhammadans, 4 Parsees, 1 Jew and 1 Lingáyat. The Europeans, of course, get the lion's share in the Council, when we remember that they represent the smallest community in the country. But we are aware at the same time that their share of representation is not to be judged by the ordinary rules of mathematics. So we may leave them out of consideration altogether. But the same exception cannot be made when we come to the Muhammadans. According to the last census there were roughly speaking two crores Hindus as against 45·6 lakhs of Muhammadans in the Bombay Presidency—the exact figures being 19,916,438 Hindus and 4,567,295 Muhammadans, or 4 Hindus to 1 Muhammadan. But the Muhammadans are given fully as many as half the number of Hindu representatives in the Council; or the Muhammadans get twice as many representatives as they deserve on the strength of numbers. But that is not all. Of the 8 Muhammadan members all are elected by the community. But of the 16 Hindu Councillors only 10 are elected. 8 elected Muhammadans as against 10 elected Hindus make out a contrast in the treatment of the communities by Government which is as unjust as humiliating to the Hindus. Are Government, we openly ask then, prepared to lay their hand on their heart and say that this is in keeping with their boasted impartiality and love of justice? We admit that minorities require special treatment, but are they prepared to say that the measure of treatment herein evidenced is such as is warranted even by the bloated and artificial sentiments about the political importance of the Muhammadans? And even as regards this importance, who are politically the more important in the Bombay Presidency, the Hindus or the Muhammadans? Have Government forgotten that they inherited the Government of this Presidency from the Mahráttas and not the Muhammadans? Who were the latest in the field as rulers, the Muhammadans or the Hindus? Does this not all indicate the triumph of the racial animus on the part of Government? We never knew till now that the principles of representative Government, of which Lord Morley, the disciple of Mill, is an acknowledged master, could sanction a state of things in which it becomes a positive disqualification for a community to form a majority. Rulers in the West have often been called upon, we know, to solve the difficult question of adjusting the claims of minorities under a representative form of Government. But we are not aware that it was solved in such an absurd manner in any country!"

Mumbai Vaibhav (136), 25th Dec.

33. The people have grave reason to feel disappointed at the constitution of the new Bombay Legislative Council, for there are very few amongst the non-official members who will fearlessly support the popular cause. It is admitted on all hands that the landed interest is rather over-represented in the Council, and it is not likely that these landholders will ever be able to correctly represent the grievances of the rayats and thus influence the administration in their favour. The European element will, of course, scarcely ever favour the popular party. Out of the Muhammadan members, Mr. Ibráhim Rahimtulla alone is expected to take an independent stand in the Council, while from Mr. Rafiuddin Ahmed we can expect no help as he hates the Hindus and supports the officials in season and out of season. Sardár Ráo Bahádur Motilál Chunilál is the son of one who went against all the popular members of Council in lending support to the Land Revenue Amendment Bill, and so the people's party need expect no support from him. None of the non-official members nominated by Government are known for their learning or independence of character. It is certainly a matter for regret that neophytes having no experience should find place in our new Legislative Council to the exclusion of many old and tried men.

Complaint about the alleged injustice done to the Jains *re* the representation of the community on the Bombay Legislative Council.

Jain (179), 26th Dec.

34. The *Jain* bitterly resents the alleged non-fulfilment of His Excellency the Governor of Bombay's promise to the Jain Graduates' Association, to appoint a Jain representative on the Legislative Council, and observes that a Jain like Seth Mansukhbhái, Seth Lálbhái, or Seth Vasanji Trikamji, would have, if appointed, at least equalled, if not surpassed, any of the other members, now nominated by Government, in the discharge of his duties and in adding to the dignity of the Council Hall. It adds that Government in thus ignoring the claims of the community have acted unfairly, and requests them to give a proper consideration to the claims of the Jains.

Comments on the Regulations for the reformed Provincial Legislative Councils.

Gujaráti (29), 26th Dec.

35. In the fourth article on the Council Reforms the *Gujaráti* discusses the constitution of the Provincial Legislative Councils. The paper fails to understand the difference in the ratio of unofficial to official members in the various provinces. It also deplores that in spite of their lip-sympathy for the depressed classes, Government have not set apart a single seat for the lower as also for the labouring classes. The paper then analyses the Bombay Legislative Council and tries to show that although it is said to have a predominance of unofficial members, really speaking, the facts are quite the other way. It points out that out of 48 members Government have on their side the 18 official members, the two to be experts and the seven nominated unofficials—the two representatives of the two Chambers of Commerce and the Muhammadan councillors, making about 35 in all.

Adverse comments on the allowances fixed for the additional members of the Legislative Councils.

Kesari (128), 28th Dec.

36. Though England rules over the greatest empire in the world, it appears that it is enamoured of a commercial rather than a noble policy. In every matter, whether of little or great importance, they judge of things by a shylockean standard. The selfish care with which countervailing duties on Indian piece-goods were imposed is displayed also in fixing the daily allowances of the Honourable Members of the Provincial and Imperial Councils. Even the pauper pleader does not get less than Rs. 10 per day. Does it not reflect discredit on the Provincial Councils that the services of the Councillors should be remunerated according to the same scale? Is it not strange that Government who issue orders declaring some persons ineligible lest the prestige of the Councils may suffer, should of their own accord blacken it? A self-respecting Councillor would feel the insult severely. No member was in need of the Government allowances. By such meanness of Government the prestige of the Councils will be lowered and the Honourable Members dissatisfied.

Comments on the disqualification of Mr. N. C. Kelkar.
Mahrátta (11), 2nd Jan.

*37. Commenting on certain remarks made by the *Times of India* in connection with the disqualification of Mr. Kelkar the *Mahrátta* writes:—"A real desire to co-operate with Government in their good work is certainly not inconsistent with fearless and honest criticism of Government, even from week to week if the critic happens to be a journalist. Constructive work is certainly not confined only to the ranks of officials. Government have yet to learn to find out whose co-operation is really worth having, and to increase opportunities for the co-operation of such. By disqualifying Mr. Kelkar Government have proved to the world that if anybody does not want co-operation it is Government and not Mr. Kelkar."

Comments on Mr. Justice Davar's proposal of a Final Court of Appeal in India.
Rást Goftár (39), 2nd Jan., Eng. cols.

*38. "There are always two sides to a question, and points may be adduced in favour of maintaining the *status quo* in preference to Mr. Davar's proposal for a Final Indian Court of Appeal in India. In the first place, we are not sure if India draws to its Courts the best legal and judicial talents available in other British tribunals—of England especially. The prominent K. C.'s of the English Courts have not considered India a lucrative field for practice, and the lawyers who are attracted to this country from England are mostly men of second-rate ability, who rise to local distinction by sheer hard work and application. But even at the height of their practice and legal attainments, they cannot hold the candle to the eminent jurists and lawyers in England. There are, indeed, some very capable lawyers, both Indians and Europeans, who stand at the top of their profession, but then all are not inspired with the patriotic instincts of Mr. Sinha; and, therefore, the Bench of the High Court has no attraction to the majority, and judicial laurels are not in consequence one of the aspirations of their life."

Comments on the establishment of a Marátha League in Bombay.
Vijayee Marátha (163), 23rd Dec.

39. Commenting on the recent establishment of a Marátha League at Bombay to defend the political interests of the Maráthas, the *Vijayee Marátha* remarks:—The establishment of separate societies for different castes and classes for the advancement of their respective educational or social interests is defensible on the ground of convenience. But the same cannot be said with regard to the Marátha League. We are unable to see any antagonism between the political interests of any of the communities in India to justify the establishment of separate political leagues for them. Even communities professing different religions have ceased to have antagonistic political interests since the establishment of British supremacy in the country. It is, therefore, deplorable that we, Hindus, should conjure up imaginary political antipathies amongst ourselves and waste energy in fighting them out. There is much scope for the Marátha League in the direction of spreading education amongst the Maráthas, and we hope it will devote its energies to its promotion.

Adverse comments on the reply of Government to the petition of the members of the Ratnágiri Native General Library.
Dnyán Prakásh (44), 27th Dec.

40. The reply given by Government to the Ratnágiri memorial against the orders recently passed in connection with the local Native General Library cannot be considered as satisfactory. Government appear to rely for their decision on the evidence of nineteen 'responsible' persons, but as their names and the positions they hold in society have been kept a secret, there is no means of knowing how far the above description is applicable to them. If these persons are really men

of standing and responsibility, there can be no objection from the point of view of justice to disclose their names to the public. Out of the fifteen persons whose statements were recorded by Mr. Kháreghát, seven are Government servants and two are pensioners and the rest are pleaders and other respectable gentlemen, and these statements have proved to the satisfaction of a judicial officer of the position of the District Judge of Ratnágiri the groundlessness of the charge of disloyalty brought against the Library. Such being the case, there is nothing in the reply of Government to show why the evidence of the above gentlemen should have been considered unworthy of credence as against that of the nineteen 'responsible' individuals. It is a matter for extreme regret that Government should have no idea of the ill-effects on the public mind of such repeated rebuffs, showing that when they once pass certain orders or adopt a certain line of policy, no amount of constitutional agitation undertaken to bring their mistake home to them will succeed in securing redress. We hope that His Excellency Sir George Clarke's attention will be drawn to the increasing discontent amongst the people due to the obstinacy of Government in persisting in a mistaken policy through the false idea of the maintenance of prestige at any cost.

Suggestion that Sub-Judges in Sind should not be allowed to remain in one and the same place for more than three years.
Lárkána Gazette (53), 18th Dec., Eng. cols.

41. "We are informed that in the Revenue Department the Commissioner in Sind has ruled that no Mukhtyárkar should as far as practicable be permitted to remain in one táluka for more than three years.......... The rule is surely salutary and conducive to the welfare of the public. May we not ask whether any such rule is extant in the Judicial Department also? If there is any such rule in the Judicial Department, we believe it is not being acted upon at the present day. From actual experience, we can affirm with an amount of certainty that some Sub-Judges are allowed to rule over one Civil Court longer than is desirable in the interests of the public. A friend suggests that the Registrar of the Sadar Courts has the upper hand in the transfers of Sub-Judges and hence if a Sub-Judge is in the good books of the Registrar, he can remain in one place for any length of time. We refuse to give credence to this suggestion, because we know that we have got three Judges in the Sadar Court, at least one of whom may be expected to look after the affairs concerning transfers, &c., also. In the fitness of things and in the interests of the public, it is necessary that some such rule as exists in the Revenue Department should be passed and given effect to in the Judicial Department also. The result of passing such a rule and giving effect thereto will be that no Civil Court can monopolise any particular Sub-Judge. The present Sub-Judge of Lárkána, we mean Mr. Tirthdás, has remained in our midst for a sufficient length of time and if, therefore, he is posted now elsewhere we shall not certainly be so foolish or so selfish as to grudge the people of other places the advantage of the knowledge and forensic skill of Mr. Tirthdás."

Education.

Suggested remedy for the alleged vagaries of changing standards in the Bombay University Examinations.
Indu Prakásh (46), 27th Dec., Eng. cols.

42. "The complaint regarding the vagaries of changing standards in our University Examinations can be best set at rest by introducing two necessary reforms. We may well copy the Punjáb and Calcutta examples. In the Punjáb, no Professor of a College affiliated to the provincial University can, under the rules of the University, be appointed Examiner at all. The rule has been somewhat relaxed of late, but the principle is retained. We, ourselves, do not quite advocate a divorce like this, but we would suggest that the man who teaches a particular subject should not be appointed an Examiner in that subject. This would neutralise to a great extent the evil of cramming. An objection might be raised questioning the advisability of men being appointed Examiners in subjects not their own, but we have a higher opinion of the capacities of our Professors and do not think that the range of their knowledge is so narrow. Associated with these Professorial Examiners should be outsiders, who should form at least half the total number. A second remedy to counteract the evil of the changing standards would be to adopt the Calcutta system of appointing Moderators, who would supervise the Examination papers beforehand, and also see that the standards of examining are not improper. They examine a few of the students' answer papers, which have been already examined by the regular Examiners, to see whether the standard of test is right or wrong. If they think it necessary, they order a re-examination of all the papers. The system of appointing Moderators acts as an obvious safeguard against the idiosyncracies of both the overzealous and the negligent among the Examiners. The Bombay University when revising the Regulations provided for this remedy as also for a Board of Studies, but nothing actual has yet been done as regards either. Our Syndicate has been transformed under the new regulations into an unsympathetic and autocratic body labouring, we are afraid, under the idea of infallibility of wisdom that is so common to all official and semi-officialised bodies in our country."

Comments on the recent orders of Government prohibiting the admission of students from certain Nationalistic Schools into Government or aided institutions.

Karnátak Vritt (102), 28th Dec.

43. Government have issued strange orders that students from the Nationalist Schools should not be admitted into Government or aided schools. The bureaucrats have thus wantonly desecrated the holy and pure temple of education and drawn their sword against the presiding Goddess therein. When a man gets crazy, it is rather difficult to convince him. The bureaucrats also are in the same position. They are trying with all their might to uproot the Extremists. But they are unaware that it is impossible to suppress them as their cause is based on morality. Can what is just and inspired by God be put down by physical force? But the selfish bureaucrats accustomed to an easy life never pause to consider all this. The bureaucrats paid no heed to the entreaties and supplications of Indians. The Congress resolutions were consigned to the waste-paper basket. The bureaucrats are now afraid that they will lose all their power and that Indians will obtain *swarájya* by boycott and national education. They have poisoned the ears of Government and have set themselves about to root out the Extremists. The *swadeshi* vow is slowly killing the leeches of English and German merchants fed fat on the blood of India. These merchants have raised a hue and cry against the *swadeshi* agitation lest they may have to starve some day on account of it. Anglo-Indian newspapers and English merchants under cover of the bureaucrats have begun the sacrifice of the *swadeshi* agitation. They suppose that the Extremists will all be consumed by this sacrifice. It is with a view to accomplishing this object that the bureaucrats are issuing absurd orders daily. They know that Government will never declare that the means used by the Extremists are illegal. So they are misusing their discretion. It is all very well for the Director of Public Instruction to issue orders. What is objectionable in the curriculum of the Nationalist Schools? Is teaching through the medium of vernaculars objectionable? Is Mahábhárat an eye-sore to the bureaucrats? We wish to inform the bureaucrats plainly that their irresponsible deeds cannot endure for ever. They cannot openly condemn the Extremists. They consider that to allow them to grow would be suicidal to the bureaucratic interests. So they want to force them to give up their agitation. They do not desire to see India awakened. They have resolved to put down, with or without reason, every institution which would raise India. Government have laid an axe to the root of Nationalist Schools, by their circular. Of what avail will be this repressive policy and the insolent conduct of the bureaucrats, if we face them boldly? If our people give up all their imaginary fears and do not fall victims to illegal threats of the bureaucrats, Government will see their own mistake in the matter. As long as we have no power in our hands and until the opposing party are powerful, it is a foregone conclusion that we will be defeated. In Bengal, speeches were prohibited, meetings broken up, freedom of speech gagged and *samitis* banned. Thousands of innocent persons were

imprisoned. They harassed the Bengalees in every possible way, but *swadeshi* and boycott flourished there all the same. The Bengal bureaucrats have not interfered with Nationalist Schools. Is it not then desirable that we should convince the Bombay bureaucrats that their crusade against holy national education will be powerless to put down the *swadeshi* agitation? O inhabitants of the Karnátak! While other provinces are ringing with the glory of *swadeshi*, boycott and national education, would you like to engross yourself in personal comforts? The time has come for deeds. O Karnátakis, be self-reliant and do not care for the wrath of the bureaucracy. Suffer patiently their oppression and step forward with a firm heart.

Appeal to Government to improve the condition of the Nadiád High School.
Gujarát (71), 25th Dec.

44. The Nadiád High School is the principal school in the Kaira District. Moreover, the number of school-boys is increasing day by day. The classes are so full that the present staff is quite insufficient to cope with the work. In many cases students are refused admittance for want of room. The result of this state of affairs is that the tuition has deteriorated and out of seventy students in the Matric class only eighteen passed at the University examination. Another reason for this deterioration in tuition is frequent changes made in the teaching staff. It is high time that Government paid special attention to the improvement of the school.

Municipalities.

Appeal to Government to put a stop to the Municipal Caucus in Bombay.
Bombay Samáchár (66), 27th Dec.; *Sánj Vartamán* (40), 29th Dec.

45. The *Bombay Samáchár* deplores that the Municipal Caucus should have not only reappeared but extended its activities this time by trying to set up candidates in the wards as well as in the elections by J. P.s and appeals to the public to show their true sense of responsibility by crushing the attempt in its very infancy. It adds:—The question arises whether His Excellency Sir George Clarke will not break up this attempt on the part of an official clique to interfere with the popular right of election. It was Sir George Clarke who extended the popular element in the Municipalities and granted the right of electing the president. Will this not be flouting the noble aim of His Excellency if the officials are allowed to interfere in the elections? Will it not be taking away with the one hand what is given with the other? These are questions which are being seriously discussed by the public who are eagerly awaiting Government's decision on the point. Government had last time admitted the impropriety of official candidature in elections for Legislative Councils, but were not prepared to apply the principle to Municipalities. Now, however, that new and liberal concessions have been made for popularising local self-government, it would be inconsistent with this new spirit to stick to this distinction. The public, therefore, pray that Sir George's Government will be good enough to give the officials concerned a hint to abstain from taking part in the elections. [The *Sánj Vartamán* also strongly appeals to the public to vote against the Caucus.]

Protest against Government's demand of a share in the expenses of the proposed training school for primary school teachers from the Corporation.
Kaiser-i-Hind (34), 26th Dec.

46. The question of establishing a training College for our primary school teachers is an important one, and the public are highly obliged by Government's anxiety on that behalf. The latter have addressed a letter to the Bombay Corporation asking it to contribute its share to the expenses of the proposed institution. But the Corporation has rightly refused to undertake any responsibility in the matter. Government have based their demand for a share from the Corporation on the latter's liability for the costs of primary education. But while admitting that the Bombay Corporation is liable for expenses incidental to primary education, we must say that it does not include the training of teachers. In insisting upon this point, Government are opening up the old question as to the rights of the Corporation again. Government's policy is tantamount to depriving the Corporation of its independence in questions of education, and will not be quietly tolerated by the latter. It is not proper that Government should thus take away with the one hand the freedom which they gave with the other to the Corporation. It is quite clear from this that Government while intending to keep all power to themselves intend to burden the Corporation with the expenses.

Suggestion that the Bombay Municipality should number all the houses under its jurisdiction.
Pársi (37), 2nd Jan., Eng. cols.

*47. "The London County Council has taken up almost as a work of supererogation, a task which the Bombay Municipality shirks from year to year in spite of urgent necessity, namely, the numbering of all houses under its jurisdiction......... In Bombay we have practically no numbers at all—certainly no system of numbering. Houses are decorated with absurd names, numbers crop up sporadically with no relation to one another, and altogether it is a matter of considerable difficulty either to give a direction or to follow one up.......... The want of numbers is actually a handicap on business. When the city census was taken, a good opportunity was missed of giving every tenement its number. There is no need, however, to wait for the next numbering of the people. If numbers were given first, the census work would be facilitated."

Intelligence extracted from the Press.

Report of a meeting of the *Paisa* Fund Committee at Talegaon (Poona).
Ráshtramat (47), 27th Dec.

48. A meeting of the *Paisa* Fund Committee was held in the glass factory building at Talegaon (Poona) under the presidency of Dr. Moreshwar Gopál Deshmukh. Mr. Dádásáheb Karandikar, Drs. Bhide, Ruikar and Kher, and Professor Ránade were present on the occasion, when a sub-committee was appointed to frame rules for the fund, and to submit them to the general committee which is to meet at Poona on the 16th January.

Appeal to assist in raising the amount of the fine imposed on Mr. Mandlik, editor of the *Vihári*, to secure his release from prison.
Wárkari (168), 23rd Dec.

49. Mr. Mandlik, the second editor of the *Vihári* newspaper, who is at present undergoing imprisonment, is to be released in the month of January. As the fine of a thousand rupees imposed upon him is to be paid before his release, his father, Mr. Náráyanráo Mandlik of Pen, is trying to raise the amount by the sale of certain native drugs. We would ask our readers to purchase these drugs and so help to bring about the release of Mr. Mandlik.

Proposed issue of a new journal named *Mumbai Punch* in Bombay.
Ráshtramat (47), 31st Dec.

50. The *Ráshtramat* announces that a new weekly periodical named *Mumbai Punch* is to be published at Bombay from the month of January. The advertisement columns of the paper state that the new journal is to contain matter that will encourage patriots to discharge their national duties with enthusiasm and mercilessly expose the traitors to the country.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th January 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 2 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th January 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Comments on the Resolution of the Bombay Government on the Report of the Agricultural Department for 1908-09 . . 62 & 63
- Bombay Legislative Council:
  - Alleged undue influence exerted by the Tálukdári Settlement Officer in the recent election by the Sardárs of Gujarát of a member to the — 59
  - Comments on the election of Mr. Jinnah to represent the Bombay Muhammadans in the Supreme Council . . . . . . 54 & 55
  - Comments on the proceedings of the first sitting of the — under the new Regulations . . . . 42—52
  - The constitution of the — under the new Regulations . . . . . 56—58
- British Rule:
  - Appeal to Indians to take up the idea of the formation of a Nationalist Council suggested by Babu Arabindo Ghose 17
  - Comments on His Highness the Jám Sáheb of Jámnagar's reported utterances about self-government in India 20
  - Comments on Lord Curzon's speech at Bath on Indian affairs . . 21—25
  - Comments on the reply of the Lieutenant-Governor of the Punjáb to the Hindu deputation headed by the Mahárája of Darbhanga *re* anarchical outrages . . . . 12—14
  - Communities should not be judged by the acts of individuals . . 15
  - Indians are more happy in Native States than in British India . . 26
  - Life-long imprisonment will be a more deterrent punishment in the case of anarchical murderers than execution 16
  - Self-government on Colonial lines alone will put an end to the discontent in India 19
  - The idea of national volunteers can be found in the Vedas . . . 18
- Collector's Durbárs: Complaints about the arrangements at the New Year's Day Durbár held by the Collector of Broach 65
- Comments on the extension to the Bombay Presidency of the Crimes Act of 1908 . . . . 10 & 11
- Comments on the Násik outrage . . . . 1—9
- Council Reforms: Complaint against the exclusion of the Berars from the Reform Scheme 53
- Excise: Alleged breach of its own rules by the Abkári Department . . 64
- Honours List: Comments on the New Year Honours . . . . . 27—34
- Indian National Congress:
  - Comments on the proceedings of the Láhore Congress . . . . . 35—38
  - The future of the — 39

CON 2225—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Native Press: The policy and tone of the *Mahi Kántha Gazette* newspaper 67
Police: Comments on the steps taken by the Commissioner of Police in connection with this year's Muharrum 66
Public service:
  Alleged monopoly of all prize posts in the Medical and Jail Departments by the Indian Medical Service 61
  Appreciation of the services of Colonel Sir Dunlop Smith 60
Sind: Complaint about the alleged determination of the Revenue authorities to recover during the current year all the *takávi* arrears from agriculturists in the Guni and Shah Bunder Divisions in — . . 68
South Africa:
  Grievances of the Transvaal Indians 41
  The Transvaal question in the Indian National Congress . . . 40

Railways—

B. B. & C. I. Railway: Suggestion that the — Company should run four classes of carriages 69

Municipalities—

Ahmedabad: Comments on the recent fire in Ahmedabad City . . . 71
Bombay: Alleged existence of a Caucus movement similar to that of 1907 for controlling the coming Municipal elections in — 70

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

(As it stood on the 1st January 1920)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	9,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50.	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
133	Mahárásthră Vritt ...	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav ...	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav ...	Do.	Weekly	Do. do. ...	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár) ...	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár ...	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay ...	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir ...	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába) ...	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára) ...	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara) ...	Thrice a month ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta... ...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly ...	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár ...	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár...	Wái (Satára) ...	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly ...	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	......	...
90A	Souráshtra	Amreli	Do.	......	...

Politics and the Public Administration.

Comments on the Násik outrage.

Sind Gazette (19), 30th Dec.

1. "The evidence which is being collected by the police in connection with the murder of the late Mr. Jackson at Násik proves conclusively that the crime was no isolated one, but was, like other similar murders, the result of a deep laid conspiracy, characterised by the familiar feature of an immature youth being made use of by wire-pullers who successfuly conceal themselves behind the scene. The numerous pistols and the large quantity of ammunition which have been discovered emphasise the necessity for the devising of some means whereby a check shall be put upon the widespread and indiscriminate distribution of fire-arms which at present constitutes so serious a danger to the maintenance of law and order in this country.......... A crime of the nature of that just perpetrated is invariably a signal for protestations of loyalty and of dissociation from the criminal, but it is very difficult to believe in these protestations when they are unaccompanied by any active co-operation with the Government to put a check upon this form of criminality. The would-be assassin of the Viceroy must be known to hundreds of people in Ahmedabad, but the criminal is still at large and there seems to be little or no likelihood of his being discovered. Numbers of persons in Násik must have been perfectly well aware of the stores of arms which were being collected and of the purposes to which it was intended they should be put, yet no hint was given to the authorities which might have averted the tragedy which all now deplore. These facts do not consort well with the expressions of regret that are now being poured forth at the untimely death of an official who had gone much out of his way to endear himself to Indians.......... It may be urged in favour of the loyalist that he is desirous of co-operating with the Government, but that either he does not know what to do, or that he fears the consequences to himself of giving information.......... If these, and not actual disloyalty, are the true reasons for his inactivity, the answer is of what possible use is it to give persons who hold such views an increase of self-government? The primary function of government of any kind is the preservation of law and order, and if the Indian community is too powerless, or too cowardly or too indifferent to assist the Government in this first of its tasks, it is not worthy to be entrusted with any additional powers."

Sudhárak (160), 3rd Jan.

2. The Hindus by their character and traditions should be naturally averse to shedding blood. Why should they set aside their inherent belief that the King is the incarnation of Vishnu and commit treacherous murders like Ghazis? What remedies should be adopted to eradicate the evil, by the people and Government? Western education has in a way given a new turn to our life. We have become dissatisfied with old superstitions, social customs and political slavery. We have begun to compare our political condition with that of other nations in the world. We no longer believe in the Divine right of kings. This was foreseen by Macaulay as one of the results of western education and he elected to stand by it. It is no use blaming the system now. There is nothing to be wondered at in the new aspirations engendered by western education amongst the people. Lord Curzon acted also as a great provocative agent and filled the minds of the people with wrath where gratitude had reigned a few years before. Lord Morley renewed the despair of the people by sticking to the mistakes of Lord Curzon. The great revolution that has been made in our social and religious beliefs has not left unaffected our politics. Unselfish loyalty is no longer to be found with us. In this utilitarian age we have to admit that people will be loyal in proportion to the political privileges conferred. Responsible politicians had better bear this in mind. The murder of Jackson was not the act of an individual's revenge, but was political in its nature as admitted by Pandit Málaviya and Dr. Bhándárkar. Under such circumstances we have less to deal with the actual murderer than with the environments that brought him out. Many years ago, the Congress, the Press and the people

believed that the British Government was a divine dispensation and acted accordingly. But some newspapers taking advantage of the awakening of the nation began to preach that the Congress demands were impossible and dubbed them as 'mendicant policy.' Lord Curzon's deeds acted as a tonic to those papers and they openly said that Englishmen were selfish, that it was hopeless to try to get any privileges from them, that as armed resistance was impossible, passive resistance should be adopted and *swarájya* gained. The Congress was broken up. Young men lost their heads. Bomb outrages were committed. Who is to blame? Mr. Gokhale has given a careful diagnosis of the case in his lecture on the "Present situation", shortly after the murder of Curzon-Wyllie and laid the blame at the doors of those who preached independence and incited people to acquire it. It is the duty of every patriot to come forward and teach our young men that real progress can be achieved only under the British ægis. The question requires patient and careful deliberation. If Government adopt a policy of universal repression, anarchists will be encouraged. Their object is to terrorise Government, and they in turn should show that they are quite unmoved. There should be no change in their wise and generous policy. Parents and teachers should watch their children carefully and see that they do not get into the clutches of poisonous newspapers. Our political edifice should be raised on gratitude and loyalty towards England. To instil these principles into the minds of young men it is necessary that sound politics should be taught by teachers to students, as advised by Mr. Gokhale. In its absence, they will resort to unwholesome agitation and be incited to commit outrages. Lord Minto declared soon after the Muzaffarpur outrage that he would not convict the nation for the misdeeds of one or two individuals. He evidently meant that people should keep their heads cool after such outrages which in a way disturb the balance of the mind. But the Anglo-Indian press and some of the bureaucrats have evidently been terrified by the Násik outrage and are suggesting wild measures to Government to uproot an alleged conspiracy of Chitpáwan Brahmins. "Scratch an Englishman; you will find a Russian." To enforce Russian methods as suggested by the Anglo-Indians is impossible and would be harmful. The *Times of India* holds the city of Násik responsible for the crime. It is rather difficult to understand this train of argument. The murderers surely do not take the whole city into confidence, and we do not believe that the people are in any way trying to shield the criminals. What is suggested by the hint that people should detect such terrible offences? Should they give up their every day business and take to the detective line? Then what have the Police to do? Why should Government tax the people and incur heavy expenditure on the Police? The Police Commissioner revealed the rotten state of the Police administration and proved that it was filled up with incapables and run by favouritism. Is the state improved any way? For the last three years everyone knows that young men in Násik have been disaffected and that there was a conspiracy of students and that they were incited by local men as well as outsiders. The Násik leaders had to furnish security. The Sávarkar case was a notorious one, and the Gwálior case also had something to do with Násik. With all this, what have the Police done to unravel the intricacies of the conspiracy? The Police have in fact a *carte blanche*. The bureaucrats also are favourably disposed towards them. Why should they then despair of detecting the crimes? The time has come for us to call upon the Police to be true to their salt, instead of venting our wrath on innocent people.

Gujarát (71), 1st Jan.; *Sánj Vartamán* (40), 6th Jan.; *Praja Bandhu* (38), 2nd Jan.

3. The *Gujarát* condemns the cold-blooded murder of Mr. Jackson and absolves those who follow the cult of *swarájya* from any participation in the wicked deeds perpetrated in various parts of the Presidency. It apprehends that the recurrence of such crimes is likely to lead the British public to misjudge the entire Indian nation, and consequently it makes a fervent appeal to all thinking Indians to endeavour to check the anarchist spirit from spreading. [The *Sánj Vartamán* in referring to the Government Resolution on the death of Mr. Jackson assures the authorities that all right-minded persons will appreciate the justice of the use of all lawful means to put down with a heavy hand the spirit of anarchism, but considers it unjust to declare 'that the repudiation of crime after the event is unavailing' inasmuch as the generality of the public have generally no information about such criminal plots. If, however, the fact is known, the paper continues, no time will be lost by the people to bring the culprit to book. It concludes with a prayer that any measures that may be contemplated should be patiently and thoughtfully considered before being enforced. The *Praja Bandhu* hopes that the culprits arrested in connection with Mr. Jackson's murder will be placed on trial without any unnecessary delay and that no time will be allowed to the Bombay Police to harass them, as the Bengal Police have but recently done in similar cases.]

Kesari (128), 4th Jan.

4. Brisk inquiries are being made by the Police with reference to the Násik outrage and many arrests have been made up till now. No one will object to stringent inquiries being made to trace the criminals or to the punishment according to law of the murderer and accomplices. The people also will co-operate with Government in this matter. But the bureaucrats have completely lost their balance of mind, so much so that even the patient and cautious Sir George Clarke has forgotten his responsible position and avowed that there must be a conspiracy at the back of Kánere. It is not strange, therefore, that Sir John Muir Mackenzie should have growled at the innocent people of Panvel (Kolába) and that the Anglo-Indian papers utterly oblivious of section 153A of the Indian Penal Code should have indiscriminately anathematised Chitpáwan Brahmans. 'Facts,' a correspondent of the *Times of India*, has laid the blame of every murder and rebellion at the doors of Chitpáwans. The argument may be reversed, and because Chitpáwans boast of Sir Raje Dinkarráo, Ránade and Gokhale, all of them can be said to be loyal and lovers of British rule. All Chitpáwans are not murderers; all murders have not been committed by Chitpáwans. The Punjábi seditionists are all Arya Samájists and the Bengal bomb throwers were mostly Brahmans. We cannot take individual cases as illustrative of the character of the whole community. If we stretch such logic a little further, we shall have to dub the race to which belong Moore, Guy Fawkes and Titus Oates, murderers, whoremongers and anarchists. We shall have also the whole English race as seditious and rebellious because they beheaded Charles I and fought against his adherents.

Ráshtramat (47), 2nd Jan.

5. It is natural to be dismayed by the murder of an able and magnanimous officer of Government like the late Mr. Jackson. But to allow this sentiment to take complete possession of oneself and to make a pompous exhibition of it before the whole world only excites ridicule and under certain unfavourable circumstances is likely to lead to untoward consequences. The Police are prosecuting their inquiries in connection with the outrage and collecting evidence which will be duly sifted by the proper authorities. To draw premature conclusions before that has been done and to try to impress them upon the people is wrong, dangerous and detrimental to justice. We do not mean to condemn our Police wholesale. It is true they mostly succeed in catching the real criminals and bringing them to justice. But at the same time we must not shut our eyes to the fact that their conduct in the Midnapur, Gulab Banu and other cases has not been altogether praiseworthy. Such being the case, we must be careful not to hastily base our conclusions on Police proceedings, for it will never assist in the proper administration of justice. Reliable evidence of a conspiracy to murder Mr. Jackson is yet to come, and still some of our countrymen are wasting their energies in suggesting means to root out a thing which exists only in their imagination. Ráo Bahádur Naráyan Trimbak Vaidya the other day in the presence of His Excellency the Governor declared that some of our younger generation are naturally depraved and given to fault-finding and attributing false motives and that the Extremists are responsible for most of the anarchic acts recently committed in the country. The charge is utterly false. What is the offence that the Extremists have committed? Moderates like Messrs. Dádábhai Naoroji, Gokhale, Wedderburn, Dutt and others

have for over a quarter of a century been declaring that the poverty of India was due to the British Government. The only thing that the Nationalist party has done is that it has tried to adopt measures to relieve that poverty. The activities of that party must, therefore, result only in doing good to the country. The officials who are jealous about their own authority must naturally find fault with this, but it is unpardonable for Indians whose interests are intertwined with those of the people themselves to take the same view as the officials.

Pudhdree (146), 2nd Jan.

6. Mr. Jackson's murder has resulted in producing a feeling of terror and general insecurity throughout the Deccan. The moderate papers have been urging the people to co-operate with the Government in uprooting anarchism, while the nationalist journals going to the root of the matter have been warning the Government with great vehemence and earnestness that mere repression will never succeed in restoring peace, but that the Government must satisfy the growing aspirations of the people. The bureaucracy, however, has disregarded this warning and Anglo-Indians are suggesting violently repressive measures against certain newspapers and the Brahmins. This is likely to poison the mind of Government and to bring the educated classes into trouble. What are we, therefore, to do? The experience is that even those who loyally tender advice in such matters are themselves accused of sedition. The times are indeed very bad, when Government seem inclined to lend their ears to evil advice.

Shakti (90), 1st Jan.

7. The *Shakti*, in referring to the Anglo-Indian criticism on the murder of Mr. Jackson, condemns anarchical misdeeds, refuses to believe that the Indians ever think of emancipating their country by means of these wicked deeds, justifies a resort to passive resistance, and observes:—In spite of this the enemies of popular movements have been ever ready to cause incitement of a despicable character. An instance of this kind has been afforded recently by the *Advocate of India*. It is laughable that for the wicked deed of an intemperate Brahmin youth, the editor of that paper should descend to the depth of condemning the entire Brahmin class in India and inciting the authorities to root out Brahmanism. This mean-minded editor has the audacity to advise the annihilation of the mighty religion which has been deeply rooted in this country for thousands of years, and which, after successfully measuring its strength with 'the-sword-or-the-koran' policy of Aláuddin and Aurangzeb, has gained by virtue of its greatness a supremely unique position. In so doing the writer with a diseased brain hardly knows that he has been trying to hurl the country into a disaster whereby enmity of a deep-seated character may be engendered between the Brahmins and the British. Fortunately, however, for the British Government its helmsmen are not so devoid of the sense of justice and discretion as the editor of the *Advocate*. Had the bark of British *ráj* been controlled by such wiseacres it would have ere long been wrecked to pieces. The least criticism in native journals against Englishmen brings down the wrath of Government upon the Native Press as a class, and so it remains to be seen what punishment will be meted out to a writer who has distinctly incited the whites against the Brahmins and wounded the religious feelings of an entire class. In this connection the *Advocate of India* is not to be singled out, for all the Anglo-Indian papers have been vying with one another in hurling all sorts of epithets at the Indian community. The less said of all of them, the better.

Mahrátta (11), 9th Jan.

***8.** "The Násik murder has been denounced by the Indian community in various meetings and protests which ought to prove to all unbiased observers how that community loathes such nefarious outrages. They are entirely opposed to the religious teachings, the traditions and the spirit or genius of the Hindu society and are bound to meet with its abhorrence and detestation. We abhor such outrages not only because they are entirely foreign to our civilisation but the more so because they retard our progress in all directions. If they have shocked the Indians all round, and have been denounced by them in no unmeasured terms, they have aroused the fanaticism of the Anglo-Indian journalists. The recent Násik outrage has entirely unbalanced the brains of 'leading' Anglo-Indian papers on this side of the country. Any one running his eye through their columns will find wild suggestions and silly arguments as to how to cope with this new evil. We have programmes for the extermination of Brahmanism, for licensing the 'native' press, wholesale posting of punitive police, and what not. We see the unedifying spectacle of Anglo-Indian journals opening their columns to every scribbler spouting forth the worst imputations and suggestions, frantically crying for the suppression of whole races and exciting race feeling of the worst type, bordering on incitement to violence. It is useless to give a reply to all these insensate writings, these effusions of excited feelings and unhinged brains."

Pársi (37), 9th Jan., Eng. cols.

***9.** "We see the fruit of Protest Meetings in the resolution of the Governor in Council on the subject of the murder. Even Sir George Clarke, who makes a point of using a kindly expression whenever he can, is constrained to point out that 'repudiation of the crime after the event is unavailing, and without the practical cooperation of all members of all communities in the removal of the causes which lead directly and indirectly to murder, this blot upon the civilisation of India and the fair reputation of her people cannot be effectually removed.' It is the old case of *qui s'excuse s'accuse.* The anarchist cult is in India not essentially different from what it is in Europe or America, and these protestations create rather than allay suspicions. Not that it is altogether the protesters' fault. Anglo-Indians have a weakness for judging of Indian character on the whole from the specimens they find in their kitchens, and there are some who, judging similarly from still more unfortunate and inadequate instances, imagine they see in the Indian population thirty crores of potential bomb-throwers."

Comments on the extension to the Bombay Presidency of the Crimes Act of 1908.

Indian Spectator (7), 8th Jan.

10. "The Act passed by the Government of India more than a year ago for the constitution of a special tribunal to try political offenders and for the suppression of unlawful associations has been extended to Bombay. As a means of suppressing sedition it may be more or less inconsequential in the circumstances of this presidency, however effective it may have proved in Bengal. Many arrests have been made in connection with the Násik murder, but no unlawful association seems to have been detected as yet. In Bengal the associations were publicly known and there was not much secrecy about their ordinary activities. In this presidency, sedition seems to be spreading from individual to individual like an epidemic either through newspapers or through anarchists who may meet and preach when opportunity is available, but who abstain from forming themselves into a recognised corporation. Perhaps the police have discovered some association here and there, working ostensibly for religious purposes, but utilising their meetings for political ends. It is notorious that meetings of this kind are held in certain parts of the presidency. Their doings have been published in the press. The organisers of such meetings do not seem to rely on corporate existence and a name for their success. We believe it will be immaterial to them whether they form an association or not. History teaches that the enemies of peace in Western India rely on what may be called the guerilla methods of warfare. Their strength lies not in organisation, but in mobility and secrecy. They can be reached by detectives rather than by laws which prohibit associations with a signboard and a subscription list.

Bombay Samáchár (66), 8th Jan.; *Akhbár-e-Soudágar* (23), 7th Jan.

11. Referring to the extension of the Indian Criminal Law Amendment Act (1908) to the presidency of Bombay, the *Bombay Samáchár* deplores that a blot should have stained after all the fair name of this presidency. The paper appreciates the step Government have taken with a view to bringing the miscreants to a speedy trial, and in so doing makes an appeal to the Police to find out the source whence weapons are being supplied to the culprits. The paper requests the authorities to conduct the case before the Special Tribunal *in camera* and to institute a Court of Criminal Appeal composed of the Chief Justices of all the High Courts with power to revise and review the proceedings and the decision of the Tribunal. The *Akhbár-e-Souddgar* is grieved to see that recent events should have compelled the authorities to apply the Criminal Amendment Act to this presidency and assures Government that no stone will be left unturned by the Indians to help Government in the uprooting of this wicked spirit from the province.

Comments on the reply of the Lieutenant-Governor of the Punjáb to the Hindu deputation headed by the Mahárája of Darbhanga *re* anarchical outrages.

Indian Spectator (7), 8th Jan.

12. "We cannot but sympathise with the Police in the very difficult duties which they have to discharge when they have to deal with educated criminals. Sometimes these culprits are more than a match for them, and the public put a black mark against the Police when they fail to detect the author of a notorious outrage. The person who had the audacity to stand forth from a crowd and throw two missiles in succession at the Viceregal carriage could not have been a rustic or a simpleton: he must have been sure of immediate arrest if the bombs exploded, or confident of eluding the Police if he was not immediately arrested. We quite understand the difficulty of tracing such clever culprits, and we have no wish to charge the Police with inefficiency for the delay that has occurred in launching a prosecution against any one. But when attempts are made to shift the responsibility on to the shoulders of private citizens, we are bound to point out that such attempts are not always fair, and they sometimes prove too much. In his reply to a deputation headed by the Mahárája of Darbhanga, His Honour the Lieutenant Governor of the Punjáb is reported to have complained that "the crowd made no attempt to seize the fanatic who attempted the lives of Their Excellencies the Viceroy and Lady Minto'. We do not marvel at the conduct of the crowd, for even the armed personages that were riding on horseback behind and beside the Viceregal carriage made no attempt to seize the culprit. It cannot be said that the Viceroy was surrounded by officers of doubtful loyalty. The fact seems to be that until the unhappy sweeper picked up a bomb and smashed it, no one realised the nature of the missiles that had been thrown, or indeed that any missile had been thrown at all, at the august personages.......... We should not be surprised if the Mahárája and other members of the deputation were somewhat taken aback by the kind of reply they elicited from the Lieutenant-Governor, but it must be remembered that His Honour was really addressing the whole community represented by the deputation, and only nominally the gentlemen before him. In such cases the persons whom the cap fits lie concealed, while amiable and innocent gentlemen constitute themselves the medium of the thrusts at unidentifiable members of the community."

Bombay Samáchár (66), 6th Jan.

13. The plain speech to which Sir Louis Dane gave expression on the New Year's Day in reply to the deputation of Hindu leaders of the Punjáb ought to make us glad as it will enable some people to realise their mistakes. There are certain occasions on which it is risky to be indifferent or to stand aloof. Every honest citizen is in duty bound to help Government and the Police to root out anarchy and sedition. Government have a right to expect more than lip loyalty from the people. We believe that His Honour never meant to saddle the Indian people with the charge of disloyalty. What he aimed at was that the anarchists are enemies both of Government and of the people. To uproot the seeds of sedition very effective measures have to be taken, and the negligence either of Government or of the people in the matter is fraught with terrible risk. Sir Louis could have softened his speech a bit; but perhaps some bitter experience in the Punjáb may have forced him to indulge in strong language: He asks why the examples of Dr. Lálkáka and the Mahárája of Burdwán were not followed at Ahmedabad and Násik. But he forgets that at Ahmedabad it was after the cartman was hurt that the situation became apparent, and by that time the thrower of the bomb had made

his escape, while at Násik even the European friends of Mr. Jackson realised the situation after he was shot dead. As soon as the people became aware of the diabolical deed they surrounded the murderer and stopped him from destroying himself. In both the cases nobody had the slightest previous knowledge of what was going to happen. The Indian people are deeply shocked at innocent Europeans and Indians falling victims to the mad wrath of the anarchists and most sincerely wish that these enemies of the country should be exterminated.

Mumbai Vaibhav (137), 5th Jan.

14. In our opinion the reply given by Sir Louis Dane, Lieutenant Governor of the Punjáb, to an influential Hindu deputation was couched in language that was unworthy of a statesman and likely to wound the feelings of the Hindu community. We really do not understand what Sir Louis means by asking people to help Government, when our responsible leaders are doing their level best to root out the evil of anarchy from our midst. The bureaucratic officials did not pay any heed to the suggestions of the Congress for effecting reforms in the administration, but now that the evil effects of the high-handed policy of a Viceroy of the type of Lord Curzon have manifested themselves, Government are calling upon the Hindus to co-operate with them. It was extremely unjust of Sir Louis to allege that the Hindus failed to inform Government of the exitence of anarchic conspiracies though they were aware of their existence. It must be remembered that repression can do little to re-establish confidence in Government and that concessions to the legitimate demands of the Moderate party would go a great length in achieving the desired object. We, therefore, hope that officials will keep their heads cool in facing the present critical situation.

Communities should not be judged by the acts of individuals.

Indian Spectator (7), 8th Jan.

15. "It often happens that members of the same community, club or society, refuse to betray one another to the police: they think that it is the duty of the police to find out a culprit, and not of his friends or associates to deliver him up. Whether this disinclination to assist the police is morally justifiable or not, it is not the peculiar failing of any one community. With this weakness we may compare the hesitation of juries to convict prisoners of their own community. One of the reasons why the Normans wished to be tried by their own countrymen in the land of the Saxons is said to have been that they hoped to be judged leniently by a tribunal composed of their own peers. In this country prosecutions against soldiers have sometimes fallen through, because of the difficulty of identification and absence of satisfactory evidence, and it may be doubted whether the comrades of the suspected persons have made more earnest efforts to supply the necessary evidence to the police than coloured citizens are making to contribute to the success of a prosecution. While fellow-feeling of this kind, perhaps in varying degrees, may be accepted as a part of human nature, it does not follow that whole communities are prone to perpetrate crimes of a particular kind. Character is generally individual, and not communal. It may sometimes happen, however, that a particular species of crime is the profession of a class, or an instrument for realising the common ambition of a class. If the existence of a common means of livelihood, as in the case of certain criminal classes of India, or a common ambition, be proved, the perpetration of a crime by a few members of the community concerned may raise a presumption of the complicity or sympathy of a much larger number of individuals. Otherwise, the habit of drawing large deductions about communities becomes positively vicious and dangerous. An innocent man sometimes begins to harbour evil thoughts out of a sense of resentment or challenge when such thoughts are unjustly attributed to him. All persons do not care to form deputations and wait upon officials and take the risk of replies more humiliating than direct accusation from them, and some may even prefer to be, instead of being suspected to be, what they are not. Every teacher of boys knows that to impute a character is often to create it. Therein lies the danger of imputing any character to large sections of people."

Life-long imprisonment will be a more deterrent punishment in the case of anarchical murderers than execution.

Rást Goftár (39), 9th Jan., Eng. cols.

***16. "Even when everything is done that is needed to ensure secrecy and expedition in the prosecution of anarchist trials, it is doubtful that the measures would suppress anarchism or remove the incentive to assassination. The man in whose vein the blood of the bravo runs and who has met with disappointment in life, finds death on the gallows a convenient method of suicide. It brings him the notoriety of a martyr supposed to have sacrificed himself for the common good. Such a man falls a ready tool in the hands of designing evil-doers who pursue their nefarious trade from behind the screen.** The assassins in most of the cases of anarchist crimes committed in India are callow youths who have no records of previous convictions. They are not daring, hardened criminals but ordinary men egged on to foul deeds by instigation and a morbid penchant for notoriety. They realise that life on this earth would not be long enough for them to expiate their crimes. They have not to pay the penalty by a life-long incarceration like criminals convicted of less serious offences. The rigours of a dreadful prison-life in exile till death that carries away its victims to their long account have more deterrent effects on criminals than even the fears of punishment in hell. It is not in a spirit of retaliation the law takes the life of assassins, but as a deterrent for the prevention of crimes, and it is the opinion of many that under these conditions the execution of anarchist murderers is not a deterrent punishment and frustrates the purpose for which the law sanctions the taking of the life of an assassin."

Appeal to Indians to take up the idea of the formation of a Nationalist Council suggested by Babu Arabindo Ghose.

Ráshtramat (47), 4th Jan., Eng. cols.

17. "The clarion call of Babu Arabindo Ghose to his countrymen to start afresh and sleep no more comes at an opportune time.......... Every earnest mind and heart has been feeling a sort of growing disgust at its own inaction. It is just at this time, when everybody is feeling dissatisfied with himself, that the high priest of Nationalism proclaims: 'The period of waiting is over. The future of the nation is in our hands. Let us take up the work God has given us like courageous, steadfast and patriotic men willing to sacrifice greatly and venture greatly because the mission also is great. The cowards, the credulous and the mean may stand aside. But all those who deserve the name of Nationalists must come forward and take up their burden. We are sure this call will secure a hearty response from Nationalists all over India. In Maháráshtra we have had a painfully long period of depression; there can be no denying the fact that the sudden removal of the towering personality of Mr. Tilak threw the whole province into dismay and unnerved the other leaders.......... It is high time that Maháráshtra came forward and took a bold stand. Mahárashtra must resume its usual constitutional activities, no matter how severely she is repressed. Youths must be induced to take up philanthropic and patriotic work under the guidance of cool-headed elderly persons.......... Babu Arabindo Ghose has already suggested that a Council of the Nationalists of India should be formed.......... The programme of the Moderates is unsuited to the present times or rather they are unsuited for the work of the modern days. They lack the grit and robustness that are required to carry on a bold but peaceful agitation. The Nationalists must, therefore, take up the work and march forward with faith in God and the bright destiny of our Nation."

The idea of national volunteers can be found in the Vedas.

Ráshtrodaya (149), for Nov. 1909.

18. A contributor signing himself 'The Nation's Servant' writes to the *Ráshtrodaya*:—A notion is abroad that the idea of nationality has come to us from the West, but that is without any foundation. An examination of some of the songs in the Vedas—our oldest religious books—will convince any reader that it was amongst the ancient Aryans that the **idea of nationality was first developed. One of the Vedas calls upon the learned to do homage to nationality, and to exert themselves in a united manner for the advancement of the nation. This service to the nation may, of course, be given in a disinterested manner, without expectation of any**

personal gain. The Vedas also command the people to worship the motherland. They also describe the importance of co-operation between the Brahmans and the Khastriyas. One of the verses also makes mention of 'Servants of the Nation' as sacrificing self-interest for its sake. This service of the nation is prescribed as one of the sacred duties of the people. The prime duty of these national volunteers is to aid in the development of national virtues such as patriotism, love of truth, resistance to injustice, etc., amongst the people. They alone are the real 'Servants of the nation' who are prepared to sacrifice their everything for its advancement. They must advance step by step without backing out through fear. He who is afraid of difficulties or dangers will never accomplish anything. National strength thus organised possesses extraordinary power. Individual efforts can be easily baulked, but not those that are unitedly carried on by bodies of National Servants. A nation so awakened begins to exhibit the manly qualities of bravery and enterprise. Those who act agreeably to this awakened national strength are honoured while those who oppose or insult it are destroyed. This power resides in the hearts of the national volunteers, whom the Vedas term the eyes of the nation. They were called *Vasus* in Vedic times, and it appears that the people used to make offerings of money, &c., to them inasmuch as the nation's safety depended on them. As was natural, they were more magnanimous, more spirited and self-reliant than the common people. Our activities should be directed towards serving the nation, overpowering internal and external enemies, and raising the status of the people. That was the case during the glorious times of the Aryans. Those days have passed and with them we have lost our sense of duty. Of all the duties that a man has to perform national duties are the most important. Nationality having developed through the efforts of the Rishis, we cannot discharge the debt we owe to them until we fulfil our duties to our nation. We must, therefore, subordinate our self-interest to that of the people, worship our mother-land and our nation, exert to bring about unity amongst the people, help to develop the patriotic spirit, and impart national education to both men and women And our women, on their part, should always desire to have heroic offspring.

Self-government on Colonial lines alone will put an end to the discontent in India.
Bhála (108), 1st Jan.

19. It is really to be regretted that while the English people are trying to get rid of the House of Lords they should condemn the Indians to be governed by laws which are not of their own making and should not allow them to have aproper share in the administration of their country. India is no doubt a conquered country, but the fact of its remaining under the supremacy of the British rule for such a long time should have induced England to place it on a footing of equality with the self-governing colonies of the Empire. This difference of treatment accorded to it has roused the indignation of its law-abiding and peaceful citizens. It is, therefore, hoped that the officials instead of looking with displeasure on the legitimate aspirations of the people will use their influence to secure for this country self-government on colonial lines and thus put an end to the existing discontent. Repressive measures may for a time prove effective, but they would give renewed vigour to the aspiration and activities of the people which cannot rest content until the achievement of their goal.

Comments on His Highness the Jám Sáheb of Jámnagar's reported utterances about self-government in India.
Indu Prakásh (46), 6th Jan., Eng. cols.; *Bhála* (108), 1st Jan.

20. "His Highness the Jám of Jámnagar is reported to have said that the Indians are not and will never be fit for self-government.......... For aught we know, there must be some misunderstanding somewhere, if His Highness the Jám did express himself on the subject. If he really did so, all that can be said is that he is yet quite a novice in the branch on which he is reported to have expressed himself in this way. If it were a question of 'donning the flannels' on the part of Indians to play the 'fools,' his opinion would carry weight and authority.......... 'Prince Ranji' of cricket fame must be conscious of the fact that he has just entered upon learning the A. B. C. of the practical side of the art of administration and that, therefore, a good period of time must elapse before His Highness the Jám Sáheb Ranjitsingji is qualified to throw undeserved reflections on the patriotic efforts of not only the best of his countrymen, but even upon those of his brother rulers who have ere now embarked upon a system of representative Government, to wit, Mysore, Travancore, and above all Baroda, nearer home." [The *Bhála* writes:—The Jám Sáheb is reiterating the views of many interested politicians, and we do not think his utterances would in any way damp the ardour of Indians for the achievement of self-government. The diversity of its races can never be a bar to India's reaching its goal, for it has already enjoyed *swarájya* under similar circumstances some time back. The tide of progress is advancing and it is futile to think of checking it by any earthly means.]

Comments on Lord Curzon's speech at Bath on Indian affairs.

Indu Prakásh (46), 3rd Jan., Eng. cols.

21. "The amazing effrontery of Lord Curzon cannot impose even on men who are proverbially ignorant of Indian affairs. We do not think that any other living person than Lord Curzon would have the temerity to throw on Lord Morley and Lord Minto the responsibility for the rise of the anarchist and the bomb-thrower in India. If there is any individual whose words, deeds and conduct have contributed to the growth of that sullen and bitter spirit, that loss of faith in British character, that hatred for a race whose just and humane methods of Government were only a few years ago matters of unquestionable belief and universal acceptance, which lie at the basis of the new revolutionary spirit, it is that self-sufficient, vain, unsympathetic and narrow-minded politician, whom a malign destiny delighting in mischief and intent upon doing damage both to England and India sent as a ruler to this country to jeopardise the good work of a noble sovereign and a race of high-souled statesmen. Even election amenities have a limit and require some adherence to truth. But this evidently is not the view of Lord Curzon."

Gujaráti (29), 9th Jan., Eng. cols.

***22.** "Reuter has cabled a long summary of a speech of Lord Curzon made recently at Bath. The speech is of the usual Curzonian type, full of self-adulation and self-advertisement, brag and bluster. Narrow and illiberal imperialism, wounded vanity and jealousy of the reputation which Lord Morley has deservedly gained by his policy of sympathy and conciliation pervade the whole speech.......... In spite of Lord Curzon's self-adulation and his disparagement of the liberal statesmen to whom he left a legacy of discontent and dissatisfaction unparalleled in the history of British India, the verdict of history is clear. All the present unrest and also the measures of repression taken by Government during the last few years may be traced to the impolitic and unsympathetic attitude adopted by Lord Curzon towards the people of this country. If there was complete peace during his time, it was only a lull before the storm. The Partition of Bengal carried out in defiance of public opinion, the unmerited slur he sweepingly cast upon the character of the Eastern peoples, his anxiety to reduce the educated classes in India to a position of useless obscurity, in short, his desire to set up a paternal despotism unmitigated by the least popular control and unqualified by the least concession to popular voice, had created seething discontent in this country, which has entailed an amount of trouble and anxiety on Lords Morley and Minto even partially to remove.......... Whatever Lord Curzon may say to disparage and deprecate the attempts made by our Secretary of State and the Viceroy to inaugurate a further step in self-government in this country, it must be clearly understood that they have nothing to do with anarchy and crime.......... The open contempt Lord Curzon showed towards the educated classes and popular opinion generally, his imperialism which would allow no prospect of the people of the country being taken into the counsels of Government at any future time, and his perfect want of sympathy for Indian aspirations—these are largely responsible for the prevalent discontent. It is these which tended to weaken the faith of the people in British justice and British liberty. Lord Morley and Lord Minto have nobly sought to revive that faith, and whatever faults we may find with the reforms which they have

introduced, their sympathetic administration will ever remain enshrined in the memory of our people and no attempts of Lord Curzon to set up odious comparisons will alter public judgment in the matter."

Bombay Samáchár (66), 1st Jan.; *Akhbár-e-Soudágar* (23), 4th Jan.; *Shri Sayáji Vijay* (41), 6th Jan.

23. Lord Curzon's recent speech at Bath is one more indication of his shallow-mindedness. His ridiculous boast that he was loved by thousands of Indians and that his administration was far superior to the present one can only excite laughter among all classes of the Indian public. His contention that there was no bomb-throwing under his *regime* is easily explained when it is remembered that it was only in the latter portion of it that he inaugurated his retrograde policy, which took some time to bear fruit. Lord Curzon, as so often avowed by Lords Morley and Minto, has left behind him a legacy of unrest. It is his misdeeds which have been the cause of the bomb and its accompaniments. We wish Lord Curzon's vapourings will be met by the Indian people by sending to Lords Morley and Minto expressions of gratitude for, and confidence in, their administration. [The *Akhbár-e-Soudágar* expresses a similar opinion and adds:—The less Lord Curzon speaks about his career in India, the more creditable it will be for him. The *Sayáji Vijay* also emphatically condemns Lord Curzon's utterances.]

Mahrátta (11), 9th Jan.

***24.** "Some prominent Brish politician recently remarked that Lord Curzon had many great qualities, but not common-sense. The critic had not to wait long to receive a characteristic illustration of his remark from Lord Curzon himself. For His Lordship made an amusing speech at Bath on Friday before last. For audacity and want of common sense, it would be hard to find another speech to match this one, even among the many remarkable speeches which Lord Curzon himself has made before, both in India and in England......... He indignantly repudiated the charge that he was responsible for the entire unrest and crime now prevailing in India. He was Viceroy for seven years, but then there was no trouble. The most amusing portion, however, we shall give in Lord Curzon's own words. 'In my time murders, bombs and deportations were equally unknown. We had peace and tranquility.......... I am proud to say that I still possess the affection and confidence of thousands of Indians.'......... Lord Curzon possessing the affection and confidence of the the people of India! Surely Lord Curzon's memory must be very short indeed! Can he have forgotten things so soon? But if we may seriously criticise Lord Curzon, we may dispose of the speech by referring our readers to one simple observation which Lord Dufferin once made. In politics 'one man sows and another man reaps'. The man who sowed trouble in India is not the man who is now reaping it. But the world can never make a mistake in adjudicating the discredit between Lords Curzon and Minto in just proportions. If Lord Curzon may be allowed to claim immunity for his misdeeds simply because the visible fruits of discontent became ripe after he left India, then surely Lord Dalhousie may say that Lord Canning, that clemency Canning of all men, and not he himself, was responsible for the Indian Mutiny."

Oriental Review (13), 5th Jan.; *Indian Spectator* (7), 8th Jan.

25. "As a specimen of Lord Curzon's modesty what could surpass this? 'I was Viceroy for seven years—the longest period on record since the Mutiny.' 'I was reappointed Viceroy—the second Englishman thus honoured during the century.' Lord Curzon may have reason to remind Englishmen of this unfortunate fact. But India, alas! has not forgotten the misfortune. Would to Heaven he never had that honour, both for his own and for India's sake! He would have been saved then from the disrepute of the second *regime*. India, too, might have been saved from the disaster which it brought in its train—unrest and violence and crime....... It is true that at one time he could, as he says, go unguarded through the densest native centres. But is it not also true that when he quitted his post, he avoided Calcutta and did not venture to go through its streets even with all the pomp and pageantry that were at his command? 'Ludicrous exaggeration' and 'arrogant pretension' are not the less culpable when shrouded in half-truths. No doubt Lord Curzon is entitled to make his defence. His defence is that in his time murders and bombs and deportations were equally unknown and peace and tranquillity prevailed. Is this any defence at all? Can Lord Curzon himself be conscious of its validity or truth? When he himself argues that the public should wait for twenty-five years before they could say that Lord Morley's reforms have done any good to India, has he the right to urge that in his case he should be judged not by what followed but by what preceded the seeds he sowed? Unhappily in his case we have had to wait not twenty-five years, but only twenty-five months. Bombs and murders and deportations were as unknown in Lord Curzon's days as the Mutiny was unknown in Lord Dalhousie's. Yet who can read Indian history now and deny that the policy of Lapse and Annexation brought about the Mutiny? There was peace and tranquillity in India when Lord Dalhousie sowed the seeds of which the harvest was 'Mutiny.' There was peace and tranquillity also when Lord Curzon sowed the seeds of which Lord Morley and Lord Minto have garnered the harvest in disaffection and disloyalty, and in anarchy and unrest." [The *Indian Spectator* says:—"Most people in England will perhaps believe that Lord Curzon has effectively replied to his critics. Appearances are on his side, and people at a distance only judge by results."]

Indians are more happy in Native States than in British India.
Baroda Gazette (63), 3rd Jan.

26. It is futile to expect a moral and religious awakening among the Indian subjects of His Majesty, growing poorer day by day. And yet it must be said that the criminal tendency does not so much preponderate in India as it does in Western countries. Charles Darwin speaking of some transported convicts said that the stamp of greatness was evident on their faces. It is poverty which gives birth to crimes. It is because India is poor that criminals as a class exist in it. This opinion has been expressed by eminent men in the West. It is also shared by Mr. Dádábhái Naoroji. Had the British followed the footsteps of the Moguls by making a permanent stay in the country, Indians would not have found themselves engaging in a commercial war and losing their wealth. If the policy of the British had coincided with the wishes of the people, the hatred created against them would never have been heard of. Loss of wealth and incapacity to cope with physical work have reduced the Indians in British India to a terrible condtion. Their brethren in the Native States are much better off. This view has been endorsed by the late Mr. Digby and Mr. Dádábhái Naoroji. Foreign civilisation has crushed the Indians living under British rule.

Comments on the New Year Honours.
Jám-e-Jamshed (33), 4th Jan., Eng. cols.

27. "The two outstanding names in the Honours List, this time, as far as it could interest us in Bombay, are those of the Honourable Mr. Justice Chandávarkar and Mr. Dorab J. Tata. Mr. Chandávarkar is certainly one who deserves to be honoured, whom Government may well delight to honour and the public can never fail to feel delighted to see honoured. Nothing has come to him undeserved in the shape either of official honours and distinction or of public esteem and affection; and the Knighthood which has been conferred on him is as well merited as anything that has been bestowed upon him before."

Indian Social Reformer (6), 9th Jan.

***28.** "An event which has aroused the liveliest gratification in reform circles is the conferment by His Majesty of the honour of knighthood on the Honourable Mr. Justice N. G. Chandávarkar, President of the Presidency Social Reform Association and the Prárthana Samáj, and the General Secretary of the Social Conference. Sir Náráyan's titles to recognition are many and yaried. As politician, judge and educationist, he has worked his way up to the highest positions in the country. The subject nearest to his heart has, however, always been social and religious reform, and all other things he has valued only as accessories to such reform......... The honour that has been bestowed on him is thus pre-eminently a recognition of his great work in the sacred cause of social reform."

Indu Prakásh (46), 3rd Jan., Eng. cols.

29. "Probably in no place outside his family would there be greater gratification and greater pride felt for the knighthood conferred upon Justice Chandávarkar than in the *Indu Prakásh* office. Thirty years ago, Sir Náráyan Ganesh Chandávarkar, plain Mr. N. G. Chandávarkar as he then was, presided over the affairs of this paper, and with characteristic earnestness devoted his talents and his energies to achieve a high place and a great reputation for it in the domains of Indian journalism, and the public life of the country.......... The successor of those great men Ránade and Telang in the editorial chair as on the bench, achieving like them a great place in public esteem, it has been his good fortune to obtain a high title which they did not live long enough to receive."

Rást Goftár (39), 9th Jan., Eng. cols.

***30.** "The honour of knighthood conferred upon Mr. N. G. Chandávarkar is a well deserved tribute to a citizen whom Bombay is proud to call her own.......... An honest and enthusiastic exponent of reform he has shown by example and precept the lines on which reforms in India may best be directed. If there is truth in the rumour which is so widely afloat of his anticipated nomination to a seat in the Bombay Executive Council, the appointment would be greeted with unmixed satisfaction throughout the Presidency. Seats in the Judicial Committee of the Privy Council will henceforward remain the most coveted prize for Indian Judges, now that an Indian has been appointed a member; and we wish we would be able some day to see Sir N. G. Chandávarkar admitted to that Council."

Bombay Samáchár (66), 4th Jan.; *Sánj Vartamán* (40), 3rd Jan.; *Akhbár-e-Islám* (61), 3rd Jan.; *Sultan-ul-Akhbár* (178), 2nd Jan.; *Jain* (179), 2nd Jan.

31. The New Year's Honours List this time shows a welcome improvement upon the preceding ones, in recognising the claims of those who have been working in the cause of the development of commerce and industry in the country. The knighthoods conferred upon Mr. D. J. Tata and Mr. Alexander MacRobert of the Cawnpore Woollen Mills show that Government have become alive to the fact that the rise of the country is in a great measure dependent upon the *swadeshi* movement. The knighthood conferred upon Justice Chandávarkar is significant inasmuch as this title is generally conferred upon a High Court Judge at the time of his retirement. Are we to infer from this that his appointment to the Executive Council of the Bombay Presidency has been decided upon? We need not say that it will be a popular one. [The *Sánj Vartamán* writes:—The one great shortcoming in the Honours List is the infinitesimally small number of non-official people. However, there is a satisfactory element, and it is this that the few individuals who have been honoured are all worthy of the honours they receive. Her Highness the Begum of Bhopál has richly deserved the G.C.S.I. conferred upon her. She has been a model ruler and has been instrumental in introducing free primary as well as female education in her State. The list is very satisfactory indeed as far as Bombay is concerned, for which credit should be given to our sympathetic and liberal-minded Governor. Thus, the Honourable Justice Chandávarkar is quite worthy of the knighthood conferred upon him. The honour done to him comes to him not so much as an eminent High Court Judge, as in the capacity of a leading Congressman and a truly patriotic citizen. He is acknowledged on all hands as a true social reformer, a practical statesman, and as a true friend and adviser of young students. The honour has been due to him long since. Mr. D. J. Tata is another Bombay citizen who gets the honour of knighthood, and it is a pleasure to see that Government have fittingly acknowledged his liberal services in connection with his father's Research Scheme. The *Akhbár-e-Islám* writes:—Syed Shamsuddin Kadri, Oriental Translator to Government who receives a Khán Bahádurship, is very well-known to the

Muhammadan community of the Presidency. He fully deserves not only the title conferred upon him, but even a higher one. He is not only an earnest and loyal officer of Government but a popular citizen. The *Sultán-ul-Akhbár* considers Mr. Kadri's selection for the honour as a very good choice on the part of Government and declares that the Bombay Muhammadans owe a deep debt of gratitude to Government for honouring such a popular officer. The *Jain* deplores that the Honours List should have been so insipid and farcical and declares that it is no wonder that such lists should disappoint those trying to serve Government.]

Praja Bandhu (38), 9th Jan., Eng. cols.; *Gujaráti Punch* (31), 9th Jan., Eng. cols.

***32.** In accordance with the usual practice, the list of honours conferred by the Government on the New Year's day upon officials and non-officials is published in the official *Gazette* of the Government of India received during this week. This period is one of anxious expectation to those who attach much value to these titles and decorations, and unfortunately their number is not small. Under these circumstances it is quite natural that the list should have disappointed some people. The list, however, taken as a whole is not quite as unsatisfactory as some of its predecessors......... It will be seen that a very large majority of the recipients of honours are officials, which is the general character of such lists, a sprinkling of non-officials being found here and there." [The *Gujaráti Punch* writes:—"In such a long list as the one published, we should have hoped for greater space than is provided for Ahmedabad and Gujarát. We trust that Government will make it a rule to consider the claims of non-official workers also in conferring honours."]

Sánj Vartamán (40), 7th Jan., Eng. cols.

33. "The press grumbles every year at the shortcomings of the Honours Gazette. They are inherent, and in one form or another, they will always exist............ The distinguishing feature of the Honours List published this week is the virtual monopoly of titles by officials; and among those men those who are nearest the fountain of honour, stand the best chance.......... It is a reasonable complaint that while officials come in for a lion's share, those outside the charmed circle are stinted and starved. The country will be glad if a more liberal recognition is manifested by Government of the merits of popular representatives. The good of the commonwealth does not depend altogether upon the Government. The co-operation of the public as represented by their leaders is essential. A philanthropist or a great publicist works in a sphere which is different from that of the Government servant, but in either case the grand aim and purpose of the work is the same."

**Mahrátta* (11), 9th Jan.; *Kesari* (128), 4th Jan.; *Indian Spectator* (7), 8th Jan.; *Akhbár-e-Soudágar* (23), 4th Jan.

34. "The New Year's Honours' List is long as usual, but the recipients of new honours are mostly Government servants. Justice Chandávarkar gets a Knighthood, while Mr. Kádri, Oriental Translator to Government, and Mr. Jacob Bapuji Israel, so well-known in the Oundh Case, are made Khán Bahádurs; Munshi Abdul Aziz Khán, Oriental Translator to the Central Provinces Government, who figured so notably in the last *Deshasevak* case, has been dubbed Khán Sáheb. The *Bombay Gazette* has ridiculed the Honours List as largely a list of 'baubles' and 'Dhoby-marks.' The Bag of Honours, as our contemporary puts it, is indiscriminately shaken, the wind bloweth where it liketh, and honours fall on the heads of those who least expect them, the just and the unjust. Under such circumstances, our contemporary asks, would it not be as well to put the names of every good man and true into a drum and draw lots? Last year the *Deshasevak* of Nágpur was prosecuted on a charge of sedition for its disquisition on titles and title-hunters. Here we have the *Bombay Gazette* playing the *rôle* of the critic for this year's Honours List. Will it also come in for the honour of a prosecution like its Nágpur vernacular contemporary?" [The *Kesari* writes in a similar strain and remarks that the Oriental Translators to Bombay and Central Provinces Governments have been awarded titles, after the sacrifice of serpents, *i.e.*, newspaper prosecutions. The *Indian Spectator* writes:—"There is hardly a name in the list of Honours published on Saturday, which will take the reader by surprise. And therein lies its merit. For, when the Government and the public see things eye to eye, it means the approach of true self-government. May the two often work hand in hand as they see eye to eye!" The *Akhbâr-e-Soudâgar* writes:—This grant of Honours is day by day becoming manifestly monopolized by Government officials and partisans. One is pained to see the claims of persons, who have served their country directly or ndirectly by donations and by commercial enterprise, passed over.]

Comments on the proceedings of the Láhore Congress.

Surya Prakásh (42), 1st Jan., Eng. cols.

35. "The distinguishing characteristic of the Congress was a distinct falling off from last year's jubilant tone. Then there were mutual congratulations and felicitations unbounded, and Mr. Gokhale acted towards Lord Morley the part of the Indian mother-in-law who welcomes the bridegroom at her door on the marriage day with love and offerings. Hindus know that such good-will between a man and his mother-in-law is often illusory and always short-lived and so it has proved in the present case. If Lord Morley sat expectant in London awaiting telegraphic information of the repetition of last year's burning of incense he must have been grievously disappointed, for the Congress essentially damned his pet scheme with faint praise and metaphorically tore the regulations to pieces. Whether this was a performance dictated by prudence and foresight is another question. We hold that every sensible man in India is bound to make it easy to give the scheme a free trial, and we regret to see the Congress as representing the educated community needlessly, fruitlessly and prematurely criticise measures that are admittedly tentative and which obviously depend for their success on the loyal co-operation of the public.......... The one thing that stands distinctly to the credit of the Láhore Congress is that in spite of all the vapourings we have had, the leaders of the movement succeeded in keeping out or keeping down the Extremists. For a time at least the unholy alliance has been avoided. Mr. Arabindo Ghose and his followers were conspicuous by their absence and, no wonder, 'all went merry as a marriage bell'."

Praja Bandhu (38), 2nd Jan., Eng. cols.

36. "The twenty-fourth session of the Indian National Congress held at Láhore during this week under the distinguished presidentship of the Honourable Pandit Madan Mohan Málaviya, judged from the accounts published in the newspapers, must be pronounced successful, and more specially so when one bears in mind the many special difficulties with which the organisers of the session at Láhore had to contend.......... The Congress began as usual with the speech of welcome by the Chairman of the Reception Committee.......... At the outset he referred to the many benefits conferred upon the people of this country by British rule, and ably refuted the charges levelled against the Congress movement as well as its leaders by hostile critics in the ranks of our own countrymen as well as among Anglo-Indians. The Congress, as rightly remarked by Lála Harkisanlál, is an assembly of educated Indians which meets once a year in a selected place to give frank expression to its opinions on certain subjects of a political nature.......... The presidential address delivered by the Honourable Pandit Madan Mohan Málaviya, the patriotic and eminent Congressman of the United Provinces, despite the fact that he had barely a week left to him owing to very unusual circumstances which led to his election as President of the Láhore Congress almost at the eleventh hour, was well worthy of him as a mature and thoughtful leader of men in full touch with contemporary events.......... The President referred at some length to the great Reform scheme conceived and initiated by Lord Morley and Lord Minto.......... Mr. Málaviya did not rest content with merely dwelling upon the unsatisfactory and objectionable character of the Regulations. He at the same time duly appreciated the concessions embodied in the Minto-Morley Reform scheme and suitably acknowleged them.......... The Presidential address was thoroughly comprehensive and did ample justice to the various important topics of the day. His treatment of them was masterly as was expected of a careful student of contemporary history like the Honourable Pandit Madan Mohan Málaviya."

Gujaráti (29), 2nd Jan.; *Gujaráti Punch* (31), 2nd Jan.; *Praja Bandhu* (38), 2nd Jan. *Rájasthán* (86) 1st Jan.

37. The *Gujaráti* extols the tone of the address delivered by Lála Harkisanlál as President of the Reception Committee, and finds therein a sufficiently strong refutation of the criticisms levelled against the Congress movement and its newly adopted creed. It eulogises the courage and moderation of Lála Harkisanlál and congratulates him and his compeers upon their success in steering the Congress back to a haven of safety through the rocks and shoals which at one time threatened to smash it to pieces. [The *Gujaráti Punch* regards the speech of the President of the Reception Committee as a far-sighted utterance discussing a wide range of subjects vital to the life of the Indians as a homogeneous nation. The paper is apparently greatly satisfied at the holding of various Conferences during the Congress week, and reads in such widespread movements an early advancement of the people of the country along the path of political, social and industrial reform. The *Praja Bandhu* takes an extended review of the speech, and while endeavouring to support Lála Harkisanlál in the various points discussed by him, tries to show, as a reply to the critics of the Congress, that that body has never swerved from the path of constitutionalism and will never do so as long as it is controlled by the Moderate leaders. The *Rájasthán* while commenting upon Lála Harisanlál's speech, traces the history of the Congress movement since it was broken up at Surat; and in view of the fact that the various countries of the Middle and Far East have been responding to the call of duty and setting up popular independent governments, the paper considers the Congress movement as essential to the regeneration of India and heaves a sigh of relief at the success the session at Láhore has met with in spite of the various unforeseen difficulties, which at one time threatened to break it up again. The paper expresses itself satisfied with the tone and substance of Lála Harkisanlál's address and thinks that this year's Congress has taken the country one step further along the path of political advancement.]

Shakti (90), 1st Jan.; *Gujarát* (71), 1st Jan.; *Jain* (179), 2nd Jan.; *Luhána Samáchár* (79), 6th Jan.; *Káthiáwár Samáchár* (77), 5th Jan.; *Akhbár-e-Islám* (61), 4th Jan.; *Shri Sayáji Vijay* (41), 6th Jan.

38. The Congress has thoroughly exposed the real condition of the Moderates. It has lifted up the curtain that concealed the true nature of the Reforms, which once were calculated to enrol them as loyalists but which have really reduced them to nonentity. All the high hopes built upon Lord Morley's Reforms by the Moderates have this year been crushed out of their minds, and the expectations of building up the Indians into a compact nation by virtue of these Reforms have vanished into thin air. The leading organisers of the Congress at Láhore being naturally apprehensive about the success of the session, left no stone unturned to crowd the Congress week with all sorts of attractions, but as the result shows all their herculean efforts have failed to muster a decent gathering of delegates and visitors in the Congress Pandal. Since the Congress at Surat, public interest in the movement has obviously flagged and the number of delegates has appreciably and rapidly gone down. Further, though the session at Madras was attend by something like 400 delegates from that Presidency, this year the Punjáb responded coldly to the call and could scarcely induce 150 delegates to grace the occasion. Despite this apparent deterioration in the Congress, it is a matter of no small satisfaction to find that the recent failures encountered by that body have proved to be an object-lesson to its leaders. Much of the opposition against the Extremists and their propaganda has obviously dwindled down, and both the President of the Reception Committee and that of the Congress have clearly expressed themselves in favour of a United Congress. In 1908 not a breath was raised against the deportations of the Bengalis, but this year the Congress has passed a resolution unanimously condemning the action of Government in the matter. The Reforms too have been rated at their true worth and unequi-

vocally condemned as calculated to spread dissatisfaction and race hatred in the country. So far a change for the better has come over the Congress, but we do not think it will emerge from its old grooves in the near future. [After expressing sentiments somewhat like the above, the *Gujarát* thinks that the day is not far distant when a United Congress will discuss the affairs of the country. According to it the Congress has been slowly relaxing the bonds of conservatism and is preparing to undertake higher and nobler functions than those it recognised only a short while ago as truly devoloping upon it. It regards the inaugural address and the speech of the President of the Reception Committee as of no real merit, and as truly in consonance with the spirit of cold apathy which marked the Congress proceedings at Láhore. On the other hand, the *Jain* writes:—Though the attendance at the Láhore Congress was meagre as compared with its predecessor, the work that has been done is in no way inferior. All the questions before the Congress were fearlessly and freely discussed, and though many of the speakers, including the President, were staunch Moderates, their utterances were still pervaded with an air of patriotism. From the various resolutions adopted at the Congress, the Government ought to understand that the masses have been making a definite advance, and that the sentiment of justice being predominant in the minds of all, steps should be taken to calm the populace by concessions. It is useless to persist in repressive measures for the purpose of arresting the growth of anarchism. It is also incumbent upon the authorities to revoke the Partition of Bengal, and thus bestow peace and quiet on that part of the country. The *Luhána Samáchár* sees in the reduction of the number of delegates at Láhore a clear sign of deterioration of the Congress, and deplores that a body once so august should have sunk suddenly to a low level in popular estimation. In the opinion of the paper this has been brought about by the differences of opinion prevailing among the Congress leaders, and it regrets that in spite of the Extremists yielding at various points, a United Congress should not have been possible. The *Káthiáwár Samáchár*, on the other hand, claims for the Congress proceedings an unprecedented success, and scoffs at the idea that the Congress had dwindled down into a useless body. It sees the regeneration of India in the unity of her various communities, and consequently exhorts the Indians to bury their differences and work shoulder to shoulder for the common weal. The *Akhbár-e-Islám* takes hold of the criticism passed at the Congress on the Reforms with special reference to the Muhammadan electorates, and arrives at the conclusion that the Congress has been nothing but a sectarian gathering of the Hindus and justifies the keeping away of the Muhammadans from its fold. The *Sayáji Vijay* expresses itself generally satisfied with the proceedings of the Congress and applauds the courage of the organisers of the session.]

The future of the Indian National Congress.
Oriental Review (13), 6th Jan.

39. "The Indian National Congress could not have given better proof of its innate strength and vitality than in weathering the storm that assailed it with such awful suddenness in the beginning of December. That will be the verdict of all impartial observers.......... It is all very well for prejudiced opponents or sneering detractors to indulge in the easy and cheap criticism which temporary misfortunes inspire in ungenerous minds. But sober and fair-minded men, whatever may be their political convictions, will not refuse to acknowledge that in a situation of exceptional and unexpected difficulty the Congress party have performed their task well and faithfully.......... But we are only at the threshold of the task the Congress has designed and is calculated to accomplish.......... The Congress workers have fought the foes outside their ranks with no mean success. The fight of the future will, we are afraid, though we trust we may be proved wrong, be more with those within than with those without the pale of educated Indians. The Extremists have been the worst enemies of the Congress cause. Their honesty we do not question. Their love of country we cannot deny. What we doubt is their wisdom. What we deny is their right to impose on those who differ from them the dictates of disloyalty.......... Between the Anarchist and the Extremist there is a difference no doubt. But can it be denied that the Anarchist would be defunct if the Extremist disappeared? Can we observe what is passing around and honestly hold that it is not the teaching of the Extremists which has brought the Anarchist into being?......... At any rate we have to face and to fight the evil to which it is impossible to shut our eyes any longer. If the Congress workers who are now identified with the Moderates will hold fast to the creed which they have wisely adopted and faithfully adhered to, the Congress cause will we feel sure, over-ride all difficulties."

The Transvaal question in the Indian National Congress.
Jám-e-Jamshed (33), 3rd Jan., Eng. cols.

40. Commenting on the Congress resolution on the disabilities of Indians in the Transvaal the *Jám-e-Jamshed* writes:—"The response that was given to Mr. Banerji's appeal for help for the sufferers would not have been possible had not the feelings of the whole country been stirred to their very depth by the tale of oppression and injustice to which Indians are subjected in South Africa. The scene of enthusiasm witnessed in the Bradlaugh Hall at Láhore marked out the real from the false and the hollow; it showed not only what the Congress of a few hundred felt but what the whole country, what all creeds and classes felt; and those of us, whose conscience does not permit them to attach much importance to the effusions of hypercritical orators on such questions as the Partition of Bengal, cannot, on the other hand, ignore the obligation that lies on them, of pointing out to the Government and the British nation the necessity of taking a timely warning from the spectacle the Congress here presented. There could be no question as to the Congress having faithfully and accurately represented the feelings and sentiments of the whole country in the matter.......... There is no question on which it feels so strongly; on which it is so completely united in its determination to seek justice and to find it."

Grievances of the Transvaal Indians.
Pársi (37), 9th Jan., Eng. cols.

***41.** "It is a hopeful sign that at last the London *Times* has arrived at the conclusion that the Transvaal Indian question is a very serious one.......... The *Times*, however, is not very sanguine. It begins with the postulate that the Indian Government can do nothing without the Imperial Government and goes on with the even more discouraging one that the Imperial Government can do nothing without the Colonial Governments. The inspiration that brought the *Times* to such a conclusion was not very impressive; it is rather reminiscent, indeed, of the paucity of production of the mountain in labour—but still, it is better than nothing. Mr. Smuts has, indeed, promised to come out with a scheme that shall satisfy everybody except the Indians; but we know Mr. Smuts' concessions of old, and do not expect anything great of them. South Africa has been the grave of military reputations—it is a perfect cemetery of statesmanship. For the sole purpose of one political party venting its disapproval of another, the victory won with British and Indian blood and treasure alike has been flung away, and the Government which went to war to right injustice now protests with its hands folded that it has mortgaged its right to interfere on behalf of its own subjects. It may be all very constitutional, but it is at the same time not a little contemptible."

Comments on the proceedings of the first setting of the Bombay Legislative Council under the new Regulations.
Indu Prakásh (46), 5th Jan., Eng. cols.

42. "We have every reason to congratulate ourselves not only upon our Presidency being amongst the first to hold the inaugural meeting of its first reformed Council but also on the sober dignity and inspiring considerateness which have characterised its entire proceedings. Never before probably were so fully exhibited the advantages of having at the helm of affairs a thorough gentleman and a sagacious statesman of the type of our deservedly popular Sir George Clarke. Quite befitting the occasion and reflecting the sobriety, the calm dignity and practical wisdom for which Bombay is proverbial, was His Excellency's inaugural address.......... The historical review that His Excellency took of the development of our Councils will serve the useful purpose of materially allaying the keen disappointment which so many of us are feeling at

the rules and regulations of the new Council Reform scheme......... The experiences of centuries would be thrown away and the pushing spirit of modern times would be completely ignored, if we were to make it a rule not to move faster than in mediæval times gone by.........; His Excellency could not but refer to the Násik outrage and it is such a relief to have from such an exalted source, utterances, which by their calmness, judiciousness and broad-minded equanimity administer a rebuke to those fire-eaters who are just now busy branding communities and suggesting remedies more likely to aggravate than kill the disease."

Indian Spectator (7), 8th Jan.

43. "The reconstituted Council of the Governor of Bombay was duly inaugurated on Tuesday last with a speech by His Excellency Sir George Clarke. It was indeed a memorable occasion, and his speech was in every way worthy of it. He reviewed the history of what may be called the local Parliament, the changes from time to time introduced in its constitution, the services which it had rendered in the past; and dwelling on the new privileges granted to the Council and the popular element represented therein, he expressed a hope that all the members, elected as well as nominated, would 'co-operate whole-heartedly with Government in furthering the progress of the Presidency and that the dignity of debate and the good feeling which have been conspicuous in the past would be fully maintained in the future'. This was not a mere formal expression of hope, such as one might expect when an assembly met for the first time. Many people of experience have shaken their heads over the reforms, and a Governor who did not share the apprehensions of the pessimists could give genuine expression to his confidence in the good sense of the members and the success of the experiment. Perhaps in no other province is the non-official majority a more living reality than in this Presidency.......... When much power is given to non-official members, it is natural that the Government should hope to reap the fruits of the generous concession in the shape of willing aid, cheerful co-operation, and well considered advice, and not in the shape of opposition for the sake of opposition."

Oriental Review (13), 5th Jan.

44. "January the 4th of this year will ever remain a red letter day in the annals of the Bombay Presidency. Sir George Sydenham Clarke, our esteemed Governor, inaugurated the reformed Council of Bombay under the India Councils Act of 1908. The speech His Excellency delivered was worthy of the occasion and was couched in a spirit of conciliation, concession and broad-minded sympathy. We shall deal with His Excellency's speech next week. All we would like to do to-day is to impress upon our Indian leaders the grave and statesmanlike warning His Excellency gave on the subject of the prevalence of the cult of anarchism in India. We shall never be tired of repeating that Indian leaders have not done their part in co-operating with Government in their strenuous labour to eradicate anarchism and sedition as it was their bounden duty to do. But it is not yet too late to amend, and we sincerely trust that Indian leaders will come out of their sulks and stand by Government, and work hand in hand with them in removing the poison which is silently but surely corroding the mass of the Indian community."

Sánj Vartamán (40), 5th Jan.; *Bombay Samáchár* (66), 5th Jan.; *Jám-e-Jamshed* (33), 5th Jan.; *Akhbár-e Islám* (61), 6th and 7th Jan.; *Deshi Mitra* (28), 6th Jan.

45. The new Council under Lord Morley's Reforms was opened yesterday by Sir George Clarke. It is indeed a happy coincidence that the privileges so nobly conferred upon the Indians should, in this presidency at least, be inaugurated by a Governor whose sympathies for the masses, noble and liberal policy and administrative capacity of a very high order are so well known. The inaugural address delivered by His Excellency was a memorable pronouncement **full of cogent ideas and sentiments. It has provided food for deep reflection not only to those who listened to the noble words of His Excellency but to the masses as well, and we trust that the wise words of advice in it will not**

fail to produce the desired effect upon the Indian mind. His Excellency justly observed that to make the Reforms a success the populace should receive them with open arms. The Reforms were, no doubt, very heartily received by the Indians, but the publication of the Regulations under the Councils Act took away all the charm with which the Reforms were originally invested by the public, and left the Indians a disappointed mass of people. It is indeed a fortunate circumstance that the injustice done to the Indians by these Regulations in the Punjáb and Bengal should have lost much of its force under the influence of Sir George Clarke and given no cause of complaint so far as this presidency is concerned. His Excellency's desire not to adhere to the letter of the Regulations but to make the nominations to the Council in the best interests of public affairs without taking up the statutory number of officials, augurs well for the Council. We have no doubt that His Excellency's wishes for co-operation from the non-official members will not be in vain. The non-officials in the Council are prepared to make any sacrifices in order to meet the wishes of Government, but we are afraid all their endeavours in this direction will be of no avail if the present bar of officialism is allowed to intervene between them and the officials. Sir George has indeed wisely thought over the composition of the Council and given the non-officials a large majority, but we have grave doubts about its actual working. It has been too well known that the non-officials nominated by Government in course of time become so much imbued with the spirit of officialism that they always find it inconvenient to support a really good popular cause. Hence it is fruitless to rely upon this large number of non-officials as popular representatives. At any rate liberal concessions have been made to the Indians and we should make the best of them at the present juncture. [The *Bombay Samáchár* applauds His Excellency's speech, and trusts that the policy outlined therein may be adopted for a long time in this presidency. The *Jám-e-Jamshed* trusts that the appeal for co-operation coming from His Excellency will not go in vain and in alluding to His Excellency's reference to the spread of the spirit of anarchism in this presidency assures Sir George that he will have the full support of the populace in any wise steps he may take to root out this evil. In referring to His Excellency's speech the *Akhbár-e-Islám* takes occasion to make a fervent appeal to the Indians to assist Government in unearthing the ramifications of a widespread conspiracy which it supposes is working to the detriment of the best interests of the country. The *Deshi Mitra* expresses a hope that Government will not lag behind in carrying out the suggestions wisely formulated by the non-officials in the Council.]

Jám-e-Jamshed (33), 6th Jan., Eng. cols.

46. "Sir George Clarke's speech, inaugurating the new Bombay Council, was an eloquent and impressive exhortation to the Honourable members to do their duty loyally by the Crown and faithfully by the people. His Excellency laboured, not without success, to show that the new departure which has been inaugurated constitutes a momentous change in the history of the country, that by what has been thus granted to the people the British people have shown their full sympathy with their Indian fellow-subjects and that it is now the duty of the latter to receive the new privileges in the spirit in which they have been conferred upon them.......... A great deal of adverse comment has followed the regulations laying down the time-limit of speeches. What His Excellency had to say in defence of this will have, however, induced many to give the Government credit for good intentions."

Praja Bandhu (38), 9th Jan., Eng. cols.; *Gujaráti Punch* (31), 9th Jan., Eng. cols.

***47.** "The inaugural meeting of the Bombay Legislative Council enlarged and reformed in accordance with the new Scheme and the Rules and Regulations framed thereunder came off on the 4th instant. His Excellency the Governor as President of the Council delivered an address, which on the whole was worthy of the occasion as well as of himself as a ripe and experienced administrator......... Sir George attempted to show that political progress in India was not slow as was believed by some to be the case. That there has been progress on the whole every one admits, but at the same time it cannot be gainsaid that the progress has been slow as compared with what has been achieved not only in some of the countries of the West but even in Eastern countries such as Japan, Turkey and Persia. His Excellency referred to the hotly discussed question of the Moslem representation in the Council, and attempted to justify the arrangement. Sir George also declared that the question must be looked upon as closed. The people, of course, have no alternative in this matter but to do so whether they like it or not. At the same time, however, it cannot be denied that the disappointment and heartburning caused among the non-Moslem section of the people in consequence of the preferential treatment accorded to our Muhammadan brethren by our rulers in the matter of sending representatives to the Legislative Councils cannot but continue so long as the present objectionable and inequitable arrangement remains in force. They cannot be dispelled by merely announcing that the question which has given rise to them must be regarded as closed." [The *Gujaráti Punch* bestows high praise on the speech of His Excellency the Governor.]

Gujaráti (29), 9th Jan., Eng. cols.

***48.** " The first meeting of the Bombay Legislative Council, as enlarged under the Indian Councils Act of 1909, was indeed a memorable occasion and it was an auspicious circumstance that His Excellency Sir George Clarke, who did his best to recommend reforms in the spirit which marked Lord Morley's despatch, inaugurated the new departure in the history of this Presidency. His Excellency's speech was, as usual, thoughtful and marked by a spirit of earnestness and sincerity which invariably characterise his utterances. .... The Regulations are not what they should have been, but the wiser course is not to stand aloof in a spirit of resentment but make the best of the situation and persist in the path of constitutional agitation. We have all along held and said in these columns from the very outset that the fate of the Reform scheme depended upon the spirit in which it would be worked out in practice. To that opinion we still adhere. His Excellency said a good deal about the non-official members being in the majority. With due deference to His Excellency we must say that, though in the local Council the non-officials were now and then in the majority, no one believed in its efficacy and we do not believe in it now even under the new state of things. All the same let us join His Excellency in hoping that in the new Council the good will predominate, and that both officials and non-officials will work in a spirit of sweet reasonableness and harmony."

Kaisar-e-Hind (34), 9th Jan., Eng. cols.

***49.** " Sir George Clarke's speech, taken as a whole, was both impressive and well conceived. There were, of course, passages in it, which might give occasion for a little criticism; but the public will not be inclined to pick holes in it on the ground of isolated portions. It would be rather inclined to receive in a thankful spirit the generous sentiments which he gave expression to and feel grateful for the good and friendly advice its representatives have received.......... If we were to pick out a passage from the speech to mark out the points on which difference of opinion may be expressed, we might reproduce the following: 'It will be plainly useless to propose theoretical schemes or to recommend measures which, however desirable in themselves, cannot be carried out in the absence of available funds.' Now if Honourable Members in the past, including the late lamented Ráo Sáheb Vishvanáth Náráyan Mandlik, of whom His Excellency appears to entertain a high opinion, had refrained from pressing upon the attention of the Government questions which the latter deemed to be theoretical, because the Government had no available funds, there would have been hardly the progress that we see around us to-day.......... It will be the duty of the non-official members to go on asking for reform and progress, whether Government have the inclination and the money to endorse their opinions and fulfil their wishes or not; and they would be hardly doing their duty towards their country or those they represent if they were to desist from ventilating their confirmed views and beliefs simply because there is not a 'substantial minority' to support, or because the Government think them to be only theoretical and do not see their way to supply funds for them."

Mahratta (11), 9th Jan.; *Kesari* (128), 11th Jan.

***50.** "At the first meeting of the new Legislative Council, held at Bombay, His Excellency Sir George Clarke made a fitting opening speech. He gave a succint history of the Legislative Councils from their beginning, and endeavoured to make out that under the new arrangements the people had got valuable privileges, which it was for them to exercise wisely in harmony with Government and in the best interests of the country. The progress of the Legislative Councils in India between 1892 and 1909 was, His Excellency said, more rapid than that between 1861 and 1892; and the Governor even hinted that compared with people in certain other countries in this respect, the people in this country were more fortunate so far as the pace of the reform of the Legislature was concerned. This is, we admit, true so far as it goes. But this is only a half truth, and we must complement it by pointing out two or three other considerations. In the first place the point about the relative speed of the growth in the two periods has not much importance. Then we must ask whether His Excellency can lay his hand on his heart and say that he honestly thinks that the educated people have been as well treated as they deserve in the present affair of reforms or as well treated as educated classes in other civilised countries at any time. Then, again, His Excellency spoke about the Indian Councils having a certain power, we mean the power of increasing expenditure, which the Legislatures in the West do not possess. We wish His Excellency had not made that misleading observation. Is he prepared to say that on the whole the Indian Councils enjoy the same control over the public purse as the Parliaments in the West? His Excellency, in the course of his speech, of course, referred to the Násik outrage and rightly appealed to the members of the Council for co-operation. The appeal is certainly legitimate; and every one, whether a member of Council or not, is bound to render such help and co-operation as it may be in his power to give to restore peace and tranquility in the land, at the same time giving proper scope and liberty to Indian National Liberalism to proceed with its work of building up the destiny of the nation." [The *Kesari* writes in a similar strain and remarks that His Excellency Sir George was not even as plain-spoken as Sir Edward Baker in admitting the flaws in the Regulations and that his observations about the rapid progress in the reforms of Legislative Councils cannot be said to be very sound. It adds that it is surprised to find His Excellency advising the people of a conquered country to remain content with what little they have of political rights.]

Pársi (37), 9th Jan., Eng. cols.

***51.** "It is an old truism that the historical instinct is not strong in India, and the Government of India and the provincial Governments have developed a habit of enshrining history in official documents. Lord Curzon was a master of this art, but he never had occasion to make so memorable a review as that which Sir George Clarke made on Tuesday of the history of the Bombay Council.......... The goodwill of the Government of Bombay towards the Reforms is the most valuable asset of the new Council and the most hopeful augury for its success. Bombay would naturally expect to lead the way in a matter of this kind, since both business capacity and the spirit of public service are more highly developed in this Presidency than in any other province of the Indian Empire.......... The very generous treatment of the non-official element in the Councils makes it practically certain that should any sort of party division arise in the future, it will be on lines unconnected with official *versus* non-official feeling, and in this lies the chief wisdom and statesmanship of the measure."

Ráshtramat (47), 7th Jan., Eng. cols.

52. "His Excellency the Governor devoted some time of the Council in reviewing the history of the evolution of Legislative Councils in India....... It is, however, strange that the most significant chapter in that history is omitted in the review. After the Provincial Councils were suppressed in 1833 and the Imperial Council constituted, the functions of the Council were not purely legislative.......... It was entrusted with both legislative and executive functions. Though composed of Europeans and officials, the Council discharged the duties thus devolving upon it with a firmness and justice that alarmed and disconcerted the Executive. That Council was consequently stifled and a deformed Council inaugurated.......... It was called a Legislative Council and thenceforth limited to purely legislative functions. This is what His Excellency means when he says that 'the additional members showed marked independence, which led to some restrictions of their functions under subsequent legislation.'......... This was topsy-turvy evolution. From this retrograde step Indian Councils have not yet recovered and there is no hope held out of recovery by responsible statesmen. It is the most significant chapter in the so-called evolution clearly indicating that the Executive will not part with real powers.......... The legislative power of these Councils is a mere mockery. This is now practically admitted by His Excellency the Governor himself when he says that 'it is useless to introduce into this Council any measure which has not the approval of the Governor-General in Council.' This is taking away with one hand what is given with the other.......... His Excellency takes credit for having nominated a larger number of non-officials than he was bound to do. It seems uncharitable to reject his gift, but we must not forget that the non-official nominated members are regarded by the people as a rule as less reliable than the officials themselves. With their aid the Government can always command a huge majority.......... The power of nomination creates toadies and hypocrites who will move Heaven and Earth to enter the Councils by favour of Government. As a matter of fact it is clear that they have already rendered a disservice to Bombay by electing Sir Vithaldás Dámodar Thackersey to the Viceregal Council. It is quite certain that he as a nominee of Government owes his success to the votes of the non-official nominees and to the cumulative system introduced....... We are clearly of opinion that this non-official nominated element is a mischievous element and the sooner it is supplemented by officials, the better. The power of Government to influence the elections to the Imperial Government will thereby be curtailed....... We regret to observe that His Excellency should have betrayed himself into saying that the fair fame of a people has suffered by the crime of an individual or a body of individuals. The case is now *sub-judice* and it is not right to indulge in criticisms." [The same paper writes in its vernacular columns:—We are sorry to say that the reference to Mr. Jackson's murder in His Excellency the Governor's speech is derogatory to his statesmanship. His Excellency knows that as the utterances of authorities in his position carry the utmost weight with the people, every word that falls from his lips must convey a definite and unequivocal meaning. But we regret to see that this care has not been taken in the present instance. For instance, in comparing the murders of Sir W. Curzon Wyllie and Mr. Jackson the Governor declared that in both cases there was incitement by a secret body of conspirators. Why His Excellency should have used such language when the existence of a conspiracy in the case of Sir W. Curzon Wyllie's murder has not been proved, and while the case of Mr. Jackson's murder is still *sub judice*, is more than we can understand. Mr. Jackson's murderer is yet to be tried, and the arrested persons are still in the custody of the Police. Had the Governor any idea as to the ill effects his utterances would have on the course of the trial which is yet to take place? How would a newspaper editor have fared if he had dared to make comments on a case which was still *sub judice*? Is not His Excellency the Governor bound by the same rules as the subject? We do know that it is rather risky to make such comments on His Excellency's speech, but we are doing so from a sense of public duty.]

Complaint against the exclusion of Berars from the Reform scheme.

Indu Prakásh (46), 3rd Jan., Eng. cols.

53. "There is one part of India in which there is and justly so, nothing but unalloyed and keen disappointment at the utterly barren character of the Reform scheme. Berar, whose immense importance and value to the British Government is not to be measured by area or even population, gets absolutely nothing.......... The total omission of the province has aroused indignation at the grossly unjust, unfair and disdainful treatment accorded to its people. For years past, the anomalous character of the policy under which its affairs were administered have been dinned into the ears of Government. .... Memorials and representations were submitted, and yet when these much vaunted 'constitutional Reforms' come to be actually introduced, the serious grievances of Berar continue unredressed and unheeded............ What the Berarees complain of is that in the matter of legislation, of the imposition of taxes and expenditure of revenues, in administration and executive matters, they are not granted the same rights, privileges, and concessions that are given to their compatriots of Bombay or Bengal. At present and for over half a century, the laws for Berar are promulgated by Executive orders issued by the Government of India in the Foreign Department; there is no scope for people to know, criticise or make suggestions in regard to laws vitally affecting their interests. The revenues are spent as Government like without any opportunity for examination and criticism, producing the unjust situation that while the urgent needs of the province are starved, lakhs and lakhs are spent on objects with which the people have no concern. The Berarees are asking for the abolition of the existing system not on mere sentimental grounds but for the removal of real wrongs. This state of things is of such a character that it ought not to be allowed to continue for a single day more."

Comments on the election of Mr. Jinah to represent the Bombay Muhammadans in the Supreme Council.

Kaiser-e-Hind (34), 9th Jan., Eng. cols.

*54. "The Muhammadan election of a member for the imperial Council must have come as a surprise to many. It is little short of an irony of fate that the Muhammadan community of Bombay, which has been claiming itself to be indifferent to the Congress, should have obtained for its first representative in the Supreme Council a gentleman whose sympathies towards the Congress and the Congresswallas have been as marked as anything could be; and the wonder is heightened by the fact that the Congresswalla has been returned in spite of so redoubtable an anti-Congress politician as Moulvi Rafiuddin Ahmed being in the field. If the views of the Muhammadans have been faithfully represented so far, it should have been the Moulvi and not Mr. Jinah who should have got the majority of votes. But such has not been the case; and the election, if it is to be interpreted as a faithful voice of the community, has shown that the Muhammadans of this Presidency are neither very keen about the anti-Congress propaganda, which is being carried on in the name of the Muslims, nor have they any sympathy with men like the Moulvi who have been preaching the Jehad of sectional representation......... We should not be surprised if the Moulvi and his friends think that they have been cursed with the blessing of a granted prayer, in this election business. If they had been content to accept nomination instead of election, certainly the Government would not have dared to put in Mr. Jinah as the representative of the community when there was Mr. Rafiuddin Ahmed coveting the distinction. As it is, the election will have come as a surprise no less to the Government than to the public."

Mahrátta (11), 9th Jan.

*55. "The non-official Muhammadan members of the Bombay Legislative Council have elected Mr. Jinnah to the Supreme Legislative Council. They have, of course, made the election not on their own behalf but on behalf of the Muhammadans of the Bombay Presidency. But in any case the glaring fact remains that such a small constituency as the eight Muhammadan members of the Bombay Council had one seat on the Supreme Legislative Council to be disposed of as they liked. That is how Muhammadans have been benefited in the present Reform scheme, and how an unjust, because partial, Government has deliberately put a premium upon one section of the community in a desperate attempt to secure what it regards as a counterpoise in the present unbalanced condition of affairs! Imagine Mr. Jinnah going to the Supreme Legislative Council on the strength of five votes! Well has Goldsmith observed: 'It is difficult to enter a rich man's house, but once you enter you may go to sleep.' Muhammadan representation on Councils has now become a matter of going to sleep."

The constitution of the Bombay Legislative Council under the new Regulations.

Gujaráti (29), 31st Dec.; *Shakti* (90), 1st Jan.; *Rájasthán* (86), 1st Jan.

56. The inauguration of the New Reforms has placed the Indians in the same position as the frogs who in Æsop's Fables, got King Stork in place of King Log. Thus looking to the Bombay Council, consisting of 46 members, there are 17 Europeans, 17 Hindus, 7 Muhammadans, 4 Parsis and 1 Jew. Out of the whole, there are only 11 members who really represent the public; and this is the reformed Council of Lord Morley with a non-official majority! The power of nominating non-official members left to the local Government has been used by them in selecting members who have no independent views of their own. Lord Morley, it is true, was very liberal in granting the Reforms, but Lord Minto has framed the regulations in such a miserly spirit that those who were instrumental in bringing about these Reforms have been left out, while intruders have crept in. It is a pity that Government should not nominate independent men like Mr. Wacha. At a time when the new Councils are entering upon their career, we are ready to wish them a happy future, but at the same time it is quite plain that the public is dissatisfied with their constitution. The Councillors are most of them such as will do no good to the people. As long as there is no material change in the Regulations, the new Councils are bound to be servile. [The *Shakti* writes:—So this is after all the popular majority promised by Lord Morley. The new class of Sardárs was created by Government in order that it might be of use to them. It is difficult to understand what good these Sardárs, who have never studied any political questions except those perhaps of their local Municipalities, will do in the Councils. No doubt these loyal people will be of use to Government. Really this farce of Reforms is sure to inaugurate a new era in India and to immortalise the names of Lords Morley and Minto! The *Rájasthán* makes similar remarks.]

Arya Prakásh (25), 2nd Jan., Eng. cols.

57. "When Lord Morley and Minto were adumbrating their scheme of expanded Legislative Councils, it was hoped that the many eminent and able Indians whose leisure and talents were rotting for very want of scope would be enabled to serve the country as Honourable members of the Legislative Councils of their respective Presidencies. The actual results have shown that the pious hope has turned out to be all moonshine. We do not personally know of the qualifications of gentlemen selected for other Presidencies, but we know something of the gentlemen who have had the good fortune to be returned members of the Legislative Council of this Presidency. Most of the seats were hotly contested. The result has been generally that the more able candidate has been ousted by his less able antagonist. The more unfit the candidate, the greater had he a chance of securing the largest number of votes and winning a seat. Men who had absolutely no record of public service, men who are deficient even in mastery over the English tongue, men who have never opened their lips in public, have succeeded over the heads of men whose record of public service is fair and hopeful, who have been distinguished graduates, and whose speeches have often evoked admiration.......... Whatever be the motives of the majority of electors, it must be admitted that the new Legislative Council will be barren of results that were once expected of it.......... How is it that the ablest talents have been shut out? With whom did the fault lie? Our own humble opinion is that both the Government and the people are responsible for that. The Government made class representation the chief feature of the new Councils. The classes like those of Zamindárs and Muhammadans are not very advanced.......... Persons coming to possess wealth by virtue not of merit but of heredity are the last persons to appreciate merit. Flattery, personal attentions, friendly pressure, these are the virtues which a candidate must have to secure their votes.......... This shows simply that the greater part of electors are men without higher principles in them. They are dead and deaf to the call of conscience and duty. We cannot give a better opinion than that when Dewán Bahádur Ambálál Sákarlál, certainly

the ablest man in Gujarát, and Mr. Dinsháh Edulji Wácha, certainly the ablest man in Bombay, failed to secure seats.......... We cannot help suspecting a little that all that was expected, more or less, by the draftsmen of the Councils Bill. To disfranchise the higher middle and educated classes seemed to be their primary object. These are debarred under the new rules, both from successful competition as candidates for seats and also as electors."

Kesari (128), 4th Jan.

58. The India Councils Act only fixed the total number of members of Provincial Councils. The work of framing regulations was left mainly to the Government of India and they betrayed a cunning deftness in framing them. Public opinion has been neglected by them. The city of Bombay gets six members, while the rest of the Presidency has to console itself only with eleven. Muhammadans have been granted communal as well as general representation, whereas the Hindus have been left to struggle through narrow and restricted electorates to the Councils. Suffrages have been widely granted to the Muhammadans, and Hindus of equal standing have no votes. Government seem to have burdened the Hindus with disqualifications because they are in the majority. The nominations have not been judiciously made to balance the vagaries of elections. Most of the nominated members are under the thumb of the bureaucrats. Rules for transacting the business of the Council have been framed with a narrow spirit and public opinion will be stifled in this respect also.

Alleged undue influence exerted by the Tálukdári Settlement Officer in the recent election by the Sardárs of Gujarát of a member to the Bombay Legislative Council.

Indian Social Reformer (6), 9th Jan.

***59.** " One of the surprises in view of the oft-repeated assertion that a Hindu constituency will never elect a Muhammadan member, of the recent elections in this Presidency, is the election of the Thákor of Amod, a Muhammadan gentleman, by such a predominantly Hindu constituency as the Sardárs of Gujarát, against a very popular and highly esteemed Hindu candidate. An explanation which has apparently found credence in many quarters is that this was due to the influence of the Tálukdári Settlement Officer. A circumstantial account purporting to tell how the Hindu candidate failed to get the support of this officer is being freely circulated and has doubtless reached Government by this time. Whether or not there is any truth in the rumour, the peculiar position occupied by the Tálukdári Settlement Officer towards the Tálukdárs as a class and especially towards such of them, in particular, whose estates are under his control, is a point which should be considered in any scheme for the revision of the present Regulations."

Appreciation of the services of Colonel Sir Dunlop Smith.

Kaiser-i-Hind (34), 9th Jan., Eng. cols.

***60.** " Memorial funds grow up in India like the mushroom. Friends and admirers are ever ready to oblige and belaud those who are in a position to do some service to them in return. There are exceptions, however, and of these perhaps none better could be pointed out than the Memorial Fund started to commemorate the services of Colonel Sir Dunlop Smith. Many thousand rupees have been either paid or promised by this time by Princes and prominent individuals throughout the country ; but in view of the enormous and deserved popularity of Sir Dunlop Smith, it may be taken as only an earnest of the larger contributions to come. As Revenue Officer, Political Officer, Famine Commissioner, and last but not least as Lord Minto's Private Secretary, Sir Dunlop Smith has done zealous and devoted service to India ; and those who have come in contact with him during the last thirty years have not failed to be impressed by his remarkable personality. They have found in him a consistent friend of India, of its people and its princes ; and since the fund now started in his honour is to benefit their own students in England, it is to be hoped that our countrymen will not fail to contribute to it as handsomely as possible."

Alleged monopoly of all prize posts in the Medical and Jail Departments by the Indian Medical Service.

Praja Bandhu (38), 2nd Jan., Eng. cols.

61. "It is gratifying to note that the opinion is being gradually strengthened that the system of the Indian Medical Service men virtually monopolising all the higher posts carrying princely remuneration and opportunities for further study and practical work is most objectionable. The men belonging to this Service as well as their supporters in the Anglo-Indian Press have times out of number dinned into our ears that they alone are competent to perform the duties pertaining to the posts of Professors of Medical Colleges, Superintendents of Jails and Lunatic Asylums, etc. Whatever may have been the justification in the past for such an arrangement, there is hardly any at present when we have a large number of duly qualified persons among the ranks of our medical men who only need to be given the requisite opportunity to prove their capacity for the work. Not only that, but we can name several Indian medical men with qualifications superior to those of many of the men belonging to the Indian Medical Service. They are, however, denied the prize posts on the ground that they do not belong to the Service."

Comments on the Resolution of the Bombay Government on the Report of the Agricultural Department for 1908-09.

Jám-e-Jamshed (33), 4th Jan., Eng. cols.

62. "The recent Resolution of the Government of Bombay, reviewing the Report of the Agricultural Department for the year 1908-09, is an eloquent vindication of the enlightened and generous policy the Government of Sir George Clarke has been pursuing. Many of those who followed the proceedings of the last Agricultural Conference and listened to utterances of high officials like Sir John Muir Mackenzie and others, though they could not entertain any doubt as to the sincerity of the Government's desire to improve agriculture and lend a helping hand to the cultivator, felt sceptical as to the measure in which practical assistance could be forthcoming from them. The Resolution of the Government must have set all the doubts at rest.......... Sir George Clarke and his advisers, notably Sir John Muir Mackenzie, have done a lasting service to the cause of agricultural improvement in this Presidency, and few will put down the Resolution without acknowledging the debt the province owes to them on that account, and the strenuous attempts they have been making to narrow the gulf between official preaching and practice in this all important matter."

Indu Prakásh (46), 5th Jan., Eng. cols.

63. "The annual report of the Department of Agriculture, Bombay, with the Government resolution thereon, bears ample testimony to the whole-hearted efforts of the Department to popularise improved methods of cultivation in our Presidency....... In the Bombay Presidency the Department has been fortunate in having as its Director such an able and enthusiastic expert as Mr. Keatinge, and at the head of the Agricultural College such a popular Principal as Dr. Harold Mann, who by his wide sympathies and sincerity of purpose has endeared himself to a large portion of our agricultural population. The suggestion that Mr. Wacha made to the Director of Agriculture a few weeks before the Agricultural Conference held at Poona in September, that agricultural graduates might be utilised with discretion by the Agricultural Department in interpreting the knowledge of improved manures and improved machinery to the village agriculturists, has, we are glad to see, found favour with Government. Government in their resolution on the report suggest that agricultural schools might be started in each Division with an Agricultural graduate in charge.......... We are thankful to Government for the promise held out that a provision for a modest sum will be made in the coming year's budget, if the Director and the Principal submit definite proposals for establishing such schools. Let us hope no unnecessary delay will be made in carrying out the proposal which is a step in the right direction. We would also suggest that some capable agricultural graduates should be employed as travelling missionaries to bring home to the ryots the knowledge they stand so much in need of, by oral instruction as well as practical demonstration.

.... The assurance given in the last paragraph of the Government resolution, that no apprehensions whatsoever need be entertained that increased production due to agricultural improvement might be used by Government as a basis for enhancing the land-revenue assessment, will be welcomed throughout the Presidency with feelings of gratitude. We trust that under the enlightened *regime* of Sir George Clarke, this assurance will inaugurate a new era of agricultural prosperity in our villages."

Alleged breach of its own rules by the Abkári Department.
Kesari (128), 4th Jan.

64. Nowhere else than in the Abkári Department Government regulations are so flagrantly set aside. The licensing system itself is so faulty that Government have to wink at the roguery of shop-keepers. Until the system by which the profits of the shop-keepers will be independent of the increase or decrease of liquor-sale is introduced, it is not possible to check the liquor-trade. The greed of Government is leading men to intemperance. The Abkári Department should be entrusted to disinterested men who will have no share in the profits, and the proceeds handed over to Government. Caught between the greedy shop-keepers and Government, people are being driven to drunkenness. Temperance lectures and literature have their use, but the real root of the evil lies in the present Abkári Policy. The Láhore Temperance Conference requested Government to introduce the Native Army Temperance Association. We do not know how far the suggestion will recommend itself to Government.

Complaints about the arrangements at the New Year's Day Durbár held by the Collector of Broach.
Broach Samáchár (67), 6th Jan.

65. At the Durbár held in Broach on the New Year's Day, there was no proper accommodation for the gentlemen invited for the function, while Government servants of all ranks monopolised the front seats. We hope that those concerned in the matter would arrange for better accommodation in future. We have also to draw the attention of the Collector to the fact that no facilities were afforded to the press reporters at the Durbár. An assembly can hardly be called a Durbár which does not accommodate representatives of the press. We appeal to our popular Collector to supply to the Broach newspapers all such information about the Durbár that deserves to be made public. We thank Government for the Press Notes received by us through the Oriental Translator to Government. Their example should be followed by district officers in order that the public may be informed of real facts and not be led away by false rumours.

Comments on the steps taken by the Commissioner of Police in connection with this year's Muharram.
Sultán-ul-Akhbár (178), 2nd Jan.

66. We greatly appreciate the practical skill shown by the Commissioner of Police in settling the Muharram question to the satisfaction of all Muhammadans. We have to suggest that he should take steps to keep the *toliwalas* under control, as it is they who organise all the Muharram festivities, and if they are well kept in hand, the festival is sure to pass off without any disturbance whatever. We would on our part appeal to the *tabutvalas* and the *toliwalas* to be true to their promises as faithful Muhammadans. We are conscious that the Muharrum celebration is opposed to the spirit of Islam, but we must put up with the evil as it would be difficult to persuade ignorant Muhammadans to give up a long established festival. We hope that the Bohras of Doctor Street will afford no opportunity to the ignorant Sunnis to commit breach of the peace.

The policy and tone of the *Mahi Kántha Gazette* newspaper.
Mahi Kántha Gazette (76), 2nd Jan. and 9th Jan., Eng. cols.

67. The *Mahi Kántha Gazette* in the course of an article headed "The Old and the New" recounts the experiences and troubles through which the paper has passed during its career of seven years. It says:—He in whose heart burns the fire of service for the country and whose heart is overflowing with affection for his countrymen undertakes journalism. The reading public has to be satisfied not only with the get up of the paper, but the quality of the contents. There are readers who crave for tirades against Government and their officials as well as against the Native States. There are others who love moderation in newspaper columns. It must, however, be said that the majority of people are for very strong language in the newspapers and admire those who hold extreme political views. With such readers our paper may not be popular. Only true patriots and firm loyalists read our writings with satisfaction. On account of its connection with the Mahi Kántha, Rewa Kántha, Pálanpur and Káthiáwár Agencies it is advised on many matters by Political Officers, Diwans and others. The suggestions made by these gentlemen always prove useful, and to this feature the paper owes much of its success. We came into conflict with Native States on several occasions, but we never forsook the path which has maintained the prestige of the paper during all these years. Unfortunately for the country the Extremists became powerful and anarchists began their diabolical deeds. Their deeds are responsible for the dislike with which journalism is viewed by Government. Government have been employing repressive measures against newspapers, and students and teachers are prohibited from reading them. We have always refrained from publishing writings that engender dislike for Government among the people. A journalist cannot know with certainty which writings would not find favour with Government. They might get displeased at articles written in good faith. If an unwholesome check is put on newspapers, they will cease to echo the voice of the people. The end which section 124A of the Indian Penal Code serves would be better served if the editors of newspapers were taken into confidence by officials. [The same paper writes as follows in its English columns:—"From to-day we have added a few English columns to our paper............. India is passing through critical times, and it ought to be the aim of journalists to steer the ship of our country clear of all dangerous shoals and rocks. It is only sane and healthy journalism that can achieve this object. The rabid press whether in India or in Europe is a curse to the country where it flourishes, and its evil influences can only be counterbalanced by sane and healthy journalism which is a great power, if well directed......... We do not say that the Government is perfect. On the contrary, there is much scope for reform in the administration, and we shall miss no opportunity not only to point out, but press for immediate redress of legitimate grievances. But we shall be no party to encouraging hooliganism and lawlessness. We strongly condemn violence and lawlessness or any direct or indirect attempt to incite thereto the youth of the country....... We have had enough of anarchy and violence. It is a disgrace to our countrymen. It is a gangrened part of our body politic and the sooner it is cut off the better for us."]

Complaint about the alleged determination of the Revenue authorities to recover during the current year all the *takávi* arrears from agriculturists in the Guni and Shah Bunder Divisions in Sind.

Sind Journal (20), 23rd Dec.

68. "It is only after three successive bad seasons that this year the crops have been fairly good in the Guni and Shah Bunder Divisions in Sind, and people, specially the agricultural population, have been looking forward to passing an easy year. Several of them, however, had incurred takávi debts from Government, and with the first good season officials appear bent upon recovering all Government dues first from this year's crops. With that end in view, watchmen have been appointed in most cases to watch the fields and caution notices issued to agriculturists.......... The public is not aware whether the action of the Mukhtiárkars in appointing watchmen is under orders from above or due to their own initiative. However that may be, the result will be a disastrous one. Government do not expect payment in kind; they would compel the agriculturists to sell their produce all at once. That could have only one result, namely, that they would not get the prices which may be expected if the produce was sold by degrees as demand arose for it.......... It is feared that if full Government dues be thus squeezed out of the agriculturists it would leave them very little to meet their ordinary expenses till the end of the next season. They would thus be compelled to seek the Sáwkár, and thus the policy which induced Government to make takávi advances freely would be completely frustrated......... In such circumstances it may not be too much to hope that the Government of Sir George Clarke would be pleased to fix a ratio between the net yield of a holding and the recoveries that must be made in a single year. If this cannot be achieved at once, the first touch of adversity would bring an admittedly deserving class grovelling to the ground."

Railways.

Suggestion that the B. B. & C. I. Railway Company should run four classes of carriages.
Jám-e-Jamshed (33), 7th Jan

69. A correspondent writes to the *Jám-e-Jamshed*:—The increase in the second class Railway fares on the B. B. & C. I. Railway is very heavy indeed. Perhaps the increase is effected to meet the extra expenditure caused by employing highly paid European and Eurasian officers. Yet the hard-working, honest and intelligent native subordinates in the service of the Railway Company have not been given better salaries. The increased fares will not permit the respectable middle class to travel by 1st or 2nd class. They will have to travel by the third with low caste people of provokingly dirty habits. The ordinary third class carriages should be treated as fourth class ones without making any changes in the fares, and the Intermediate class carriages should be substituted by a regular service of third class carriages with at most double the fourth-class fares. These carriages should be constructed so as to meet with the requirements of the middle class.

Municipalities.

Alleged existence of a Caucus movement similar to that of 1907 for controlling the coming Municipal elections in Bombay.
Kaiser-i-Hind (34), 2nd Jan.

70. We regret very much that the Caucus movement of 1907 has again been brought into existence for controlling Municipal elections which are to take place next month. Its aim is to drive away from the Corporation old and tried men and return its own supporters. The names of Sir Pherozeshah Mehta and Sir Dinshaw Petit were originally placed on the ticket, but subsequently both these gentlemen have publicly denied having anything to do with it. In 1907 the Caucus failed to win over Sir Dinshaw, and their attempts to oust Sir Pherozeshah were equally unsuccessful. It is rumoured that the Caucus party has been trying to wield greater influence this time. In 1907 they influenced the elections by the Justices of the Peace; this time they intend to influence the ward elections as well. Candidates from the various wards promising to help the Caucus party will be ensured their seats in the Corporation. The defence brought by the Caucus party that without their existence Europeans would go to the wall is a hollow one. The Indian population of the city is anxious to welcome really useful Europeans in the Corporation. The names of Major Selby, Dr. Peterson, Dr. Blaney and Mr. Rowton are still cherished by the people, but the gaps created by their passing away are as yet not filled. To-day we find Englishmen who look askance at independent Indian Corporators, and consequently it is no wonder that every lover of local self-government would regard them with hatred. The people have to thank themselves for the existence of a body like the Caucus amongst them. There is no Rate-payers' or Voters' Association to guide and organise elections. The elections are carried on most unsystematically. The result is that men of mediocre calibre find entrance into the Corporation through undue influence and flattery. It is to be seen how voters and Indian J. P.'s discharge their duty this time at the elections. They must know that no vote should be recorded in favour of the candidates who have joined the Caucus, a body whose object is to officialise the independent Corporation of Bombay.

Comments on a recent fire in Ahmedabad city.

Mahi Kántha Gazette (76), 9th Jan., Eng. cols.

***71.** "The most unfortunate incident of the last week was the terrible fire that took place in the Gusa Parekh's street in Mandvi's Pole. It is not known how the fire originated, but the first flames were seen at about midnight....... The fire-brigade was not on the scene till about quarter past one. Then there was a scramble and a rush of the people to get the hose and protect their own houses. There was no *bandobust*. The vast crowd that collected hampered the efforts of the real workers. There appeared to be no controlling authority. This fire again brings to light the fact that a mass of shapeless buildings are congested together, with dark and narrow alleys, which is really a disgrace to a first class commercial city like Ahmedabad. If the authorities can help, they must not allow the ground now vacated by fire to be built upon, and the very small alleys and lanes should be widened."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th January 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 3 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th January 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bombay Legislative Council:

- Comments on His Excellency the Governor's speech at the recent meeting of the — . . . . 34 & 35
- Comments on the nomination of Mr. Lallubhái Sámaldás to the — . 31—33

British Rule:

- Alleged indifference of Indians to matters of vital interest to the people of the country 29
- Appreciation of the conference of teachers and parents held by the authorities of the New English School, Poona, *re* students and politics . . . . 20 & 21
- Comments on Sir George Birdwood's allegation that ceremonies proclaiming war against Government are being performed in temples in the Southern Marátha Country 15
- Comments on the Deportees' List published by the Secretary of State for India . . . . 13 & 14
- Extremists not responsible for anarchism in India 22
- Government should assist the nationalisation of education instead of opposing it . . . . 26 & 27
- Imaginary soliloquy intended to show how a man of no worth can secure a high position by fawning upon European officers . . . 28
- Indians are more happy in Native States than in British India . . 25
- Spirit of anarchism due to narrow-minded policy of the authorities . 23
- What steps should be taken to check the spread of anarchism in the country . . . . 16—19
- Why people are unable to co-operate openly with Government in suppressing anarchism 24

Comments on His Highness the Aga Khan's reply to the address of the Bombay Anjuman-i-Islam 40

Comments on the appointment of an expert to investigate the condition of the leather industry in the Bombay Presidency 49

Comments on the extension to the Bombay Presidency of the Crimes Act of 1908 . . . . 10—12

Comments on the Government Resolution *re* Libraries 52

Comments on the Honourable Sir J. Muir Mackenzie's speech at Kárwár about forest matters 46

Council Reforms: The New Councils in spite of their defects will serve as a political training ground to the people 36

Excise: Comments on the Annual Report of the — Department of the Bombay Presidency for 1908-09 48

CON 2248—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Honours List: Comments on the New Year Honours . . . . . 50 & 51
Indian students in England: Comments on the *personnel* of the Bombay Advisory Committee in connection with the— . . . . 38 & 39
Moharrum:
  Appeal to the Sunni Muhammadans to conduct themselves peacefully during the ensuing — celebration in Bombay 54
  Comments on the steps taken by the Bombay Police Commissioner in connection with the forthcoming Moharrum celebration in Bombay 53
Násik outrage:
  An appeal for funds to defend the innocent and the accused in the Násik murder case 7
  An appeal to the Chitpávan Brahmins to start a vindication fund . 6
  Comments on Ráo Sáheb P. B. Joshi's lecture on duties of Brahmins at the present crisis 8
  Comments on the allegations made against the Chitpávan community in connection with the— . . . . 3—5
  Criticism of certain suggestions made by the Anglo-Indian Press in connection with the— . . . . 1 & 2
  Ironical comments on the Bombay Brahmin Sabha's protest meeting against the murder of Mr. Jackson 9
Merits and demerits of the Village *Pancháyat* system 45
Parliament: Regret at the retirement of Mr. Mackarness from the Parliamentary elections in England 37
Police: Comments on the dismissal of some recalcitrant — sepoys by the Commissioner of Police, Bombay 55
Public service:
  Alleged hardships caused to people by Agency officers' tours . . 43
  Alleged maltreatment of village Mahárs by Revenue officers on tour . 44
  Comments on the Dunlop Smith Memorial fund . . . . . 41 & 42
Revenue matters: Complaint about the new system of giving receipt-slips to Khátedárs for payments received by Government 47
Sind: Alleged annoyance to the Hindus by Syed Allhando Shah of Dhábro 56
Swadeshi movement: Alleged proof of the success of the — in the Bombay Presidency 30

Native States

A plea for the abolition of the import duties at Viramgaon . . . . 59 & 60
Idar: Complains of maladministration in — State 61
Patiála:
  Alleged Police tyranny at — and necessity of Government interference. 58
  Comments on the State trial at Patiála of Arya Samájist seditionists . 57

Intelligence extracted from the Press—

Appeal by Amichand Nathu for subscription to make good the fine imposed on him for publishing *Tilak Virah* 62

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st January 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire ...	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian ...	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50. ...	1,000
9	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32 ...	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40 ...	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47 ...	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar ...	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	800
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	800
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
169	Islah	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sanskrit.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
181	Chandrika...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*́) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthji (Hindu) ; Bania. ...	...
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of No. 11 is Narsinha Chintaman Kelkar ; Hindu (Chitpavan Brahman).

Politics and the Public Administration.

Criticism of certain suggestions made by the Anglo-Indian Press in connection with the Násik outrage.

Oriental Review (13), 12th Jan.

1. "The deplorable and universally condemned murder of Mr. Jackson is followed naturally by expressions of sympathy everywhere with Mrs. Jackson and horror at the existence of the anarchical tendency in our midst. His Excellency the Governor has rightly exhorted the Indian people not to rest content with these expressions, but to proceed from words to actions and actively co-operate with the Government in the suppression of the anarchical pest. Anarchy is not an enemy of this or that individual, of this or that order of society, but of the very existence of society itself, and as such every means ought to be employed by lovers of peace and order to uproot it. The position is clear, perfectly understandable. In fact, there are no two opinions on the question as to where the duty of the people and their leaders lies at this moment. But the usual brood of Jingo screamers has again sprung up and from every Anglo-Indian paper we hear the wildest possible denunciations, hysterical and frenzied outbursts of rage, fanatical cries for vengeance and advocacy of thoroughly unconstitutional measures. It does not seem to have struck these writers and speakers that all these hysterics are rather a sign of weakness than of strength. Suppress anarchy and crimes by all means, but let the measures adopted be thoroughly constitutional, thoroughly legal, thoroughly compatible with the highest traditions of British justice and fair-play. Among the measures suggested by quack writers are the imposition of punitive police, framing of a rigorous criminal law, doing away with courts of justice and vesting all the power in the Executive and so on till we fear the British Government will not be distinguishable in the least degree from any autocratic Government. The glaring injustice of all these suggestions and proposals is that they will strike the innocent with the guilty, perhaps more the former than the latter. We are told that this will inevitably happen unless the people co-operate with the Government in the suppression of crimes. But nobody has yet proposed a feasible scheme by which the people could co-operate with Government. The tracking of criminals is essentially a work of the police, and to charge the people with not doing this properly when the police even fail sometimes is something grotesque indeed. Again, it will happen that the indiscriminate confounding of the innocent with the guilty will embitter people's minds and alienate their sympathies............ We bitterly and deeply regret that communications advocating rabid measures of the type above described are accepted by the Anglo-Indian Press with an editorial nod of approval. If writings of a certain section of the Indian Press are tinged with venom and calculated to embitter racial feelings, we feel no less that writings of a section or rather almost the whole of the Anglo-Indian Press and their correspondents are tinged also with the same sort of venom and calculated equally to produce racial hatred and disaffection. In this connection we beg to draw the attention of the authorities to aspersions cast upon certain religious systems and certain classes just because it happens that a criminal belongs to some particular caste or creed. It is neither just nor honourable to blame the whole caste or the whole religious system just because there are a few black sheep to be found in its fold."

Mahrátta (11), 16th Jan.

*2. "From the long list of telegrams and letters of condemnation and condolence, received by Government in connection with Mr. Jackson's murder and published in a special Press Note, it is evident that almost every class and section of people have come forward to do their duty of expressing the real public sentiment in the matter. Government will remember that in most of these cases the expression of opinion has been a voluntary and spontaneous act, and therefore there ought to be no mistake about the real tone of the prevalent public feeling on the present occasion. On the other hand, they have by this time got nearly all the powers, comprehensive and arbitrary, with which even the most fastidious or energetic Government may well feel content in a state of chaos and lawlessness verging on anarchy. Their armour is now complete and shows the utmost variety of weapons of offence and defence. They can now stop meetings, take securities, make arrests and searches, institute secret investigations and open prosecutions as they please without any hindrance or difficulty. The only powers which Government seem not to have at this moment are the powers under the martial law, when the soldier can fire at and the military officer can hang any one he likes. A Government, so fortified inwardly and outwardly, may surely afford to take into consideration the elementary principles of justice; and we trust, therefore, that they will rate at their proper worth the multitude of wild and fantastic suggestions made every day by irresponsible correspondents in the columns of Anglo-Indian newspapers. They will consider how far, both in theory and practice, they can expect the people to do the actual work of private detectives in tracing the sources of any crime, whether political or otherwise. They will also for a time place themselves in the position of the people and honestly answer the inconvenient questions which are being put to the people by the Anglo-Indian press. For, in our opinion, it is not the credit of the people alone which is at stake at the present moment; the statesmanship of our British rulers is equally on its trial. It is not too late in the day to allay the effects of a panic, and we trust Government will soon fall back upon their normal mood, in which they seem to care for justice and fair play."

Comments on the allegations made against the Chitpávan community in connection with the Násik outrage.

Sudhárak (160), 10th Jan.

3. Outrages are attended by no good but by many evils. The Criminal Law Amendment Act has been extended to Bombay and we do not know for how many years more Bombay will be ruled under its provisions. Innocent men may be sacrificed in consequence of outrages. The raw youths may not realise the extent of the evil they have done to Bombay. But he who knows the value of strict and impartial justice will feel the terrible loss, inflicted by them on our society. Some Europeans intoxicated by imperial power are suggesting to Government to introduce personal rule as of yore and to revise the law of evidence and to admit no appeals on the decisions of the District Magistrates. If the British Government falls a victim to this curious argument, it will reduce itself to the position of the alien governments we had in bygone times. We know full well that nothing can be gained by murders and outrages. We should proceed constitutionally, and we will be completely ruined if we rouse the passions of the rulers by our own misdeeds. The advisers of Government also may bear in mind that it would not do to awaken the baser feelings of thirty crores needlessly. The Chitpávans have come in now for a pretty large share of vilification. They have come to the front by their own intrinsic qualities and they will remain there for some years more, despite envious people. They have acquired a lasting place in Marátha History. Some Chitpávans may not have informed the Police and arrested offenders through a feeling of comradeship. But that does not prove that the whole race of Chitpávans is seditious. Sir George Clarke deserves to be congratulated upon his self-restraint in his recent speech in opening the Council proceedings. If he calls for the co-operation of leaders in stamping out sedition, we are sure that people will readily help him. We trust that the Bombay Government will conduct a thorough investigation into the Násik outrage and that the stain on the Bombay Presidency will be wiped out.

Gujaráti (29), 9th Jan.

4. The arrests made by the Police in the Násik outrage case have, it is said, brought to light the existence of a conspiracy set on foot by the followers of Sávarkar who has been transported for life for abetting the waging of war against the King. The finding of pistols and cartridges in the houses of the arrested conspirators has led the authorities to believe that Mr. Jackson's murder was perpetrated for political reasons. It is, however, a serious question to decide what constitutes a political murder. If an official who is tyrannical and obnoxious to the people, a thorn in their side, of vicious habits, neglectful in the redress of public grievances and heartless in the administration of justice, is murdered and the murder is looked upon with satisfaction by the people, then such a deed may rightly be assigned to political causes. But Mr. Jackson was a popular hero, well-known for his qualities of head and heart, famous for his scholarly accomplishments, and the fate he has met with at the hands of a maniac is truly and sincerely deplored by the people; and yet the Anglo-Indian officials and others characterise his murder as a political one. It does not accord with our sense of reasoning that because the miscreant happens to belong to the Chitpávan Brahmin community, his whole race should be condemned and ridiculed. The Anglo-Indians have been looking askance at the Chitpávan Brahmins since 1870. But it should not be forgotten that this much-maligned community has produced in the past persons like Báláji and Mádhav Ráo Peshwas, Nána Fadnavis, Mahádeo Govind Ránade and others who are worshipped by the country. Many a Chitpávan has rendered valuable services to the British and helped them in establishing their authority in this country. How can such a race stand condemned for the act of a single individual? The Chitpávans have been fighting for justice and if they do not support Government in their unjust acts, it is not their fault. Hence it is a short-sighted policy on the part of the Anglo-Indians to condemn the race for no just cause.

Mumbai Panch (135), 5th Jan.

5. Just as monsoon showers bring to life the vermins of the earth, so has Mr. Jackson's murder produced a mighty brood of Brahmin-haters. The *Advocate of India*, for instance, is anxious to see all Brahmins at the bottom of the sea. But these idiots appear to be ignorant of the fact that all efforts hitherto made by rulers even more powerful than the British to put down Brahmanism have completely failed. Such ignorance surely deserves to be pitied! Again some have begun a campaign of obloquy against the Chitpávans in particular in connection with the Násik murder and are cooking up antiquated stories to prove their alleged hostility to the English. But they seem to have conveniently forgotten the names of eminent Chitpávans who have rendered valuable service to our rulers. The wisdom of these wiseacres appears to be too vast for us to comprehend.

An appeal to Chitpávan Brahmins to start a vindication fund.

Ráshtramat (47), 15th Jan., Eng. cols.

6. "The sinister campaign of vilification and unblushing libel that has just been launched against the Chitpávans as a community is a regular crusade, to successfully face which all Chitpávans must combine like one man and put forth most ungrudgingly all their legitimate resources......... The stoic forbearance with which they have hitherto met the fierce onslaughts made by a myriad of unscrupulous, craven and anonymous critics, in a sense bespeaks the philosophic nature of their attitude. At the same time, however, it indicates but too plainly that the Chitpávans as a community have scarcely realised the tight corner into which they are being forced, the tremendous odds against them, the machiavellian nature of the crusade initiated against them, the great issues with which it is fraught and the terrible results that are likely, nay certain, to follow, if their maligners are left at liberty to play their vindictive game unmolested for any length of time.......... Is it possible for them to escape absolutely unharmed from the maelstrom of vitriolic abuse which is being hurled at the suspects in the Násik case and the Chitpávan community as a whole?......... The Chitpávans, however, are not craven poltroons and have ever been prepared to stand or fall on their own merits, as they are prepared to stand at bay in the present crisis.......... It is a patent fact that the Chitpávan has long been a marked man. The noose was ready, but the psychological moment had not come. It has come now and the meanest creatures are trying their hand at throwing the lasso at his devoted head.......... We think we have said enough to convince all Mahárashtra, and especially the Chitpávans, that a grave crisis has arisen in their communal existence......... What are the Chitpávans then going to do? They are a scattered community and a poor one. They have never yet been called upon to act in unison. The time for such action has now come. They must organise their forces and pool in one common chest the sinews of war, howsoever poor and humble they may be. Scattered protestations of innocence and loyalty will be like the idle wind. There must be a permanent central body, with

sufficient funds at its disposal to watch over the communal interest of the Chitpávans, and to be able to assume either a defensive or offensive attitude as circumstances require. Its most important function will be to look after the youths of the community. It is bootless to deny that there is an undesirable spirit abroad among the more restless members of the student world. It is equally self-evident that this lamentable fact is due to the godless system of education which has prevailed in the country for more than half a century. It will be the duty of the central body proposed by us to save the unaffected and reclaim the misguided youths of the community.......... And now we must touch upon just one more point. The community must not forget Násik and the uneviable notoriety into which it has come. Treat as we do, and as every Chitpávan must, the campaign of calumny with supreme contempt, we must not dispose of the Násik affair in such cavalier fashion.......... The pendulum of public opinion will be swerved to right or left by the result of the forthcoming trial before the Special Tribunal.......... Let the really guilty be punished and sent to eternal perdition. But let not the single hair of an innocent man be jeopardised for want of means and facilities to prove his innocence. It is the duty, therefore, of Maháráshtra and particularly of the Brahmin communities to see that such means and facilities are brought within the reach of the miserable accused. Nobody need hold up his hands in horror—not even the amiable gentry who have been revelling in vilification in the columns of Anglo-Indian prints. We make this proposal not to shield the guilty but to protect the innocent who might unconsciously be victimised.......... But even if this plea be unpalatable, we call upon the whole of Maháráshtra to collect a fund to watch the case in the interests of themselves. We have nothing to do with the individuals under arrest. But it should not be altogether forgotten that the Frankenstein of conspiracy has been conjured up. It threatens the fair fame of the whole Maháráshtra.......... We impute motives to nobody, we question the *boná fides* of none. But, surely, the Brahmin community will be perfectly justified in doing everything legal in their own defence. We appeal, therefore, to all Brahmins to contribute to the Vindication Fund which, we suggest, should at once be started.......... A greater crisis the Chitpávans never were called upon to face, nor ever again will be, if they come out scatheless out of this."

An appeal for funds to defend the innocent and the accused in the Násik murder case.

Ráshtramat (47), 15th and 16th Jan.

7. A correspondent writes as follows to the *Ráshtramat*:—Many young men have been arrested in connection with the alleged conspiracy to murder Mr. Jackson and there is likelihood of some of them being unjustly sentenced for lack of proper legal assistance. Government will no doubt afford legal assistance to those who will be undefended, but at the same time it is the duty of the public to start a fund for the defence of those innocent men that are involved in the case. [In a subsequent issue of the paper, Pándurang Krishna Pátankar of Bombay makes a public appeal for funds to engage a capable lawyer to defend his younger brother, Gopalrao, who has been arrested in connection with the Násik outrage and the editor supports the appeal in the leading columns. The paper also states that Tátya Sáheb Thosar and Káka Pátil, the well-known pleaders of Thána as well as Mr. Baptista, Bar.-at-Law, have expressed their readiness to defend the accused and that a committee to dispose of the defence fund to be formed at an early date.]

Comments on Ráo Sáheb P. B. Joshi's lecture on duties of Brahmins at the present crisis.

Kaiser-e-Hind (34), 16th Jan., Eng. cols.

***8.** "The lecture delivered by Ráo Sáheb Joshi was a lesson in patriotism and public duty which we should like to see largely imitated by our public men. We know that the candid friend is seldom in demand and outspoken criticism of one's own is always likely to be resented. The courage and vigour with which Ráo Sáheb Joshi performed his duty command our admiration all the more on this account, and particularly when we remember how shy our public men have become of recent years to speak out boldly to put down the excesses which are going on in several parts of the country under the specious cloak of nationalism and patriotism.......... His example needs to be followed by others. Hindus

and non-Hindus, Brahmins and non-Brahmins, clearly owe this duty to themselves and to the Government. On the measure of energy and earnestness they bring to this task will depend not only their reputation for loyalty but their worth as patriots and public leaders."

Ironical comments on the Bombay Brahmin Sabha's protest meeting against the murder of Mr. Jackson.

Ráshtramat (47), 12th Jan., Eng. cols.

9. "Chitpávans are in such sinister odour just now that we doubt if the resolutions passed by the local Brahmin Sabha at its meeting last Sunday denouncing Mr. Jackson's murder and expressing sympathy with his bereaved widow will have the slightest effect. But, as the Sanskrit text has it, let us follow the herd. And so the Brahmin Sabha was, in one sense, right in solemnly passing the resolutions they did. But these have now become so cheap that they are a drug in the market which nobody cares even to smell, much less to buy. And His Excellency the Governor plainly told the new Honourables the other day that Government did not value them at all. What he required was action—that the Brahmins should spot out all seditious hot-beds, take each sedition-monger by the ear and hand him over to the authorities. Since this is the position, why should not our Sabhas and Ráo Bahádurs cease playing the pantomime and turn bloodhounds, smelling out the blacksheep who have blotted the Chitpávan escutcheon? They will kill so many birds with a single stone. The authorities will have peace of mind, the Criminal Investigation officers will sit with their arms akimbo and the Chitpávans themselves as a community will be all the better for it. We make the suggestion in all seriousness—for what it is worth."

Comments on the extension to the Bombay Presidency of the Crimes Act of 1908.

Jám-e-Jamshed (33), 17th Jan., Eng. cols.

*10. "The application of the Criminal Law Amendment Act, 1908, to all India could scarcely need any justification. In the light of recent events strong measures were to be expected, and if Government have thought it to be their duty to 'proclaim' the whole country, their action certainly calls for no defence.......... Government can no longer be charged with being panic-stricken.......... The danger has long since proved itself to be real.......... It would be a criminal folly to persist in treating the malady lightly; and we shall even say that not only the British nation but the Indian peoples themselves would be quite justified in charging the Government with the betrayal of a most sacred responsibility and trust, if they were to consider the situation as calling forth mere vague threats and no more.......... We ourselves have been amongst those who thought the forces of disintegration and crime to be hitherto confined to a few individuals in a single province, and were disposed to laugh at suggestions of extensive ramifications. Násik forbids such optimism, and the hideous truth of an extensive and wicked conspiracy stares us in the face. The only alternative now left for the authorities is to show that they possess powers which are effective to deal with the situation.......... Instead of blaming them, it is our duty to recognise this, and to support them in the course they have adopted."

Ráshtramat (47), 11th Jan., Eng. cols.

11. A correspondent writes to the *Ráshtramat*:—"Even loyal Bombay has been found to have but feet of clay by the Government of India. Public opinion has absolutely no significance for the Bombay Government, the Government of India or the Secretary of State. Otherwise, the Government of India would not have rushed in where even angels would have feared to tread by arbitrarily applying to this Presidency the law creating a Special Tribunal to try cases that smell of anarchism—a guillotine forged at a single session of the Viceregal Council (in indecent haste we would have said but for the fear of *lèse majesté*), in spite of the vehement protest, nay, denunciation of loyalists like Mr. Gokhale and Dr. Rásh Behari Ghose. Can black turn white? .... But, *nolens volens*, Lord Minto had to be a Liberal though born and bred a Conservative and appointed His Gracious British Majesty's supreme agent in India by a Conservative Ministry. So far so good. It may be homely English,

but it is the truth, the whole truth, and nothing but the truth—so help us God! *minus* the Bible (section 124A)......... The Special Tribunal was created specially for Bengal. For Curzon's cursed Partition inspired 'the people of the lower Ganges' to have their 'vendetta' on Macaulay, the greatest and most brilliant literary liar the world has yet seen. Bengal, therefore, let loose the dogs of, not war, thank God, but of disaffection, which, with a thousand apologies to the cremated shade of Strachey, we take leave to mean honest discontent with the unnatural state of things prevailing to-day in India. Is Bombay this day what Bengal has been during the last two years and more? There have been more dacoities in that province during the last two years than were ever dreamt of even in the days of Pindháris. The screw of brutal repression has been applied unmercifully. The Government of Bengal stands to-day nowhere.......... For Bengal, we honestly admit, this Special Tribunal was a god-send. The only rub was that it came just a day after the fair—after a man like Arabindo Ghose had rotten in jail for more than one year. The scandalous manners of the Bengal Police must by this time have been a patent fact.......... One swallow does not make the summer. Nor should one solitary case like that of Násik give ground to the Government to raise a plentiful crop of arbitrary judicial tribunals. We admit that the application of this particular Act to the Bombay Presidency at the present juncture is in one sense welcome. For it will obviate all possibility of the law's proverbial delay and the cruel treatment, when in *durance vile*, of innocent suspects. Furthermore the tribunal will consist of three Judges instead of the single legal luminary that presides at a sessions trial. One of the Daniels is bound to be an Indian. But, all the same, there lies more wisdom and justice in a jury than a trinity of learned Judges. And hence we object most emphatically to the Special Tribunal imported into Bombay by the Viceroy. Trial by jury has now come to be a sacred institution in all civilised nations. India has been enjoying the privilege for more than five decades. But this Special Tribunal is nothing but a distinct robbery of that privilege. Certain leading Anglo-Indian friends of India have urged in favour of such arbitrary procedure the plea that a long drawn out trial gives sinister publicity to the accused. But simply for the sake of the bug-bear of publicity to hand over the fate of scores of men, who have not been proven guilty, to an arbitrary tribunal, is unreasonable. There is yet another aspect of the affair which betrays a veritable cloven foot. Unless the rotten state of Denmark is mended, not even ten thousand Special Tribunals can end what we can only term an unnatural state of things."

Gujaráti (29), 9th Jan.;
Ráshtramat (47), 9th Jan.

12. The *Gujaráti* characterises the extension of the Indian Criminal Law Amendment Act of 1908 to the Bombay Presidency as an unjust measure, refuses to believe that Government had any substantial ground to do so just at the present juncture, and remarks:—The application of the Crimes Act to this Presidency is a slur upon its law-abiding and peaceful people. It is said that the wicked murder of Mr. Jackson at the hands of a maniac has unnerved Government, and compelled them to requisition the Act for a speedy termination of the wide-spread conspiracy which, it is alleged, has been working for a long time past to undermine the established Government. It is allowable that intemperate persons should lose all their peace of mind in the present situation, but there must be some deep meaning in the fact that, the popular Governor of our Presidency should forget for the time being, all the seriousness and responsibility of his authority, and cast a stigma on the entire people under his charge. The perpetrators of these wicked deeds have no support from all law-abiding people, who are always eager to see these miscreants summarily crushed. They know that if these villains are left unmolested in their present campaign against Government they will next come down upon popular leaders conducting a constitutional fight and make short work of them. It is said that even at the present moment a vow is taken by some of these wicked-minded fools to kill two of the most prominent Indians. But all this, in our opinion, does not justify the application of the Crimes Act to this Presidency. Recent experience in various parts of the country has warned us to accept all that has been circulated by the Police with a reservation. Again, the general mass of the people has not grown to be of one mind to throw obstacles in the way of the Police in unearthing diabolical crimes, and on that account also there seems to be no necessity for the Crimes Act. [The paper here endeavours to reply to the criticism of Anglo-Indian journals and their appeal for repressive measures and in so doing observes:—] If repressive measures alone can bring back peace to the country, then why did chaos continue in Ireland after the application of the Crimes Act to that country by Disraeli's Government with a view to suppressing the Fenians? Why as a result thereof Law, Cavendish and Burke were exposed to a regrettable treatment? No labour has been spared to put down Nihilism in Russia. France had not budged an inch in carrying into execution repressive measures at the time of the Revolution. The last four years' history of India also shows that when Government resorted to acts of repression, foolish and reckless persons endeavoured more and more to break the law. The Indians have been known for their law-abiding and peaceful nature; they are religiously inclined and ever stand in terror of crime. Such a nation has learnt to demand, by virtue of its contact with the West, that the spirit of Nationalism should be infused in them and that thereby they should be saved from the life-long stigma that has attached to them. They further appeal that the administration of their country should be conducted on lines of popular Government, and they should have full control over the finance and general administration of the country. It is now an exploded theory that the Indians are unfit to share the burden of administration. All this leads us in conclusion to make a fervent appeal to Government to respect popular wishes and aspirations and to conduct the administration of India with due regard to the peace and well-being of the country and not to resort to repressive measures. [The *Ráshtramat* also condemns the extension of the Crimes Act to the Bombay Presidency on the same grounds. It declares that it is in the interest of both the rulers and the ruled that the trials of political crimes should be held in an open manner and expresses its apprehension that the authorities may make use of the Act in suppressing certain popular institutions which have incurred their displeasure.]

Comments on the Deportees' List published by the Secretary of State for India.

Kaiser-e-Hind (34), 16th Jan., Eng. cols.

*13. "The Secretary of State has issued a White Paper enumerating the Deportees, describing the reason of their detention and the places where they are being confined. Of the reason, little is recorded except that the men are living in *durance vile* for the reason stated in the Bengal Regulation III of 1818. No doubt some very choice epithets will be hurled at the Secretary of State for this. But whatever may be said against the action of the Secretary of State in the matter, there could be hardly any doubt that he would have laid himself open to the charge of being illogical if he had attempted to vindicate or extenuate his action in deporting and detaining those men. Those who are not inclined to be absolutely unjust and to move about with their eyes closed will be perhaps inclined to take a less serious view of the matter at this stage than they did before. The revelations made at the trial for sedition now going on at Láhore should make all fair-minded and reasonable people pause and reflect whether they have been doing quite the right thing in blaming the Government in the way they have been doing. These revelations should have a chastening effect on us all and bid us give to the Government a little more credit for correct knowledge and sound information—let alone good intentions and fair dealing—than we have been doing thus far".

Jám-e-Jamshed (33), 15th Jan., Eng. cols.

14. "If circumstance had permitted, the Secretary of State for India would have been only too glad to release the deported instead of only publishing a White Paper in regard to them.......... Nothing but dire necessity must have dictated the course, and Lord Morley and Lord Minto deserve public sympathy rather than reproach for not being able to set those men free. As it stands, it is the expected that has happened. It was feared that the confinement of those men would be prolonged if Government were

not quite satisfied as to the attitude of the ultra-Extremists. The Násik murder and the subsequent revelations could have hardly warranted their release at this juncture."

Comments on Sir George Birdwood's allegation that ceremonies proclaiming war against Government are being performed in temples in the Southern Marátha Country.

Ráshtramat (47), 13th Jan., Eng. cols.

15. "No fool like an old fool is a time-honoured adage. The latest illustration of the old proverb turns out to be no less a person than Sir George Birdwood. Perennial youth is a questionable commodity. At any rate in Sir George's case it seems likely to prove an undoubted evil. Sir George who has passed four score and odd years is like a Rip Van Winkle occasionally awakening from deep slumber and rushing into print.......... He writes to the London *Times* to say that a report has just reached him 'indicating that ceremonies proclaiming the intensest form of war against an alien Government are being held in the temples of the Southern Marátha Country.' If he really wished this rigmarole to be in the nature of a timely warning to the authorities, Sir George ought to have mentioned the precious source of his information.......... The Chitpávans are lucky in a way, for the temples mentioned are those in the Southern Marátha Country and not those in Maháráshtra proper, where Chitpávans most do congregate. But, really, what is one to understand by these silly alarmist cries from men in their dotage? We are sure they are not worth a rotten tomato. But the danger lies in the fact that these insane babblings will fall into willing and almost expectant ears and are sure to aggravate rather than allay the thousand and one ills India is to-day suffering from."

What steps should be taken to check the spread of anarchism in the country.

Jám-e-Jamshed (33), 12th Jan.

16. Many and various have been the suggestions put forward by publicists and others for the eradication of the pest of anarchism from which the country suffers. Meetings are held at which sedition and anarchy are loudly denounced. The papers are full of correspondence; but no one suggests the real remedies. The policy of gagging the Extremist press entirely is rather unwise. Disaffection will burst out in worse form if it is not allowed to find an outlet through the press. The Nationalist press is the least harmful outlet for this disaffection as the press has to work under the new law. The trial of anarchists in camera will create misunderstandings about the legitimate actions of the Police. That is not the only evil. The subordinate Police in the mofussil will be afforded facilities for creating misunderstandings in the minds of the people about innocent men. This suggestion should as well be dropped. The suggestion that is most worthy of attention is the sentence of solitary confinement for life on such offenders. But this is hardly the only remedy to cure the disease. The suggestion to abolish the judiciary or merge it into the executive is not only hasty but useless. In such a case the remedy will prove worse than the disease. Government seek co-operation from the people and make complaints about their negligence. But Government themselves have not been able to suggest the way of co-operation to the people. Government complain why the bomb-thrower at Ahmedabad and the Brahmin assassin at Násik were allowed to perpetrate their foul deeds. We will respectfully submit to Government that it is not just to expect all this from the people. It would be a grave blunder if Government do the injustice of thinking that in both the cases some people knew beforehand what actually happened afterwards. People are as much in the dark about the seeds of anarchy as are Government. What we suggest is that Government should be sympathetically inclined towards constitutional agitation, heed the counsels of the respectable and loyal section of the Native Press, keep the high-handedness of Anglo-Indians in check, refrain from passing such odious measures as the partition of Bengal, secure the people against the tyranny of subordinate officials, control the Anglo-Indian press who add insult to injury, give even-handed justice to the white and the black. Such a policy is the true solution of the problem, and with the passing of time the poison of anarchy will continue to grow weaker and weaker.

17. It is the first duty of Government to root out anarchy from the country. Toleration is being mistaken for weakness and timidity. The Lieut.-Governor of the Punjáb gave very good advice to the Hindus in replying to their deputation which waited upon him a few days ago. But such advice alone will not succeed in putting down the deep-rooted anarchy and disaffection prevailing amongst the people. Something more vigorous is wanted.

Bombay Punch Bahádur (176), 10th Jan.

***18.** "A deadly pestilence, more venomous and destructive than the plague has come into our midst; and it is all the more dangerous owing to the fact of its advent being under the holy garb of Nationalism.......... The urgent necessity of stopping the circulation of the poison and rooting it out cannot be denied and the whole country must for its own good co-operate with Government in doing so. No Government, however powerful, can succeed in this most difficult task single-handed, and as it would be little short of suicidal to allow such a baneful spirit to take firm root in our society, it makes it incumbent on the nation also to check its growth and destroy its seeds." [The *Káthiáwár and Mahi Kánthia Gazette* writes in a similar strain and suggests education of the masses as the only remedy against the spread of the spirit of anarchy.]

Gujaráti Punch (31), 16th Jan., Eng. cols.; *Káthiáwár and Mahi Kántha Gazette* (76), 16th Jan., Eng. cols.

19. We are in full accord with the suggestion made by Mr. Natrájan in the *Times of India* to form a Society to reclaim recalcitrant students to the right path and to keep a watch over their interests. The carrying out of the suggestion implies an implicit trust in our public men by the bureaucrats which their behaviour of late does not warrant. We, however, hope that the suggestion will be given a fair trial and that the officials will take the public in confidence in facing the present critical situation.

Ráshtramat (47), 12th Jan.

20. "The New English School at Poona has introduced some interesting educational reforms, and they were noticed by His Excellency the Governor in a recent speech at that institution. The authorities of the New English School and of the Fergusson College set a good example to all schools and colleges in the Presidency on Sunday last by inviting the parents and guardians of the students to a meeting and discussing with them suggestions of a practical nature to save young men from political contamination. The Government has promulgated certain rules for the maintenance of discipline and good conduct in schools. But where parents and school-masters do not combine to watch the conduct of students and to guide them properly, the inspecting agency of the Education Department, by mere vigilance and punishment, cannot achieve much. The school-masters do not know what the boys do and what they read and discuss outside the school, and the parents are apt to think that it is the school-master's duty to give wholesome advice to their sons and train them properly. In many cases the parents and guardians may not be competent to guide the young men aright. Even the boys in a boarding-house attached to a school may require the care of the parents during the holiday when they return home. Teachers add to their popularity and influence by convincing the parents of the personal interest which they take in the well-being of their sons; and parents add to the weight of the school-master's authority by lending their support to him and co-operating with him in keeping the boys out of harm's way. The example set by the Poona educationists deserves to be followed in many other places. The meeting is said to have been presided over by the Honourable Mr. Gokhale. As an educationist and a politician he must know how mischievous notions spread among young men and how the progress of the evil may be arrested by the combined action of school-masters and parents." [The *Indu Prakásh* makes similar comments.]

Appreciation of the Conference of teachers and parents held by the authorities of the New English School, Poona, *re* students and politics.

Indian Spectator (7), 15th Jan.; *Indu Prakásh* (46), 15th Jan., Eng. cols.

Dnyán Prakásh (44), 12th Jan.

21. The lively discussion that ensued and the various suggestions that were made at the recent conference of teachers and guardians held by the Honourable Mr. Gokhale under the auspices of the Deccan Education Society at Poona is a proof positive of the fact that our people are at last awakened to their much neglected duty of co-operating with the School authorities in maintaining discipline amongst students. An unanimity of feeling seemed to pervade the conference that some means ought to be devised to improve the deteriorated *morale* of the student class and to keep them away from the sinister influences of vehement politicians and the rabid press. For this purpose there is a great need of exercising vigilance over the students who flock to educational centres like Bombay and Poona and of opening hostels for them at those places, where healthy literature would be supplied to them and lectures organised to help them in forming accurate ideas respecting important subjects. The endeavours of the Deccan Education Society in this direction are indeed praiseworthy and we hope that in spite of adverse criticism they will persist in their noble task.

Extremists not responsible for anarchism in India.

Pudhári (146), 9th Jan.

22. The bureaucrats hold that the Extremists are responsible for having produced anarchists. But the discontent of the Extremists has nothing to do with anarchism. The bureaucrats contend that discontent is disaffection and that disaffection is sedition. The Extremists reply that discontent means only awakening and that it does not step beyond constitutional agitation. His Excellency Sir George Clarke in common with many bureaucrats holds that 'persistent and insistent attempts are made to sow racial hate, to spread wild falsehoods, to condone or to explain away crime, and even to extol the criminal', and that under these circumstances 'the murderer emerges from among an excitable population like that of India!' The bureaucrats do not arraign the public at large. They hold the leaders only responsible. It is only a political trick to pat the people on the back and to abuse their leaders. The charge levelled at the leaders is quite false. It may be that some persons may have been convicted under section 153A of the Indian Penal Code. But that is nothing. At the most, what have we done? We have faced the rulers and asked for our rights and privileges. God has brought the Europeans and ourselves together and as long as the former reserve to themselves all the rights of *swarájya*, the contentious agitation will not stop. The Gáekwár says that discontent is a sign of a living nation, and the British Government should bless themselves to see the prophecy of Macaulay fulfilled. But, instead, they are branding us with being inciters of race hatred and disaffection. Our movement is not mischievous. We have not condoned or supported criminals. Government may charge us with anything as they are all powerful and we are ready to suffer. But it signifies nothing. Laws are growing flexible and everything we do is dubbed seditious. We have in a way to keep alive the discontent and do our duty. We have to persevere in the task we have undertaken undaunted by dangers. We support things which are approved by the majority of the people. Government may consider them objectionable. There is as yet in India no anarchist cult. The deeds committed by fanatics are due to a spirit of revenge. The murderers themselves have not named any Extremist leader as having anything to do with them. Discontent and anarchism have nothing to do with each other. But the bureaucrats do not believe it and are preparing to introduce a repressive policy. No one can escape what is in store for him. Perhaps God may have some design in bringing about even such things.

Spirit of anarchism due to narrow-minded policy of the authorities.

Gujaráti (29), 9th Jan.

23. While commenting upon His Excellency's speech in opening the Bombay Legislative Council the *Gujaráti* alludes to His Excellency's condemnation of the recent attempt on Lord Minto's life at Ahmedabad and the murder of Mr. Jackson and remarks:—Every thinking person looks with condemnation upon these diabolical deeds. He is always eager to see that the agitation for the country's advancement is conducted with legitimate means and is not allowed to overstep the bounds of constitutionalism. Yet no wonder if, as in other civilised countries, a portion ot the people is inclined to take extreme measures. If some of these take to anarchical methods, it does not stand to reason to hold the entire body of Indians responsible for such wicked acts. In our opinion the spirit of anarchism that has been abroad is to be attributed to the narrow-minded policy of the authorities. Now no doubt a change for the better is coming over this attitude of the authorities, but a long time will have to pass before any real good can result to the country. In the meantime, however, the authorities should bear in mind that the unusual increase in the number of prosecutions for sedition and the infliction ot unduly severe punishment on the accused in such cases have at least goaded on this diabolical spirit. Prosecutions for sedition will not suppress sedition in the country, for the more the Government will resort to repressive measures, the more rapidly will the insane and fanatic class run towards anarchy and be eager to die as "martyrs" for the land. This has been the case in all civilised countries. The best way to annihilate sedition is to create feelings of true loyalty in the popular mind, and this could be accomplished by conducting the administration of the country with due regard to popular desires. Loyalty will be a sure antidote for sedition. Under these circumstances it behoves the leaders of the public not only to condemn such wicked deeds but to go a step further and advise the powers that be to give up their repressive policy and to follow instead a firm policy which may gratify the masses.

Why people are unable to co-operate openly with Government in suppressing anarchism.
Bakul (107), 9th Jan.

24. Government have no reason to believe that people will not assist them in uprooting the anarchist cult because of the general discontent prevailing in the country. Discontent and anarchism are two antagonistic forces and are as the poles asunder. It is the natural duty of the people to work hard for the suppression of the anarchists. The crime with which Mr. Tilak was ostensibly charged and that of which Khudirám was guilty are indicative of different ideals. At the root of Tilak's offence was staunch loyalty, while the anarchist's crimes betray sedition subversive of Government established by law. It is precisely for this reason that people praise Tilak even after he has been convicted. But as Government are disposed to put both the offences under the same category, they look upon Mr. Tilak's admirers as extollers of criminals. The general accusation made by His Excellency Sir George Clarke that the murderer emerges from the excitable population of India misled by the adulation of criminals is due to a misunderstanding and is full of exaggeration. Society praises only offenders of the type of Mr. Tilak. They do not extol anarchical deeds. Laws may prohibit the praise of Mr. Tilak and enact that it is an offence, but we deem it a moral duty to praise him. In spite of scrupulous care, people are sometimes led to commit such legal offences and Government interpret them as adulation of criminals. The charge of Government annoys the public leaders and they are put on the black list by the Police. If Government will give up the erroneous opinions they entertain about Mr. Tilak's admirers, they will themselves see that they are the enemies of anarchism and of lawlessness. If Government, however, persist in their attitude, people will be unable to co-operate openly with Government in their measures.

Indians are more happy in Native States than in British India.
Baroda Gazette (63), 10th Jan.

25. In its second article on the subject the *Baroda Gazette* quotes at length the opinion of a member of the Board of Revenue of the time of Lord Bentinck, and says:—The member suggests a general distribution of land among a number of small proprietors in order that a combination against Government cannot easily be formed and that revenue may be secure. The late Mr. Digby has declared that the rule of Viceroys, Governors, Lieutenant-Governors and Chief Commissioners has made the people discontented with their social and economic condition. He is also of opinion that the member of the Board of Revenue referred to above and men like him made efforts to turn all Indians into agriculturists. The result is that the people have not produced great soldiers or administrators. We do not find in British India administrators like Sir T. Mádhav Ráo, Sir Dinkar Ráo, Sir Sálar Jang, Sir Sheshádri Aiyar, and others. Had these men lived under the British Government the utmost they could have risen to would have been a High Court Judgeship. In spite of their limitations, Indians have produced men like Shiváji, Pratáp Singh, Ranjit Singh, Bajiráo, Nána Fadnis, Todar Mal and a host of others in the past, and even at the present time a galaxy of brilliant men is to be found amongst them. If the members of such a race can only aspire to a seat on the High Court Bench, is it not a matter for great shame to the British rule? If the British wanted great generals or administrators from among the Indians, they could have easily secured many. But their aim was to make the sons of the soil mere tillers of the land, and the result has been that 85 per cent. of Indians are agriculturists, half of whom have to live on insufficient food. What we want to show is that the Native States have not followed this policy of the British with the result that their importance has to some extent remained undiminished.

Government should assist the nationalisation of education instead of opposing it.

Ráshtramat (47), 9th Jan., Eng. cols.

26. "When we say we want to nationalise the system of education in our country, we mean we want to purge it of all foreign, pernicious and vicious elements from the evil effects of which it so terribly suffers. The Jackson murder has brought prominently before our eyes how the minds of some ill-educated young men have been turned away from the healthy teachings of the great men of this country, and how the example of Western vicious methods of obtaining political rights has taken strong hold of certain young men, however few they may be.......... The other woeful result which has been so persistently coming to public view is the tendency of using language for the purpose of hiding one's thoughts and feelings......... Loyalty has become a by-word for sycophancy and this game has been played so unreservedly that the language which is used now-a-days by our friends of the servile school appears on the face of it too unnatural to be genuine......... By the inauguration of a National system of education we want to stop all this.......... The efforts for nationalising this system are, therefore, of the greatest value and deserve well both of the people and their rulers.......... But Government instead of popularising education are trying to officialise it. The people, on the other hand, are trying to nationalise it. It is a struggle between the mighty strength of Government and the forces of nature. An ancient people are trying to educate themselves and amalgamate the two warring civilisations and unnatural barriers are sought to be put against their aspirations in order to keep them under perpetual subjection. We hope that Government will abandon the policy of unwisely suffocating the rising and rightful aspirations of a people which never can be deadened but which will always find new openings."

Kál (124), 14th Jan.

27. Government, though they admit the needs of education, are unable to spend adequately on them, owing to financial circumstances. The people also have to do their duty along with Government in educating the nation. The burden of education should be taken up, therefore, all the more by the people. Government encouraged private efforts till five years ago. But startled by the growing democratic ideas of the people, they set themselves to check the spread of education. The results of Western education were foreseen by the statesmen who introduced it into India. But the present day bureaucrats are narrow-minded and are not as liberal as Macaulay. They perhaps suppose that people become discontented because they do not get Government posts and then begin to think of independence. Lord Curzon seriously thought of curtailing educational facilities, and since then education has been hampered by regulations. Independent institutions can no longer live. People have begun to understand their responsibility of educating their countrymen, but Government instead of encouraging national schools are

forcing people to close them. But the spread of education can no longer be checked. Government should have utilised instead of destroying the national schools. They do not want any monetary help from Government. They reduce the burden of popular education. They are free from the faults inherent in schools adopting a rigid curriculum. And as they do not intend to turn out office-hunters, discontented, educated men may be reduced in number by their efforts. It is strange that Government should view such schools with disfavour. It is idle to hope that the bureaucrats would in these days encourage them and not suppress them. It is the prime duty of Marathas to encourage the national schools which are as yet in an experimental stage. After some days, even the bureaucrats may support them. But their existence at present solely depends on Marathas.

Imaginary soliloquy intended to show how a man of no worth can secure a high position by fawning upon European officers.

Mumbai Punch (135), 5th Jan.

28. The *Mumbai Punch* publishes a number of verses purporting to be the soliloquy of an ignorant Maratha who has risen to be a Mámlatdár, of which the following is the substance:—Having cogitated as to what I, possessing neither learning nor wealth, should do to secure my rise in the world, I came to the conclusion that I would best achieve my purpose by having closer relations with the English officers who ruled the land and by fawning upon whom it was so easy to gain honours. So I went to pay my homage to the *Saheb* of my place, and falling at his feet began to sing his praises. He called me a donkey and refused to have anything to do with me, but I told him that I, a poor *Kunbi*, had come to invite him to a *pán-supári* in his honour. He at first declined, but on my having repeated the invitation with tearful eyes, graciously consented. I spent lots of money over the function, and the *Saheb* whom I garlanded with my own hands went away all pleased. I still remember that auspicious day which secured for me my position as Mámlatdár. Thenceforward people began to be afraid of me. I stopped all the prominent newspapers coming to my place and wherever I heard any shouts in honour of India or of Tilak I personally prohibited their utterance. I thus gained a world-wide reputation and also succeeded in making money for myself.

Alleged indifference of Indians to matters of vital interest to the people of the country.

Indian Spectator (7), 15th Jan.

29. "The lack of informed criticism in this country is lamentable, as also is the lack of real public spirit. For example, the B. B. & C. I. Railway is said to have raised its scale of fares by full 50 per cent. There may be justification for this increase, but it must come very hard on the poorer classes in these days of high prices in respect of house-rent, articles of food, clothing and so on. What makes it still more hard is that the increase has been made all of a sudden just when the poorer population of the town are beginning to learn the advantages of living in the suburbs, and not long after Government took over charge of this huge business concern. And yet we cannot honestly blame the Government or the Railway management so much as we blame our public men. How can we blame the authorities if they assume that the public have acquiesced cheerfully in this 50 per cent. increase? It seems to be no one's business to point out the hardships the new tariff must entail on the people.......... We are now absorbed in high politics—Colonial self-government, government by the educated class and by mandates from cliques and coteries.......... And what about large politics as crystallized in the Congress programme? How many of the resolutions of this year's Congress have a direct bearing on the welfare of the people of India? Anything about the people's salt, toddy, forest or field produce? Anything about the village folk managing their own village affairs—which is the root of self-government? Anything about the better management of railways and canals, about the handling of our huge exports and imports, about unequal incidence of taxation? So far as the principal resolutions of the Congress go, the people of India may as well be taken as non-existent.......... How long is the country going to spend time, money and energy on such methods of work? A tithe of these investments, judiciously made, would do solid good to the people and prove effectively useful to the Government."

Alleged proof of the success of the *swadeshi* movement in the Bombay Presidency.

Shri Saydji Vijay (41), 13th Jan.

30. The *Shri Saydji Vijay* in referring to the foreign import trade of the Bombay Presidency for 1908-09 is jubilant over the fact that the imports of piece-goods, sugar and other articles of daily consumption have been materially affected of late and attributes the decrease to the spread of the *swadeshi* movement in the Presidency. In discussing the merits and demerits of *swadeshi* and boycott it refuses to make any distinction between the two and regards both the movements as essential for the economic well-being of the country.

Comments on the nomination of Mr. Lallubhái Sámaldás to the Bombay Legislative Council.

Indu Prakásh (46), 10th Jan., Eng. cols.

31. "We are exceedingly glad to note the nomination of Mr. Lallubhái Sámaldás by Government as a member of the Bombay Legislative Council in place of the Honourable Sir Vithaldás....... Mr. Lallubhái has been a silent worker amongst us for a long time and what was Bhávnagar's loss has been a very great gain for Bombay. Had he had half the pushing spirit without which neither the people nor Government recognise merit and sterling services in these days, he would long since have got the due in the form in which he gets it now and in others too. Mr. Lallubhái is a scholar and politician besides being a very successful man of business. His experience as the Revenue Commissioner of Bhávnagar has stood him in good stead. He has made a special study of Banking and Co-operative Credit Societies and land revenue problems."

Indian Social Reformer (6), 16th Jan.

***32.** "The Honourable Sir Vithaldás Thackersey has set an excellent example of public spirit in resigning his seat on the local Legislative Council on his election to the Imperial Council by the Bombay non-official members.......... Sir Vithaldás having promptly placed his resignation in the hands of His Excellency the Governor the latter has made what we consider to be the happiest of the nominations under the new Regulations in filling up the vacancy. The Honourable Mr. Lallubhái Sámaldás is one of the very few of our leading men of business who have had the advantage of the full course of University education. Son and grandson of highly successful Dewáns of Bhávnagar, his instincts are naturally those of an administrator, and he has had opportunities of developing them in contact with practical affairs during the time that he held the office of Revenue Commissioner in his Native State."

Oriental Review (13), 12th Jan.; **Praja Bandhu* (38), 16th Jan., Eng. cols.; **Gujaráti Punch* (31), 16th Jan., Eng. cols.

33. "The appointment of Mr. Lallubhái Sámaldás to the Legislative Council of the Governor of Bombay has been well received by all sections of the Bombay public. The Honourable Mr. Lallubhái belongs to the school of the Honourable Mr. Gokhale and the Honourable Sir Vithaldás. He is one of the few constructive workers in the domain of politics, industries and commerce. His is not a master of destructive criticism which characterises the work of the so-called political leaders of India. Like Sir Vithaldás, Mr. Lallubhái has large stakes in the country and is a keen organiser of various industrial schemes. His interest in Indian banking and his work in connection with the Co-operative Societies are too well-known to need any description. The Government could not have made a better choice in replacing Sir Vithaldás than by nominating Mr. Lallubhái to the Bombay Legislative Council." [The *Praja Bandhu* says:—"We are glad to note that Mr. Lallubhái Sámaldás of Bhávnagar has been selected to fill the vacancy in the Bombay Council created by the resignation of the Honourable Mr. Vithaldás Thakersey. Mr. Lallubhái has been well known for his many-sided public activities and by the nomination of a man like him the Bombay Government has shown its desire for appointing leaders of public opinion to its Council." The *Gujaráti Punch* also expresses satisfaction at the nomination of Mr. Lallubhái Sámaldás.]

Comments on His Excellency the Governor's speech at the recent meeting of the Bombay Legislative Council.
Shakti (90), 8th Jan.

34. Every parent is inclined to laud to the skies his child, even though it be deformed. Similarly rulers are always in the habit of exaggerating even the most ordinary things done by them. Government are thus trying to exaggerate the value of the present Reforms. But the public are now convinced that this so-called gold in the Reforms contains 90 per cent. of brass alloy. His Excellency the Governor, in the course of his speech before the first reformed Council, drew attention to Government's liberality in nominating twelve non-officials instead of seven. But people do not care if a few more ornamental figures are appointed or not. His Excellency advises us to take the grant of special rights to Muhammadans as a settled fact and to forget the past. The advice is good no doubt, but impracticable. How can people forget that Government are going directly against their wishes in matters like the Bengal partition, repressive legislation and the creation of racial differences between Hindus and Muhammadans? People have forgotten many acts of Government, but have Government in their turn ever shown a similar magnanimity? In the power granted to members to propose such amendments on the Budget as are recommended by the majority in the Finance Committee, the public see nothing important. For as half of them are to be appointed by Government there is no possibility of a popular majority. In saying that if needs be, Government will not hesitate to assume the responsibility of passing any law even against popular opinion, His Excellency has covered under the name of 'responsibility,' an 'arbitrary use of power.' But people will always recognise such an exercise of power as arbitrary high-handedness. The very fact that the Government of India countenance arbitrary autocracy by dubbing as responsibility the breach of that principle which requires that no law shall be enacted without the assent of the people, unveils the inner hollowness of these Reforms. Hence it is that in spite of all these eulogies these Reforms have no weight with the public.

Sánj Vartamán (40), 8th Jan., Eng. cols.

35. "Sir George Clarke's address at the first meeting of the new Council was worthy of the occasion. It was a thoughtful and weighty pronouncement made with a full sense of the great responsibilities which have fallen on Government and the people alike in consequence of the momentous changes made in the constitution. They have both entered into the co-partnership for the welfare of the State. There should be no opposition for opposition's sake. The representatives of the public are placed in a position to influence the administration, and their influence will be proportionate to the wisdom and fairness with which they will use their opportunities. The spirit of the Governor's speech was liberal and sympathetic. It was full of hope for the future, with a plain indication withal that the firmness of the administration and the strength of the executive will not be relaxed; that the noxious forces which have unhappily sprung into being and tarnished the fair fame of this presidency will be ruthlessly destroyed. In this, as in all matters pertaining to the public good, the co-operation of the people and their leaders is earnestly sought, and must be freely and courageously given. We must cease brooding too intently over the Regulations. They are not for all time, and will be remodelled as exigencies will arise. Let us not bewail much longer the undue preponderance of our Moslem neighbours in the Councils, or the liberal basis afforded to their electorates, creating an invidious distinction of race. The thing is settled, at all events for the present. Let us work loyally and faithfully, strenuously and with all our might, for the success of the scheme. And so we may justify our demands and our aspirations, and marching on from success to success lead the way to greater freedom and more liberal concessions."

The new Councils in spite of their defects will serve as a political training ground to the people.
Kesari (128), 11th Jan.

36. The Regulations bind down Members of the New Councils at every step. Even if some astute Councillor successfully evades this barricade of regulations, he will be confronted with the autocratic vetoing power possessed by the President of the Council. The number of members has increased and there will be more talk in the New Councils. But they do not possess any real power. Yet with all this, they have a use of their own. They will serve as a sort of political training ground to the people and go far towards forming their opinions on administrative questions. The conflict between Government and the people in the Councils will also have its uses. At present the people suffer their wrongs silently and resist them too peacefully. But a public discussion of their grievances in the Councils and the unpopularity thus incurred by bureaucrats will tend to change all that. To fight with Government by constitutional means is to play with an opponent who has himself introduced loaded dice into the game. But the success gained will be, therefore, all the more praiseworthy. The right of supplementary questions and that of bringing forward resolutions in the Council, though hampered by restrictions, are distinct gains to the public. But Members will have to perform acrobatic feats to escape from being caught in the meshes of the rules and regulations.

Regret at the retirement of Mr. Mackarness from the Parliamentary elections in England.
Oriental Review (13), 12th Jan.

37. "The whole of India will be extremely sorry to learn that one of the independent champions of its cause in the House of Commons is not seeking re-election in the House. Mr. Mackarness ever since his election three years ago has taken the keenest interest in the affairs of this great dependency of Great Britain and has thereby shown himself to be a truer Imperialist than men of the Jingo type....... Mr. Mackarness gave evidence of his staunch Liberalism specially in his protest against the iniquitous policy of deportations and against many of the methods of the Indian Police. Though standing against numerous odds, his courage was unflinching and at great personal sacrifice he heckled British Ministers on the injustice of the policy pursued in India. Deportations are unworthy of British rule, British statesmanship and British Liberalism. A protest against any violation of high Liberal principles is a vindication of British justice, and as such Mr. Mackarness ought to have been honoured by the Anglo-Indians and the British as he is done by the Indian people, but it is an unfortunate sign of the times that instead of welcoming such an independent and frank critic, the Anglo-Indian papers unite in a chorus of joy at his retirement. It shows a love of autocracy, a love of carrying on things in secret and a resentment at independence of tone and inquiry into the mysteries of administration, which are in no way creditable to men who pose as preachers of 'good behaviour' to the Indian Press."

Comments on the *personnel* of the Bombay Advisory Committee in connection with Indian students in England.
Indian Social Reformer (6), 16th Jan.

*38. "The *personnel* of the Bombay Advisory Committee for students going to England for purposes of study has been announced. The list shows that the local Government has appreciated, more fully than any other provincial Administration, the purpose and object of the Committee. No better or more representative selections could have been made. We have repeatedly insisted, with reference to the scheme, that the appointment of the right man as Secretary was the most vital factor in ensuring its success. The choice of Government, we are proud to think, has fallen on the one man in the whole Presidency who possesses in the fullest measure all the qualities that are essential in the Secretary of such a body. Professor Fardunji Dastur furnishes a striking example of the rare combination of a strong mind with a soft heart, and his experience of Indian students is as intimate as it is extensive. We are confident that in Bombay the experiment will prove a decided success."

39. "The Advisory Committee appointed by the Government of Bombay for the benefit of Indian students proceeding to England is as representative as could be desired. It contains a fair element of College authorities who come into daily contact with native students, besides a number of representative gentlemen belonging to the various nationalities. It would have been perhaps better if heads of some of the more prominent High Schools, at least in the presidency town and the larger cities had been included, and that among the *ex-officio* members. But this is an omission which could be easily supplied, if Government were persuaded as to its necessity, which, however, time alone can best do. For the present, the Committee must be accepted, with thankfulness for the care with which it has been formed."

Jám-e-Jamshed (33), 15th Jan., Eng. cols.

Comments on His Highness the Aga Khan's reply to the address of the Bombay Anjumán-i Islám.

Rást Goftár (39), 16th Jan., Eng. cols.

***40.** "His Highness the Aga Khan's address at the Bombay Anjumán-i-Islám will allay the suspicion with which the Hindu community regards special representation of Muhammadans.......... There is great need at the present time that the Muhammadan community should realise that the rights conferred upon it are not to be used as an offensive weapon of hostility to other communities. The words in this connection of His Highness the Aga Khan are worthy of note. He reminded his audience that the future of the Indian Moslems depended on the welfare of the vast Hindu population in whose midst they lived. 'For all time to come', he urged, 'their interest was bound up with the progress of the sister communities, and it was their duty and privilege to continue on the most cordial or fraternal terms with the vast Hindu population and also with many other small minorities.'......... There is, besides, another danger still more menacing which confronts Indian Muhammadans in the divisions which an electioneering contest may raise amongst themselves. .... The two main sects into which the community is divided have never been able to maintain such cordial relationship as may be expected of them as adherents to one common faith. If Muhammadans allow themselves to go into factions on religious grounds at elections, the gulf which has existed between the two sects for centuries past would be all the more widened. It is, therefore, refreshing to note that the Anjumán-i-Islám should have, in welcoming His Highness, honoured him as the leader of the whole Islam community."

Comments on the Dunlop Smith Memorial Fund.

Indian Spectator (7), 15th Jan.

41. "The Viceroy's generous contribution to the Dunlop Smith Memorial Fund seems intended more to mark his sympathy with deserving Indian students in England than his approbation, however warm, of the services of his retiring Private Secretary. Lord Minto is well aware of the struggles of the student class both here and in England, has always sympathised with the legitimate aspirations of educated Indians in general and made allowances for their failings in the peculiar circumstances of their case. His Excellency has ever been ready to recognise true merit in them; and, on the other hand, he has held steadfastly to the belief, which has been really the key to his Indian policy, that the unrest in India is little more than a fringe of the universal upheaval that marks the awakening of the Asiatic world. We are far from committing the Viceroy definitely or dogmatically to this view of the situation: it is our own reading of his views. But if words, translated into acts, have any meaning, we need not hesitate to say that Lord Minto and Lord Morley have alike been actuated by a desire to advance the interests of all classes of the King-Emperor's subjects in India, whilst firmly upholding law and order. Of both it may be honestly averred that they have never allowed this general policy to be disturbed by the untoward events of the hour or the vagaries of political dementia. And that their personal leanings towards a peaceful and progressive India have not in a single instance been adversely influenced by these incidents is perhaps the highest compliment a publicist can pay to the two statesmen belonging to different schools of thought and differing widely in temper and habits."

Rást Goftár (89), 16th Jan., Eng. cols.

*42. "By knighting Colonel Dunlop Smith on the eve of retirement, Government have honoured one of their trusted and distinguished officer.......... His appointment to the India Office opens to him a new sphere of activity in which he would prove very serviceable to this country. His official association with India is about thirty years old, during which period he has been grounded by active service in almost all important branches of the administration. An upright and assiduous worker, he has left abiding traces of useful work wherever he was deputed to serve. His unfailing sympathy and regard for people and princes alike have won for him the reputation of being a true friend of India. He is one of those officials, who do not believe that they serve two masters in striving to be useful to the Government as well as the people. He was an ideal Famine Commissioner, and whether in the Political or Revenue Department, he always carried himself as a sympathetic friend of the people. It is but meet and proper that the memory of such a distinguished officer should be perpetuated in some tangible and permanent form. We are glad to note that a movement made in this direction in important quarters has been making a good progress, and we wish it every success."

Alleged hardships caused to people by Agency officers' tours.

Káthiáwár and Mahi Kántha Gazette (76), 9th Jan.

43. The tours of District officers and Political Agents in Káthiáwár are meant to serve useful purposes indeed. They should free people from the trouble of dancing attendance on officials, should accelerate the despatch of business and should save people from suffering from the vagaries of subordinate officials. But instead of the tours thus proving a blessing to the people they are a heavy burden on them. District officers on tour make use of the carts of the agriculturists, who are hardly paid the full hire and are treated very shabbily by the underlings. Moreover, during the time an agriculturist is in the service of the officer his land suffers from want of tillage. The loss thus suffered by him cannot be adequately described. The traders also suffer a good deal while these officers are on tour. Shops have to be opened in their camps in order to supply all their wants and the traders have to stock all possible articles required by the officers. They have very often to sell things at a loss. In order that one individual trader may not suffer the whole loss involved by the tours the traders have adopted a practice of equally sharing it. The lower classes have to supply from their ranks watchmen who have to be on duty in spite of the inclemency of the weather. They are not allowed to mind their own work, and in consequence they have to go without food. The officers themselves are engaged in their hunting pleasures, while their office staff examine the *daftars* of the subordinate officers and give them unnecessary trouble. In fact the office staff prove a terror to tálukdárs and other subordinate officers. The Police have to keep themselves on the alert. Even the butler, cook and the ayah of the officer harass the people. Government should, therefore, devise means to save people from troubles which they experienced in ancient times when the Gáekwár or the Peshwa went on tour. We hope Sir George Clarke, who always gives satisfaction to the people, will prevail upon the Agency officers to put an end to the distress caused to the people by these tours.

Alleged maltreatment of village Mahárs by Revenue officers on tour.

Ráshtramat (47), 8th Jan.

44. One Lakhman Wallabhrám Naik, a Mahár resident of the village of Sule in the Chándgad Mahál of the Belgaum District, makes the following complaint in the *Ráshtramat*:—It is our miserable lot to slave for those in authority for no remuneration whatever and to be kicked in the bargain. On the 30th December 1909 the Circle Inspector came to our village and I was asked to find labourers to carry his baggage, but as I was unable to find any one to do the work, a peon of the Circle Inspector violently belaboured me with a stick and falsely complained that I had assaulted him. This is our every-day lot, and it is hoped that our benign Government will do something to alleviate our misery.

Merits and demerits of the Village *Panchâyat* system.

Pársi (37), 16th Jan., Eng. cols.

***45.** "At the inaugural meeting of the new Bombay Legislative Council, two interesting Bills were promised an early introduction. The first was a Bill for the creation of Village *Panchâyats* with certain powers of local self-government. This is a subject that has been hammered at for a good many years now. Some reformers, among whom Mr. B. M. Malabari is perhaps the most authoritative, have constantly urged the re-establishment of this old institution; others, more particularly the officials who might be expected to know, say that times have changed so much and fresh settlements and facilities for communication have so revolutionised the old conditions that the *Panchâyat* would neither inspire the necessary confidence nor fulfil the same need as of old. All agree, however, that the Courts represent too cumbrous a procedure for village needs. The countless formalities and rules of procedure necessary for an established Court bring into existence a class of artful hangers-on who make the law as disreputable as they make horse-racing. Both good and evil may come out of the *Panchâyat*. Being composed of local people who know all the circumstances, it may often come to a juster decision than it would if it proceeded strictly on the laws of evidence; for the same reasons it might conceivably act unjustly and tyrannically at times. It has been said that a people always gets the kind of Government it deserves and probably a village will get the kind of *Panchâyat* it deserves. If it can muster sufficient public opinion to work a *Panchâyat* justly, it will benefit greatly by the feeling of self-support and independence which it will attain. Even if it cannot, the *Panchâyat* will fare little worse than the Magistrate's Courts in securing justice."

Comments on the Honourable Sir J. Muir Mackenzie's speech at Kárwár about forest matters.

Vichári (162), 11th Jan.

46. The speech made by Sir John Muir Mackenzie at the reception given to him at Kárwár has caused much disappointment amongst the loyal and law-abiding people of that district. The people wanted concessions from Government with regard to facilities for manuring their lands and the Honourable member of the Council had no ground to apprehend that the hills would be completely denuded of their forest if the concessions asked for were granted. It is to be regretted that Sir John should have charged the educated class with creating unrest amongst the people and encouraging them to claim unreasonable concessions from Government. The lot of our educated people is really to be pitied. They are asked to form societies and associations to ameliorate the condition of the rayats, but on doing so are charged with being guilty of misleading them. However, we have full confidence in the liberality of the British Government in redressing our legitimate grievances when they are repeatedly brought to their notice. The disappointment caused by the Honourable member's speech was to some extent relieved by the assurances given by him before his departure that some concessions would be given to the agriculturists with regard to the supply of leaves for manure, that a satisfactory decision would be arrived at with regard to the Kárwár Revision Survey, that the assessment would not be increased in the near future and that the *Makki* lands would have their assessments reduced.

Complaint about the new system of giving receipt-slips to Khátedárs for payments received by Government.

Jám-e-Jamshed (33), 11th Jan.

47. One Rustam Dhanjishah Memsigna writes to the *Jám-e-Jamshed*:— The subjects which were not open for discussion at the recent Broach Durbár included the new system of giving receipt-slips to the Khátedárs for the payments they make to Government. After the business of the Durbár was over, some of us requested the Collector to hear us on the subject. But we were not allowed to broach the matter. The receipt-slips given to the Khátedárs by the Talátis very often do not show even the villages where the lands assessed are situated. The slip ought to show the village, the survey number and its area, and the assessment paid to Government. It is essential that this information should be supplied to the Khátedárs. Besides, it is very difficult to preserve these slips. I myself am a Khátedár owning lands in various villages and paying large sums to Government. I have experienced great inconvenience since the introduction of these receipt-slips. If the system is to continue, it is hoped that the defects pointed out above will be remedied.

Comments on the Annual Report of the Excise Department of the Bombay Presidency for 1908-09.

Mahrátta (11), 16th Jan.

***48.** "The Administration Report of the Excise Department in the Bombay Presidency for 1908-09 presents interesting reading. The rates of still-head duty on country spirit have been raised in certain districts. The contract distillery and single shop auction system was substituted in the place of the District monopoly system in nine districts, but that does not remove the evils of the auction system which secures a liquor-shop to the highest bidder.......... In the Government Abkári Resolution of August last, Mr. Logan had severely condemned the system at present in vogue in the Presidency, and had accused Government of abetting and sharing in the proceeds of this 'morally indefensible and politically inexpedient' method. In the present report we see evidence of the same practices being followed in some places. How long will Government continue in upholding this 'immoral' procedure?......... The decreases in consumption and in realisations of revenue have been specially treated by Government in the report, and on a perusal of the causes described as having led to them, one finds ample proofs of the beneficial effects of the Temperance movement. Of course, in their usual way, Government are very slow in acknowledging the results of the movement, but the very denials entered in so many cases with a degree of scrupulous attention are in themselves proof of the efficacy of Temperance work. Leaving aside the other causes, one cannot but feel encouraged by the signs of success of the Temperance movement evidenced in the report. We are told that the decrease in Broach and Surat is due 'also in some respects to the Temperance movement'; but Government, fearing lest this might be construed as a success of popular agitation, state further that it does not seem to have affected the sales to a great extent'.......... Not only has this movement led to the total abstinence from liquor in the case of many persons, but it has also checked illicit distillation to some extent.......... The decrease in Poona is also acknowledged as being due to a certain extent to 'the now well-known picketing movement.' So the innocent picketing movement, which was decried by the officials as 'violent' and 'lawless,' and for the suppression of which had been invoked the all-embracing police laws, has, Government admit, been productive of good results in the decrease of consumption. It was, however, unjustly suppressed soon after its commencement, and quite naturally enough its effects have not been far-reaching. Its efficacy, even in its very short duration and against heavy odds, has been admitted by the very Government that suppressed it. This latter admission only shows the hasty injudiciousness of the Government action in suppressing the picketing movement. Will they rise to the occasion, and by removing the ban against the innocent and persuasive picketing movement, help towards the speedy and effective work of rooting out this 'dire new plague' of drink from the land?"

Comments on the appointment of an expert to investigate the condition of the leather industry in the Bombay Presidency.

Gujaráti (29), 16th Jan., Eng. cols.

***49.** "The question of an industrial survey of the country had for years been pressed upon the attention of Government, but to no purpose. With the recent industrial awakening in India Government too have been roused to a consciousness of the necessity and importance of an industrial survey......... The local Government have decided to conduct the industrial survey of the Presidency with the assistance of experts employed in succession, as funds permit, to examine and report on the position and requirements of each industry of importance. The handloom industry was the first industry selected for the survey, and Mr. P. N. Mehta, a recent holder of a Government of India Scholarship for the study of the textile industry in England, was selected for it and has already made a useful report. The local Government have now decided to institute a survey of the leather industry of the Presidency, and as

no special expert is available, appointed Mr. A. Guthrie, who has not only studied the chemistry of tanning at Leeds but has had also seven years' experience of all branches of the tanning industry in India, to make a thorough investigation of the existing conditions of the industry and submit a comprehensive report on its position and requirements within six months .... The leather and tanning industry would be a most important and lucrative industry in this country, if it were conducted on improved lines, and we are glad measures have been taken for its survey on a comprehensive basis."

Comments on the New Year Honours.
Oriental Review (13), 11th Jan.

50. "Our best congratulations to the Honourable Sir Náráyan G. Chandávarkar and Sir Doráb J. Táta upon the great honour His Majesty the King-Emperor has conferred upon them. It will be a mere truism to say that both these gentlemen richly deserved the distinction. As a social reformer, as an educationist, as *litterateur* and above all as an eminent Judge of the Bombay High Court, Sir Náráyan's reputation is second to none on this side of India. His character is unimpeachable and his private life is exemplary.......... In these days of rush and strife and competition those men are honoured most who spout the most. It is rarely such silent men as Sir Doráb J. Táta are honoured, and it, therefore, reflects the greater honour upon the Government for honouring such men as the Honourable Sir N. G. Chandávarkar and Sir Dorab J. Tata."

Gujaráti (29), 9th Jan.; *Kaiser-i-Hind* (34), 9th Jan.; *Káthiáwár and Mahi Kántha Gazette* (76), 9th Jan.

51. Mr. Justice Chandávarkar is a servant of Government and is an adept in pleasing Government by his justice. It was Government's duty to gratify him in return and they have discharged it by making him a Knight. But the public sees no reason either to be pleased or displeased with Government's action. The conferring of titles by Government on their own servants is nothing but a natural discharge of their duties. Mr. Táta's Knighthood comes as a pleasant thing to the Parsi community as also to the public at large. It is a matter of great regret to the public that Government does not acknowledge the claims of popular leaders like Mr. Dádábhái Naoroji or Babu Surendranáth Bannerji. [The *Kaiser-i-Hind* writes :—Although the Honours List this year is in some respects more satisfactory than previous ones, there still remains ample room for improvement in it. So long as the lion's share of the Honours continues to fall to the lot of Government officials, while the claims of many a deserving people who have done service to the country are ignored, the system will continue to be looked upon as one of injustice to deserving men. The *Káthiáwár and Mahi Kántha Gazette* makes similar remarks as to the ignoring of the claims of the popular party and complains that the Chiefs and Kárbháris of the Mahi Kántha and Rewa Kántha Agencies have never been honoured, although they number among them many deserving individuals.]

Comments on the Government Resolution *re* Libraries.
Mahrátta (11), 16th Jan.

***52.** One, V. G. Jávadekar, writes to the *Mahrátta* from Amalner (Khándesh) :— "The recent Government Resolution in connection with public libraries necessitates elucidation on some points.......... I most humbly ask what are library conductors to understand by the vague terms 'Registered' or 'Aided'?......... No foot-note is added, I am sorry to say, to the Government Resolution explaining the meaning of the said words. There should have been some note for making the meaning of the words clear—whether 'Registered' means 'Registered' under any enactment of the Legislature or otherwise and whether 'Aided' means aided by Government from their Provincial Funds only or whether the word is to include also Municipal Funds pure and simple. Even libraries such as those at Sholápur and Dhulia have, it has been reported, informed Government that their libraries are not Registered, and hence they do not think it necessary to abide by the Rules framed by Government. This is really a puzzle to many a library in a similar situation. May we not hope that His Excellency the Governor will be pleased to cancel the Rules as now framed, maintain the freedom of public libraries intact, and thus retain the confidence the people of this Presidency have reposed in him as a most liberal and sympathetic ruler?"

Comments on the steps taken by the Bombay Police Commissioner in connection with the forthcoming Moharram celebration in Bombay.

Kaiser-e-Hind (34), 16th Jan., Eng. cols.

*53. "It would be impossible to praise too highly the efforts Mr. Edwardes has been putting forth, these many days, to secure the co-operation and assistance of Muhammadans of various sections in this city to help the Moharram to pass off peaceably and amicably....... The most gratifying feature of the situation is the assistance Mr. Edwardes has been deriving from the Muhammadan leaders and the spirit of sweet reasonableness the heads of sections which are likely to fall out between themselves have shown. The assurances so far given by them to the Commissioner warrant the hope that Bombay will be spared the painful spectacle it witnessed during the *Taboot* days in past years. But caution will have to be the watchword till the immersion process is over next Sunday.......... Of course, much would depend upon the way in which the influential members of the different sections will conduct themselves and influence their followers to keep the peace. At such times, the whole atmosphere becomes so inflammable that a small stray spark from some odd and unexpected corner would suffice to put the whole city into flames. But let us all hope we are not destined to witness such a painful spectacle this year."

Appeal to the Sunni Muhammadans to conduct themselves peacefully during the ensuing Moharram celebration in Bombay.

**Bombay Punch Bahádur* (176), 17th Jan.; *Sultán-ul-Akhbár* (178), 15th Jan.

54. We earnestly appeal to all the *Tabootwállas* and *Toliwállas* to be true to their promises as true Musalmans and to raise no obstacle in the peaceful celebration of the Moharram festival. As the Bohras have promised not to play tomtoms within their mosque, the Musalmans in return are in duty bound to stop all music in front of it. If the Musalmans fail to act in a peaceful manner, Government will have to take steps as they may deem fit to preserve the public peace. Then the Musalmans will be forced to do what they can do now voluntarily. By violating the orders of Government they will be committing a sin not only against the public and the Government, but also against their religion which bids them to be obedient to their rulers and also to be true to their words. [The *Sultán-ul-Akhbár* expresses similar sentiments.]

Comments on the dismissal of some recalcitrant Police sepoys by the Commissioner of Police, Bombay.

Ráshtramat (47), 12th Jan., Eng. cols.

55. "The discontinuance of the grain compensation to the sepoys of the Bombay Police made some of them rather recalcitrant and a dozen sepoys refused to receive their pay unless the grain compensation allowance was added to it. The Commissioner of Police considered this to be a piece of direct insubordination and summarily dismissed them. The leading Anglo-Indian local oracle, in justifying and supporting the action of the Commissioner, complacently says that the prices of food-stuffs have distinctly gone down and that the action of the men was absolutely unjustifiable. Under ordinary conditions we would have left the matter very severely alone. But it is alleged by certain wiseacres that mischief-makers have jumped at this opportunity of fomenting dissatisfaction among the sepoys, and it is necessary to protest against this malignant libel.......... The fact is that the mischief-maker has got on the brain and nerves of these Anglo-Indian gentry and, like Banquo's Ghost, he has been pursuing them with relentless fury. We trust, however, that Mr. S. M. Edwardes, who has hitherto laudably attempted to clean the Augean stables in the local Police, has not been similarly affected. We admit that the men were unwise to refuse to take their pay. They should have taken it and then submitted a representation to the Commissioner. Their initial move was strategically wrong, and in the

name of discipline, Mr. Edwardes had to sack them. But on what grounds the denizens of Malabár Hill and palatial flats in the Fort assert that prices of food-stuffs have gone down is to us a mystery. True, the last season was not quite so unsatisfactory. But its predecessors were, and dealers had been bitten pretty hard. Is it likely that they will at once turn philanthropists and cheapen food-stuffs? Why, even the Government of India have admitted that high prices of food-stuffs have become chronic, and a Commission to inquire into the question has been on the *tapis* for some time. It cannot be said, therefore, that the recalcitrant men had no grievance. We trust, therefore, that Mr. Edwardes with his usual forbearance will reconsider his decision and at least cancel the summary dismissal of men who have served long and faithfully. Dissatisfaction resulting from legitimate grievances requires no mischief-maker to foment it."

Alleged annoyance to the Hindus by Syed Allahando Shah, of Dhabro.
Sind Patrika (55), 8th Jan., Eng. cols.

56. "It appears that the cold and disappointing reply of the Collector of Hyderabad to the numerous prayers and petitions of the *Panchdyat* of Darbello against Syed Allahando Shah, had made matters worse, and that he has been taking delight in making the Hindu population of the place quite miserable. A few days ago scavengers of the village refused to serve the Hindus at the instigation of Syed Allahando Shah. The *Panchdyat* tried every nerve to induce the Bhangis, but to no avail. Privies remained uncleaned for days together, till at last they had to import Bhangis from Hyderabad at a considerable expense and inconvenience, but alas! the Syed would not yield. Hardly had the new Bhangis worked for 10 or 12 days when they were also poisoned against the *Panchdyat* and are said to have been sent back at the Syed's own expense. But still the perseverance of the *Panchdyat* brought another batch of Bhangis from the same place, but they were not allowed even to resume their duties and were induced to return like the previous batch. Will the authorities still assume indifference? There is no doubt that the Hindus cannot command equal rights and equal treatment, but does it also imply that they should go on pocketing insults and submit to such ignominies without any hope of redress? If not in the name of fairness and justice, surely in the name of humanity, they have every right to claim redress of their ever increasing troubles."

Native States.

Comments on the state trial at Patiála of Arya Samájist seditionists.
Indu Prakásh (46), 10th Jan., Eng. cols.

57. "The proceedings of the state trial at Patiála are taking a turn which may have far-reaching consequences on the progress of the Arya Samáj. When first the announcement was made of the arrest of some scores of residents of Patiála, who happened to be most of them Arya Samájists, the public were led to believe that the Patiála Police had perhaps unearthed a conspiracy similar to the one in Bengal and that certain members of the Arya Samáj in Patiála State might be implicated. But as days went on and as the Patiála Police began to put off again and again the filing of the charge-sheet against these men and showed great reluctance to allow the prisoners fair and full opportunities for preparing their defence, the suspicion could not help arising in the public mind whether the Midnapur conspiracy scenes were going to be re-enacted on the stage of Patiála. After two months of suspense, the prosecution through Mr. Grey gave the public an inkling of the charges against the accused. The charge made was that of conspiring to overthrow the British Government in India, but how and by what means and when, the prosecution did not at first specify in detail and in concrete form. Since then Mr. Grey has completed his opening address and he himself makes it clear that the charge against the accused is that as members of the Arya Samaj they have been engaged in a seditious conspiracy from the time of the very foundation of the Samáj by Swámi Dayánand. In reality then, it is not so much the accused individuals who seem to be on trial. It is the whole Arya Samájic movement throughout India, including its founder, that is arraigned in the Patiála trial. As such the trial assumes an aspect of utmost importance. The question naturally arises why a trial of this nature should take place in a small Native State and not in British India, where it was that the Arya Samáj was founded and has its principal seats and institutions and where its prominent leaders live. Why should the Imperial Government leave such issues to a Native Durbár's Special Tribunal which is not likely to command the confidence of the general public? We do not know whether the advisers of the young Maháraja of Patiála—who is hardly out of his teens—undertook this responsibility on their own account or were misled into it by some enemies of the Arya Samáj. We have no desire to anticipate the verdict or to comment prematurely on the merits of the case. There may be strong evidence against individuals and for aught we know they may be convicted. One may even imagine that the charge of sinister conspiracy, if proved individually against some of the accused might throw, in these days of vicious generalisations from isolated particulars, discredit on the Arya Samáj, in the same way as the political crime of a Dhingra or a Khudirám or a Kánhere is held to tarnish the character of the Punjabis or the Bengalis or Chitpávan Brahmins. But, what the public would find it very hard to consider as at all fair is the extensive character of a general indictment against a very widespread Samáj. It would appear as if in place of the insignificant individuals arraigned in the dock, Mr. Grey was opening a case against the late Swámi Dayánand Saraswati, now dead and gone and unable to speak out in defence, and against all the prominent members of the Arya Samáj, Lála Lajpatrái, Munshi Rám, the Governor of the Gurukul of Hardwár, Lala Hansráj, Principal of the Dayánand College at Láhore and a host of others, none of whom are in the dock and none of whom can legally come forth to defend themselves in the tribunal. The ordinary mind cannot but think as extraordinarily strange that the operations of hunting out sedition should be extended to the 'Satyártha Prakásh' which is accepted as their gospel by branches of the Samáj all over India. The Swámiji's personality was a towering one and he is held in reverence by lakhs of men even outside the avowed followers of the Samáj. In the name of the principle embodied in section 153A, may we ask if a condemnation like that of Mr. Grey of a Samáj and its dead founder is consonant with fair play, justice and ordinary amenities of civilized life? Was ever the question raised in the Swámi's life-time that he had political ends in view or that he secretly instigated people to throw off the Mlechha yoke? If Mr. Grey's indictment of the Swámi is questionable exercise of a prosecuting Counsel's privileges, so also are his quotations from the speeches and writings of Samájists not before the Patiála Tribunal and not even alleged to be the direct abettors of the men in the dock.......... Another astounding allegation against persons not on trial was that the Gurukul Academy at Hardwár, where young Brahmacháris live a secluded life with their gurus, following the ancient ideal of education, far away from politics, is a hotbed of pernicious teaching. The Punjáb Government has not proceeded against it at all. The Gurukul, though shut out from the work-a-day world, is none the less open to every visitor who chooses to go there at any time. Mr. Grey seems to make much of Shyámji Krishna Varma's connection with the Arya Samáj. The Arya Samáj is not responsible for the ways and teachings of a nominal absentee member who developed revolutionary views only recently and that too in a distant land. Mr. Grey says that the same Shyámji who eulogised the assassination of Wyllie, was once the co-worker of Dayánand. But may we not ask with equally fair logic, was not the same Shyámji a lecturer at the Oxford University and did not the University so recently as 1904 accept from him a handsome donation to establish a chair of Philosophy? We wonder whether Mr. Grey and his instructors clearly realise the magnitude of the responsibility they have undertaken, whether they are alive to the possible consequences of a policy of this nature in a country where the religious beliefs of a man are the most susceptible part of his nature. They have proceeded to condemn a very

widespread religious movement counting lakhs of numbers and sympathisers. Let not the impression go forth that for their religious beliefs men are likely to suffer either in British territory or in Native States."

Alleged Police tyranny at Patiála and necessity of Government interference.
Káthiáwár Samáchár (77), 12th Jan.

58. One R. B. Dave writes to the *Káthiáwár Samáchár* :—The tyranny practised at Patiála in connection with the sedition trial is of a shocking nature. Such tyranny and such inhuman treatment is impossible under the benign British Government. Lála Vaijnáth of the local High School is involved in the trial. His wife was in the family way and there was no one else in the house to look after the child and the lady when he was arrested. The child died and the lady's condition is critical. The authorities were requested to release the Lála on bail, but the Inspector Shujatalikhán invented the fiction that a brother of the Lála was looking after the lady. Subsequently it was proved that this was false and it was arranged to enlarge the Lála on bail on the 26th November, but as yet has apparently not been done. The wonder of it is that there is no specially grave charge against him. In the interest of the people Government must see the necessity of interference in affairs of the State as it is futile to expect anything from the Hindu Rája of Patiála.

A plea for the abolition of the import duties at Viramgaon.
Oriental Review (13), 12th Jan.

59. "The levy of 5 per cent. Customs duty at Viramgaon has long been a matter of standing grievance with travellers from Káthiáwár. The duty is levied with exacting rigour.......... It proves annoying to third class passengers and is specially a hindrance to the progress of commerce and industry of Káthiáwár. Commerce and industry are yet lagging far behind in that province, and the imposition of the Customs duty proves a veritable bar to any further progress in this direction. It is for all these reasons that we welcome the movement set in force by prominent merchants of Káthiáwár to protest against this duty and to draw the attention of His Excellency the Governor to the necessity of its abolition. The protest was up to this time lodged only in a random fashion, and the systematic and organised form given to it now will give it due weight and importance. The movement is also opportunely started in view of the visit of His Excellency to Káthiáwár, who will have full opportunity for studying the question on the spot."

Bombay Samáchár (66), 12th Jan.; *Hind Vijaya* (5), 12th Jan.; *Surya Prakásh* (42), 8th Jan.; *Shri Sayáji Vijay* (41), 1 th Jan.; *Garjana* (70A), 13th Jan.

60. The system of levying at Viramgaon an import duty of 5 per cent. on all goods coming from Cutch and Káthiáwár which has been put into force since the last few years has been productive of great inconvenience to the people of those provinces and has also done great harm to their commerce. At first, no import duties were levied on goods coming from these provinces. But they were imposed some few years back in consequence of the unloading at a Káthiáwár port of two vessels laden with foreign sugar with a view to avoid the payment of the import duty levied at British Indian ports. The duties, however, were to be tentative until a better way of meeting with the situation was settled, and we believe that the Káthiáwár public have suffered enough for the act of a single individual who brought the sugar ships to Káthiáwár. It is time, therefore, to abolish these duties. They can be removed on condition that all the Káthiáwár States should introduce a system of import duties identical with that obtaining in British India. It is generally believed that the question of abolishing the duties is intimately connected with that of the status of the Káthiáwár ports and once the latter is satisfactorily settled, the duties will be abolished. [The *Hind Vijaya* writes :—It has been rumoured that the duty was imposed by the British Government in order to harass the Native Chiefs of Káthiáwár for their refusing to part with the ports which are so much desired by Government. This high-handed imposition of import duty has struck a heavy blow to the industries of the province. His Excellency's present tour will be entitled to be considered as useful only in case His Excellency personally examines the hardships suffered by the people on account of the duty and abolishes it. The *Surya Prakásh*, the *Sayáji Vijay* and the *Garjana* also urge the advisability of abolishing the duty.]

Complaints of maladministration in Idar State.
Káthiáwár and Mahi Kántha Gazette (76), 9th Jan.

61. The *Káthiáwár and Mahi Kántha Gazette* publishes a contributed article the substance of which is as under:—We have time and again drawn attention in the paper to the repressive policy pursued by Sir Partáb Singh in Idar State. We make bold to say that such a repressive system of administration exists nowhere in the whole of India. That the British Government should turn a deaf ear to complaints against this terrible state of affairs casts a slur upon its fair fame and reputation for justice. The Bháyáts and the Inámdárs have been ruined; no one is allowed to leave the State territory without permission; the widows of the late Mahárája Kesrisinhji are reduced to the last extremity; responsible posts are in the hands of outsiders not conversant with Gujaráti which is the State language; cases of rape and murder are increasing day by day; and to crown all, the Márwáris who were convicted of murder and sentenced to death by the Sessions Court were released by the Mahárája. The property and honour of people are robbed in broad daylight and a misrule prevails which is worse even than that of the Moghuls or of the Marathás. We pray Government to appoint a Commission to take steps to alleviate the misery of the Idar subjects.

Intelligence extracted from the Press.

Appeal by Amichand Nathu for subscriptions to make good the fine imposed on him for publishing *Tilak Virah*.
Shakti (90), 8th Jan.

62. The *Shakti* publishes a supplement, in which one Amichand Nathu appeals to the people to help him by subscriptions. He says:—Last year I published a book—*Tilak Virah*—on the occasion of Mr. Tilak's conviction. The authorities scented sedition in it, whereupon the Baroda Police arrested me at Meheláv village where I was staying, and handed me over to the British Government who carried me away to Ahmedabad. The above mysterious occurrence took place suddenly and I was subjected by the Baroda Police to indescribable sufferings. In the proceedings at Ahmedabad I was fined Rs. 150, which I had to pay in order to escape being sent to prison although really speaking I was in no position to do so owing to severe physical injuries. I had to incur a debt in order to pay the fine and my pleader's charges. I have, therefore, to request patriotic people to help me by subscribing or lending the money. The money may be sent to me care of the *Shakti*, Surat.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th January 1910.

---

*Reported in advance.

BOMBAY ; PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 4 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd January 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Alleged grievances of passengers from Cutch landing at Bombay . . . 42
Bombay Legislative Council: Alleged undue influence exerted by the Tálukdári Settlement Officer in the recent election by the Sardárs of Gujarát of their representative to the— 26
British rule:
    Achieve unity for the sake of the country 9
    Allegations of sedition against the Arya Samáj . . . . . . 10—12
    An appeal to parents to keep a careful watch over their children while out of school 7
    Anarchism in India not an exotic plant 5
    Chitpávan community largely responsible for the spirit of anarchism prevalent in this Presidency 8
    Laws will be respected only when they are just 1
    Parental carelessness has driven youths to paths of anarchism . . 6
    Political unrest and religious education 3
    The best way to utilise the surplus energy of the student and to save him from anarchism 2
    The revolution of ideas taking place in India cannot be checked by the suggested intervention of religious teachers 4
Comments on His Excellency the Governor's speech at the opening ceremony of the Bombay Japanese Gymkhana 33
Comments on the appointment of an expert to investigate the condition of the leather industry in the Bombay Presidency 40
Comments on the extension to the Bombay Presidency of the Crimes Act and the Seditious Meetings Act . . . . 13—15
Comments on the representation to Government made by the Indian Merchants' Chamber for regulating Joint Stock enterprise 41
Council Reforms: Real financial control over the revenues of the country not given to the people by the Reforms 23
Excise:
    Collection of the tobacco tax in Bombay City 36
    Comments on the— Administration Report for 1908-09 . . . 34 & 35
    Undesirability of the location of toddy shops near public schools at Surat 37
His Excellency the Governor's tour in Káthiáwár: Comments on His Excellency the Governor's speeches in Káthiáwár . . . . . 27—32
Hájis: Suggestion for helping the— on their return to Bombay after the Háj 43

CON 2268—1

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Indian students in England: Comments on the appointment of the Advisory Committee for the Bombay Presidency for the guidance of Indian students proceeding to England 21
Násik outrage:
  Comments on the Bombay Government Resolution on the— . . 16 & 17
  Comments on the public meeting of Hindus held in Bombay in connection with the— . . . . 18—20
Parliament: Comments on the Parliamentary elections in England . . 22
Revenue matters: Complaint about the new system of giving receipt slips to *khátedárs* for payments received by Government . . . 39
Temperance: Comments on the Bombay Government's reply to the memorial submitted by the Bombay — Council 38
Supreme Legislative Council: Comments on the nomination of Sir Sassoon David and Ráo Bahádur R. N. Mudholkar to the— . . 24 & 25

Education—

Comments on the discussion in the Bombay University Senate on the Government proposals for University reform . . . . . . 44—46
Comments on the suggested increase in the fees in Government High Schools 47

Railways—

Comments on the increase in fares on the B. B. & C. I. and G. I. P. Railways 48

Native States—

Alleged exactions from the Tálukdárs of the Datha Taluka (Káthiáwár) to meet the expenses of Political Officers on tour 51
A plea for the abolition of Customs duties at Viramgaum 49
Rádhanpur: The Nawáb of — should be restored to his native land and his family 53

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	3,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Portuguese and Concanim.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	Gujara'ti.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kanarese.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	Mara'thi.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
169	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sanskrit.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
181	Chandrika	Bágalkot (Bijápur) .	Weekly	Pando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthji (Hindu) ; Bania. ...	...
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintaman Kelkar ; Hindu (Chitpavan Brahman).

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]	[illegible]		
[illegible]	[illegible]	[illegible]		

Politics and the Public Administration.

Laws will be respected only when they are just.

Pudhári (146), 16th Jan.

1. Anarchism and discontent have nothing to do with each other. Government desire to put down both by passing stringent laws. But laws by themselves cannot improve the position. Fire cannot put out fire. Laws were first passed by those who were quite indifferent to the interests of the people. At first, the disease was not noticed. Laws were obeyed because they were passed by Government. But when laws become oppressive, people begin to consider the origin of laws. As long as Government are disinterested and look entirely to the interest of subjects, the latter also believe in the Divine right of kings. But when Government become selfish, should not the subjects look to themselves? If Government begin to use laws, which are meant to subserve the interests of both the rulers and the ruled, to protect themselves, it is the duty of the subjects to examine that their interests also are protected. Bosanquet says:—'Laws are strictly speaking only the conditions of civil association. The people, which submit to the laws, ought to be their author.' Laws are meant for the people and should be consented to by the people. Then only can they be termed laws. The laws that are at present enacted by Government are not disinterested and hence they do not help to put a stop to crimes, but are an incentive to them. The Extremists warn Government that the sword of laws cannot help them in this crisis. Government should first see that laws are not divorced from justice, as is happening now. Every law should be just; then only it will be respected. The sword of laws is quite useless to put down discontent and anarchism. Stringent laws would only provoke more dangerous crimes. Government should throw away the sword of laws and deal out justice more liberally. Will the British Government satisfy the aspirations of the people or will they provoke them? O God! what is Thy will?

The best way to utilise the surplus energy of the student and save him from anarchism.

Ráshtramat (47), 19th and 20th Jan.

2. It is to be regretted that the fair fame of India should be tarnished by the evil actions of a few fanatical youths. It is, however, the duty of the leaders of the people to find out the causes that have fostered the evil propensities and to uproot them, as they are sure to retard the progress of the country. A careful scrutiny of the mental condition of our youths is necessary for this purpose. Any one who has closely examined the present situation must have observed that our youthful generation is fired with enthusiasm and ardent love for the country. Whatever they undertake, the thought of the good of their country is uppermost in their minds. Every true Englishman must welcome this selfless love of the Indian youths for their country, and the duty of the people as well as Government lies not in suppressing these patriotic instincts but in providing for them wholesome scope and guidance with a view of keeping them from injurious paths. This will certainly be a great help in the march of the country in the path of progress. [The same paper in its subsequent issue writes:—The intense patriotism of our youths on which we dwelt yesterday has for its origin the efforts made during the last quarter of a century by our leaders for the regeneration of India. Dádábhái Naoroji, Romesh Chandra Dutt and others opened the eyes of the people to the immense drain of the country's wealth and the consequent famines, and thus paved the way for discontent which was further augmented by the growing poverty of the country, high prices and other causes. It is no wonder if the student class caught the contagion when discontent was so rampant everywhere. People lost their faith in the remedies suggested by some of their leaders as they were proved to be of no use. At this juncture there arose a new school which advocated self-reliance, *swadeshi*, etc. Had the enthusiasm of our youthful generation been allowed to find a vent in those directions their patriotic spirit would have found some excellent work to do. But unfortunately they were stopped in this. The work which they were doing in connection with the *Paisa* and *Mushti* funds and as volunteers at fairs has been

deliberately stopped, and true well-wishers of the nation are now apprehensive that the activities which have been forcibly turned away from harmless tasks like the above may take to undesirable by-paths. But who can dare advise Government in the matter? It is the duty of the people to strike out a way to enable their sons to be patriots without being anarchists. Their surplus energy is bound to take to evil lines if it is not properly utilised, and the only way we can suggest in this matter is to turn them into *swadeshi* volunteers. *Swadeshi* has nothing to do with politics and, therefore, would be a useful line for our public-spirited youths to adopt.]

Political unrest and religious education.
Indian Social Reformer (6), 23rd Jan.

*3. "While some people are inclined to attribute acts of assassination to the absence of religious teaching in the Punjáb, the Arya Samájists, who are very earnest in the matter of religious training, are accused of being addicted to sedition. At least one of the gentlemen who have been deported in Bengal is a very prominent member of the Brahma Samáj. Orthodox Hindus, too, have figured in the Courts as anarchists and sedition-mongers. The problem of religious education is a difficult one, and it is not rendered more easy of solution by its being made a political shibboleth. Indeed, we regard the constant mention of religious education in connection with political unrest as a distinctly disquieting feature of the times. The effect of intense religious feeling on human nature is analogous to that of the 'fixing solution' in photography. It does not make the picture, but simply 'fixes' it by superposing itself on the volatile medium. What Mr. Frederic Harrison has written of the influence of Calvinism may be said of religious fanaticism generally. 'It depended very much on the zealot's own nature whether the result was good or bad. .... It was a form of belief which could bring out all the good and all the evil of the heart. It made some noble natures heroic; it made some base natures devilish'."

The revolution of ideas taking place in India cannot be checked by the suggested intervention of religious teachers.
Kesari (128), 18th Jan.; *Mumbai Punch* (135), 12th Jan.

4. Many persons have tried to diagnose anarchism, but they have come to no reasonable conclusions. They first tried to connect the crime with Brahmins, but the proposition is on the face of it an absurdity. The Anglo-Indian papers have now turned their attention to the Bhagvadgita and hold it responsible for creating in the minds of Dhingra and Kánhere the contentment and nonchalance with which they faced death. They would have proscribed the book if they could. But as they cannot do it they have called on the old Pandits and Shástris to teach the people that the Bhagvadgita can offer no solace to such murderers and to educate the people as to their political duties. The old order has changed, giving place to the new. The old ideas about religion, society and domestic relations have been deliberately destroyed by the English people, and the same course of thought has invaded politics also. It is a strange turn of fate that those who were once jubilant over the religious boycott of the Pandits should now set themselves about entreating them to boycott particular persons. And who should enforce this boycott? Should the widow-marrying persons and the image-breakers and those who eat with Europeans do it? The boycott desired is being automatically carried out. Who cares to maintain any relations with murderers? They are hanged and their accomplices are either hanged or sentenced to long terms of imprisonment. Then who is to boycott whom? Their poor female relations? The injustice of imposing the punitive Police pales before such a wrong. Religious education may be imparted. People may be taught that the glories to be won in after-life are more meritorious than the joys of the present world. By such teachings, mental balance may be restored and pessimistic outrages may be put a stop to. But the old political ideas can never be received in India by such means. Even if the English leave India, the political education we have got from them will continue to live. The revolution of ideas is not a thing yet to come, but has already been effected. To try to stop it by religious boycott by Pandits would be fruitless. [The *Mumbai Punch* also writes

sarcastically of the suggestion that the Shastris and Puraniks should be called upon to denounce the prevalent political tendencies with a view to bring about a healthy change in them.]

Anarchism in India not an exotic plant.
Sind Gazette (19), 15th Jan.

5. "It appears to us that a good deal of nonsense is being talked as to anarchism in India being an exotic, an evil excrescence which owes its cause in a large measure to discontent due to the tactics of an interested bureaucracy. A study of Indian history will show that nothing could be further from the truth. The spirit of lawlessness has always been rife among a certain section of the Indian population. It is only the manifestation of this spirit which has changed. How about the Pindáris who in the early days of British rule ravaged the whole of Western India with fire and sword? Were dacoities with murder and violence unknown before the British *Ráj*? Were there no Thugs destroying hundreds of innocent lives? The bomb and the bullet for the assassination of officials were not in use because these were then unknown, but was no court official done to death by the dagger of the assassin or by the more safe and secret method of poison?......... In course of time and under the influence of familiarity some of these lawless elements began to awake and put out feelers in the shape of seditious words and writings which were made use of by those who had their own ends to gain. The Government by treating these with indifference encouraged the lawless elements, and words have been succeeded by blows. We are quite ready to admit that the inhabitants of India are peaceable and law-abiding as a whole, but to state that anarchism, which in its modern shape is only the form taken under civilisation by the lawlessness which is inherent in human nature and which in other conditions of society manifests itself in other ways, is not natural to India or that it has been brought about by British rule is a perversion of the truth which cannot be supported by reference to the previous history of the country."

Parental carelessness has driven youths to paths of anarchism.
Sudhárak (160), 17th Jan.

6. The Deccani students have deteriorated from their former position in the intellectual world by meddling in the matters which do not concern them. Every adult has a right to take part in the political agitation. At times the agitation may assume the form of even a keen fight as in the case of Transvaal Indians. In India also a time may come when it will be our duty to break deliberately unjust laws in order to get them repealed and to refuse to pay taxes. We respect those who break laws and are ready to suffer the punishment, however inconsiderate and foolish we may deem their action, as long as they are not working for the overthrow of Government established by law. But we have very few devoted and sincere men like Mr. Gándhi. We have cowardly soldiers who try to escape the fate by philosophical juggleries and by swearing falsely. We have, therefore, not advanced a step in this direction. But students have very little to do with politics whether it be a mendicant agitation or the movement of passive resistance. It is dishonest to deceive the children of other people and spoil their career. We have not landed ourselves into the present difficulties unconsciously. For years together, students are being corrupted from their path of duty and the parents have not protested in the matter. In every Shimga and Ganpati festival, boys are getting more rowdy. In every Extremist festival, young minds are being filled with objectionable ideas. At times, an example is set by breaking the heads of their own countrymen by some person. And yet these men are ready to cry thief and disavow their connection with the incidents. Newspapers, lectures and pamphlets are assisting in this destructive propaganda. It is no wonder that our boys turn out murderers and swing from the gallows. We should first know that we ourselves are corrupt before charging students with being corrupted. Young children may have been actually guilty, but it is our daily conduct and utter carelessness that have driven them to this guilty path. Even acknowledged leaders of our society are mean. They admit that nowhere has liberalism triumphed in the world, that teachers are slaves and are after their bread, that Government have an underhand dealing in everything and that they also have accepted Government service to fill their belly and to work underhand. Our social structure has been undermined by such means, and it is not strange that it has fallen to the ground. At the meeting held in the New English School at Poona many schemes, prominent among which was the Boarding House system, were suggested. Vigilance committees also may be appointed to keep an eye on the students at Poona. But until the prevailing political ideas are changed, and the people grasp constitutional principles of agitation, Chápekar and Kánhere will continue in our midst. Clear political ideas are necessary and people should give up the idea that they can accomplish anything and everything by brute force. 'A population of thirty crores' is deluding us a good deal. We must remember that moral strength is necessary to achieve any political success. The old religious ties have been broken up by Western education. They should be replaced by sound moral education. Every parent is now-a-days admitting the necessity of keeping students aloof from politics. But we do not think that students themselves desire such an exclusion. Direct prohibition would only increase their curiosity and make them yearn for tasting the forbidden fruit. Sound political education on right lines should be imparted to them in schools and colleges. The question of the discipline of students should be taken up in hand not because Government may be humoured but because the fortune of our own boys is concerned in it.

An appeal to parents to keep a careful watch over their children while out of school.

Dnyán Prakásh (44), 17th and 18th Jan.

7. All are now convinced that the wire-pullers of the conspiracy in which young students have played so conspicuous a part lie concealed behind the scenes. Among the causes that have contributed to the disturbance in the political atmosphere of India may be mentioned the neglect of the legitimate aspirations of the Indians by the authorities and their unqualified and uncalled-for abuse by some of the Anglo-Indian papers as also the rabid writings of a section of the native press. The educational policy of Government and the attitude of the parents and of guardians were not strong enough to prevent the political agitators making an easy prey of young minds. A very critical position confronts our countrymen who, we believe, are in a better position to devise means to cope with it than Anglo-Indians. It is our first and foremost duty to co-operate with Government in rooting out sedition from our midst. Parents and guardians so far thought that their duty ended by sending their children and wards to schools and watching their progress by the examination results. The evils of this kind of indifference and neglect have been brought home to us by recent events which threaten to retard our national progress which is possible only under the ægis of the British Government. It is, therefore, the duty of all parents and guardians to form clear and definite ideas about the political situation which confronts them to-day and to inculcate healthy ideas in the minds of their children and wards and to warn them of the dangers of being led away by fallacious reasoning and sentimental nonsense. [In a subsequent issue the paper writes:—Parents and guardians cannot be said to have discharged their onerous duty unless they co-operate with the school authorities in maintaining strict discipline amongst the students while out of school, and keep a watch over the company they keep, the newspapers they read and the meetings they attend.]

Chitpávan community largely responsible for the spirit of anarchism prevalent in this Presidency.

Jagad Vritt (122), 16th Jan.

8. Ever since the dastardly outrage at Násik the people in general have been discussing the causes that have led matters to such a pass and the methods for rooting out anarchism from India. It is natural that in the discussion of such a topic, the Anglo-Indians should wax hot and lose the balance of their minds and suggest drastic remedies. Those Indians who are averse to anarchical methods are desirous that the real culprits should be dealt with in the manner they deserve. There is, however, a class of people that thinks such anarchical deeds necessary to frighten the authorities into making political concessions to the Indian people and to prevent them from doing injustice. These men think it to be futile to appeal to Government and they, therefore, resort to violence under the name of passive resistance. The Bengalis took the lead in this movement under cover of *swadeshi* and boycott. The Chitpávan Brahmins were foremost in following the example of the Bengalis and in disseminating disaffection in Maháráshtra by violent speeches and writings as also by organising religio-political celebrations. And howsoever the Chitpávans may try to absolve themselves from the blame, the facts are against them. The Chitpávan Brahmins enjoyed power and authority only lately, and the memory of its loss is apparently rankling in their breasts. It is, therefore, natural for those Chitpávans that have received the stimulating influence of English education to try to regain their lost power by acts of daring and foolhardiness. It is a matter for no small gratification that there are a few level-headed and far-sighted men amongst the Chitpávans who are sparing no pains to check these evil tendencies, but their influence is *nil* and they are getting abuse and calumny in return for their pains. We, however, deplore the tendency manifested in certain quarters to hold all the Brahmins and their religion responsible for the anarchic spirit abroad.

Achieve unity for the sake of the country.
Ráshtramat (47), 17th Jan.

9. A correspondent sends some verses to the *Ráshtramat* on the *Makar Sankránt* in the course of which he says:—Remember the deeds of your ancestors and achieve unity. Do not sit with folded hands trusting on luck. Glory has departed, happiness and wealth have left us. When will the motherland be gladdened by their restoration! Arise and put forth your efforts to regenerate your country, leaving off sloth! Just as Shiva, the lord of the demons, drank poison for the good of the people, so should we be prepared to destroy the enemies of our welfare. Never resort to the path of thoughtlessness, but always walk by the moral path.

Allegations of sedition against the Arya Samáj.
Indian Spectator (7), 22nd Jan.

10. "His Honour the Lieutenant-Governor of the Punjáb has given the Arya Samáj the benefit of the maxim that every one must be supposed to be innocent until he is proved guilty. It is a peculiarly British maxim of justice. For the continental nations and the jurists among those nations do not all act upon it. To the Arya Samáj, however, something more than the benefit of that maxim is due; for that movement was started long before sedition among educated classes was heard of. It has branches outside the Punjáb which are in no way connected with any political movement. There are seditionists in all countries and they profess religions of all kinds. But the churches to which they belong are not responsible for their political activities. It may be that the Arya Samájists who had been suspected of sedition bear a somewhat remarkable proportion to the whole body. The phenomenon may require an explanation, but it does not change the character of the Samáj. Some sort of explanation seems to be possible. There is a nationalism in religion as there is in politics. Both are innocent in themselves when kept within bounds; both are apt to degenerate into fanaticism. Fanaticism, when directed against the ruling classes, becomes sedition. As a religious body the Arya Samáj seeks to establish the superiority of the Vedas as against the scriptures of other nations, and it believes that the highest wisdom that can be vouchsafed to man by God is to be found in the former. The ordinary Hindu, in consequence of of his pantheism, is inclined to be tolerant. He is generally on the defensive: he likes no interference, but if he is left to himself, he is not aggressive. Live and let live, is his motto, for the Author of all manifests Himself in so many different ways that he is not disposed to quarrel with others if others do not quarrel with him. The Arya Samáj combines the patriotism of the Hindu, the fervour of the monotheist, and the missionary spirit of the Christian and Muhammadan, which it seeks to emulate. Hence excitable persons in it easily overstep the boundaries of religion and stray into politics. This is not the fault of the Samáj, but of the particular individuals concerned."

Mahrátta (11), 23rd Jan.

*11. "The campaign of repression, which is being carried on in the Punjáb just at this moment, is far more extensive in its scope than that of three years ago. Then only individuals were aimed against; now the nets laid are wide enough to catch whole bodies of men and associations, and holocausts would seem to be the order of the day.......... He who aims at the sky shoots much higher than he that means a tree. The colossal dimensions of a repressive movement, while they add solemnity to the proceedings, have also another favourable result. They automatically create a presumption in favour of the authors of the movement, and silence the voice of public opinion more effectively than in the case when individuals are individually subjected to repression. As a matter of fact, however, the wider the field of repression, the narrower is the chance of the acts of repression being just and reasonable. The Patiála case had the appearance of a terrible affair in the beginning. It looked as if there was going to be veritable mutiny in that State! Even Baroda was skilfully made out for the moment to be connected with Patiála! Prompt measures were taken to arrest hundreds of people and to search hundreds of houses. A special tribunal was appointed, and the prosecuting Counsel looked brave and grim in all conscience when he opened the case. Soon, however, a reaction came. About thirty-five accused had to be let off for want of any scrap of evidence against them; Baroda promptly responded to the onslaught and completely proved that an Arya Samáj conspiracy in that State was the merest myth; the rest of the accused have made a petition to the Maháraja of Patiála explaining their position, and probably commonsense will in the end prevail over all. The game attempted with the Arya Samáj is indeed a bolder one. To the Punjáb Government the Samáj probably means certain notable individuals only. There are other and equally notable individuals in the same Samáj whom Government is bound to take into consideration in judging of the Samáj. But the Punjáb Government would seem to prefer a qualitative test in the matter.......... The question they ask is not 'What could be said against the loyalty of the hundreds of the notable men in the Samáj taken at random?' but 'What could be said for the loyalty of the one or two men they would name among them?'............ And if the subordinate officials under Sir Louis Dane had been allowed to have their own way, the Arya Samáj would have been ere long suppressed under the new Crimes Act, which is now of universal application. Nothing can be more convincing than the efforts which the Samáj as a body has been making to demonstrate the fact that the cardinal principle of the Samáj is loyalty to the Government, and that the work of the Samáj is strictly religious and social reformation. In reply to the memorial presented by the President of the Láhore Arya Samáj, Sir L. Dane has not made a secret of his opinion that the Arya Samáj is an association, capable, if not guided by wisdom, of producing a great deal of mischief, more especially when local branches of the Samáj come under the control of members who may have seditious inclinations. But where in the world is the body of which the same could not be said? Where has the inspiration and the guidance of the reverse of wisdom led to anything but mischief? His Honour, however, has graciously rounded off the reply, assuring the President that he is not yet convinced that the Samáj as a body is seditious. And for this mercy thanks!"

Indian Social Reformer (6), 23rd Jan.

*12. "We have much pleasure in printing the resolution passed by the Arya Samáj repudiating the allegation that it is a political movement aiming at the subversion of British rule in India. The great work which the Samáj has done in the social and educational spheres should have been sufficient to protect it from such aspersions. We trust that the emphatic repudiation by the Samájes will once for all put an end to the calumny. Persecution never yet killed a creed, and if the Arya Samáj has in it an element of God's truth, it will thrive all the more for the persecution to which it is being subjected. History, said Sir George Clarke the other day, is not a strong point in India. The observation is even more true of many of our administrators than of the generality of our educated men."

Comments on the extension to the Bombay Presidency of the Crimes Act and the Seditious Meetings Act.

Indian Spectator (7), 22nd Jan.

13. **"After the attempt made on His Excellency the Viceroy's life and the Násik tragedy, the Government of India could not very well delay the extension to this Presidency of the special laws which were originally passed for Bengal. The special procedure in trials can only prevent sensational developments being talked about by the public for an unnecessarily long time, while the suppression of unlawful associations and the pro**hibition of public meetings are more effective measures. It seems that public meetings for the preaching of sedition have become rather rare in this Presidency, and perhaps in other provinces as well, for their danger is now well known to the organisers. But meetings ostensibly for religious purposes, and hence difficult to prohibit, and private meetings must be common enough; otherwise, the state of things discovered by the Police after the Násik murder could not have been possible. The special laws have been extended to other provinces as well: one may feel as if the stable was shut after the steed was stolen, but having regard to the secrecy with which anarchism has been spreading, one cannot blame the Government for tardiness in applying extraordinary measures to all parts of India before their need was fairly demonstrated."

Praja Bandhu (38), 16th Jan.

14. The *Praja Bandhu* views with disapproval the extension of the Indian Criminal Law Amendment Act to the Bombay Presidency, and considers it a blunder on the part of the authorities to have placed this part of the country under a stigma without any reasonable ground for doing so. It further remarks:—As regards the Ahmedabad incident, the whole story is shrouded in mystery. The Police have not yet got hold of the culprit nor have they come upon any hidden store of explosive substances in the city, which may confidently lead one to believe in the existence of anarchy in the heart of Gujarát. All this combined with the reticence of the Police, confirms the general belief that the attempt on the life of the Viceroy at Ahmedabad was the doing of a *badmash* not belonging to Gujarát. Though the same cannot be said about the dastardly murder of Mr. Jackson, there is no ground to characterise it as a political offence. A careful scrutiny of these incidents will undoubtedly go to disprove the existence in this Presidency of anarchical tendencies, such as have been exhibited in Bengal and elsewhere. Besides, the application of the Crimes Act puts vast powers into the hands of the Police and gives rise to a good deal of apprehension amongst the people lest the innocent should be punished along with the guilty. No doubt the Special Tribunal created under the Act will speedily terminate all legal proceedings taken before it, but a good deal of doubt is likely to be thrown on its work if it is not allowed to be tested before a Court of Criminal Appeal. We hope Government will soon realise the necessity of instituting such an Appeal Court in the near future.

Kál (124), 21st Jan.; *Ráshtramat* (47), 21st Jan.

15. It is alleged by the partisans of the Crimes Act which has been lately extended to this Presidency that it is because the members of a jury might hold prejudiced views with regard to the merits of a particular case that a tribunal of three High Court Judges has been provided for by the Act. But where is the guarantee that the circumstances which may influence jurors will leave the minds of the three Judges entirely uncontaminated? Moreover, do all Judges possess the strength of mind of Sir Lawrence Jenkins? In our opinion, even High Court Judges of ordinary calibre are liable to have their views perverted by their environments. For instance, while Mr. Stead, whose loyalty can never be doubted, declares Mr. Bepin Chandra Pal's article on the bomb not to be seditious, Justice Chandávarkar has condemned it as such. Of course, Justice Chandávarkar is no less a lover of liberty than Mr. Stead, but we think that the difference of opinion in the above instance is traceable to the different atmosphere in which the latter moves. We, therefore, think that it was not at all advisable to add to the already unlimited powers possessed by the bureaucracy at the present juncture. The extension of the Prevention of Meetings Act to this Presidency is also not justifiable, for it will lead to the prohibition of even innocent gatherings. Anarchists always work in the dark and never assemble in a public manner. They will, therefore, be untouched by the Act, while unoffending people will suffer for nothing. [The *Ráshtramat* writes:—The extension of the Seditious Meetings Act to the Bombay and other Presidencies, as well as the recent utterances of the Lieutenant-Governor of the Punjáb and our own Governor clearly show that the minds of the authorities have been darkened by clouds of suspicion. This attitude of suspicion will do good neither to the rulers nor to the ruled. In 1894 the French Government took severe measures to put down anarchism. But within two months of their enforcement President Carnot was murdered, nay, the anarchic movement spread so far and wide throughout Europe that year and there took place so many bomb outrages that it is considered to be the most terrible year in the history of anarchism on that Continent. In 1898, on the assassination of the Empress of Austria all the nations of Europe took combined action to suppress the anarchic cult, but within six months the King of Italy and the President of the United States were murdered! Legal weapons thus appear powerless to deal with this disease of anarchism. We, of course, do not mean to say that this history of anarchism will be repeated in this country. We only mention certain historical facts for consideration. We believe that the policy of mistrust is at the root of all this evil. Even the Honourable Mr. Gokhale has warned Government that a policy of mistrust would be suicidal and that measures based on that policy would, instead of putting a stop to undesirable developments, help to increase them. England's administration of India has hitherto been based on the maxim, 'Be just and fear not', but it now appears to be the desire of the bureaucrats to abandon that principle. It is yet to be seen what fruit this change of policy will bear. Public opinion has declared itself against it, and if Government fail to benefit by it, the whole responsibility will lie with its officers and not with the people.]

Comments on the Bombay Government Resolution on the Násik outrage.

Praja Bandhu (38), 16th Jan.

16. No doubt anarchists are a terror both to the rulers and the ruled, and it is, therefore, the duty of the latter to co-operate with the authorities in tracing the culprits. But it is natural for the people to remain in the background as they are not in the confidence of the Police. It would be a mistake on the part of the authorities to consider a whole people as siding with anarchists simply because their ignorance or terror born of the want of confidence in the Police silences them. Some such blunder has been committed by Sir Louis Dane also in replying to the Hindu Deputation. If loyalty is to be measured by personal sacrifice on occasions like the recent murders in London and Násik, then it follows that the people must always remain on the look-out for some such outrages to prove their loyalty to the Crown. Such loyalty at any rate would be of a dangerous character.

Sind Journal (20), 13th Jan.

17. "We are sure all persons who can think seriously and have a heart will desire to remove the causes of the 'cult of murder.' But the words in which this desire is expressed, while in no way offensive like Sir Louis Dane's lecture, are even more mystifying. What are the 'causes' which have led to the campaign of assassination, and how are the people to help in removing them? Many of us think for instance that anarchism, an exotic in India, is an evil excrescence which has appeared in a very small part of the body politic through which, however, general discontent has been excited in great part by the tactics of the interested bureaucracy. If it is so, the remedy lies in the hands of Government. The Anglo-Indian bureaucracy, however, will demur to the diagnosis. Whoever may be right, the fact remains that on account of a radical difference of opinion as to the 'causes', the law-abiding people who certainly detest the crimes can hardly co-operate in the application of a remedy which they consider to be based on wrong diagnosis. But if causes are shown in the removal of which the people can co-operate they will, we trust, not be wanting. As to full support being given to 'every effort to bring to justice the persons implicated' in the Násik outrage which need not yet be regarded as a 'conspiracy', we trust it will be loyally and willingly given by those who are in a position to do so. But this, of course, does not mean that the law-abiding people must turn detectives and do the duties of the Police."

Comments on the public meeting of Hindus held in Bombay in connection with the Násik outrage.

**Gujaráti* (29), 23rd Jan., Eng. cols.; *Bombay Samáchár* (66), 21st Jan.

18. "The public meeting of the Hindu community implores the heads of religious institutions and leaders of various castes and sections to take early steps for the propagation of sound views among the younger generation. What mischief has been done by certain journals, both Indian and Anglo-Indian, by the dissemination of prejudiced views and extreme doctrines, is now well known. The absolutely unscrupulous manner in which the Honourable Mr. Gokhale, for instance, was libelled in the Deccan is equally well known, and we wish the public meeting had called upon Indian and Anglo-Indian papers to exercise greater self-restraint and to exhibit greater care and caution in their writings than some of them have done in the past. In our opinion such a call was even more urgent than the call upon the heads of religious institutions who no longer fill the same influential position in Indian society as they did before. The immediate need of the hour is the guidance of public opinion on right lines, and we do not think that duty can be more speedily and effectually discharged by any other agency than the public press. Parents and guardians, teachers and professors, religious heads and social leaders can do a good deal in their own way. But certain misguided or irresponsible papers have done great mischief by filling young minds with vicious doctrines or embittering the minds of the rulers and the ruled, and the enlightened public voice must declare itself emphatically against such infamous writings. In this connection we cannot help saying that certain Anglo-Indian papers have wrought incalculable harm by their unscrupulous and exasperating effusions. Publicists who seek to murder the reputation of collective bodies for the execrable acts of individual fanatics deserve to be denounced as strongly as Mr. Jackson's despicable assassin. The result of embittering the relations of communities by sweeping denunciations or by means of cowardly insinuations are of a far reaching character, and it is significant that the public meeting of the Hindu community has expressed its disapproval of the conduct of those who have made wholesale and indiscriminate charges for the mad acts of individual offenders. We doubt if religious and moral instruction can, as such, be imparted in Government schools and colleges. That can be done with some advantage in private institutions. But much will depend upon the moral and religious atmosphere of Hindu homes, the guidance of parents and guardians, the personality of teachers and professors and the kind of literature that is supplied to the younger generation. There is no doubt that new ideas and influences, new impulses and forces, new hopes and aspirations have come to stay in this land. Their growth or advance cannot be checked for any length of time by artificial barriers and temporary shifts, and it rests with the Government and the intelligent public to give them a beneficent direction by the exercise of the highest kind of statesmanship." [The *Bombay Samáchár* appreciates the tone of the speeches delivered and the resolutions adopted at the meeting and remarks that the meeting reflects the inmost feelings entertained by the community. The paper further appreciates the meeting's recognition of the necessity of the early introduction of a proper system of moral and religious instruction in schools and colleges and strict discipline at home so far as the rising generation is concerned, and in conclusion hopes that though the question of religious education is beset with numerous difficulties some practical steps would be taken at an early date to settle once for all this intricate and ever-recurring problem.]

Ráshtramat (47), 19th Jan.

19. Writing on the morning of the day of the Hindu protest meeting, the *Ráshtramat* remarks :—We hope that the promoters of the Bombay Hindu meeting to express abhorrence for the dastardly murder of Mr. Jackson will face the situation with a cool head. It would be the duty of the meeting not only to condemn the outrage but also to call upon Government to prosecute those Anglo-Indian journals that are trying to create race hatred by their intemperate writings at the present occasion. We also hope that instead of merely gramophoning the arguments of the Anglo-Indians and throwing the whole blame upon certain public speakers and newspapers, the meeting will have something reasonable to say about the real origin of the evil tendencies making their presence felt in our society. Many of our leaders who are at present engaged in denouncing the Násik outrage are to a certain extent responsible for the present situation, for it is they who failed through indifference to give timely warning of the coming dangers when they had noticed their existence. We have also to suggest that a defence fund to afford legal assistance to such of the accused in the Násik case as are not in a position to engage pleaders should be started at the meeting. This fund is, of course, meant to help in the administration of proper justice, and not to defeat it.

Ráshtramat (47), 21st Jan., Eng. cols.

20. "Now that certain leaders of the various Hindu communities of Bombay have had their heart's desire, we trust that, like the child in Pears' famous advertisement, they will be supremely happy.......... There were more than 20 speeches—prodigious ! The success, therefore, must be taken to be superlative....... The array of orators was such as to stagger humanity. We heartily sympathise with—we mean congratulate—the promoters. There was nothing new in any of the speeches, except perhaps a delightful little metaphor in that of Mr. Khare. His parable of the Father and the Son would have done credit to an Archbishop. There is, however, just one flaw in it—neither wide as a churchdoor nor deep as a certain unmentionable place—but it was enough to discredit the whole poetic flight. What if the father rather turns out to be of the genus 'step'? But such heroics need not be taken seriously and nobody will."

Comments on the appointment of the Advisory Committee for the Bombay Presidency for the guidance of Indian students proceeding to England.

Gujaráti (29), 16th Jan.

21. The *Gujaráti* passes adverse comments on the Advisory Committee recently appointed by Government to help the students of this Presidency proceeding to Europe for further study and observes :—Except an insignificant and particular class, the students of this Presidency are on the whole free from any pernicious influence and hence we do not see any necessity for the appointment of such Committees. Government, however, look upon them with an eye of suspicion and consider them to be mischief-mongers. In our opinion the suspicion of Government is unfounded and is the result of prejudice.

Comments on the Parliamentary elections in England.

**Kaiser-i-Hind* (34), 23rd Jan., Eng. cols.; *Jám-e-Jamshed* (33), 22nd Jan.

22. "From the personal point of view, the noteworthy features of the election so far have been the defeat of Sir Henry Cotton and the return of Professor Lees-Smith. Moderate men may have found Sir Henry Cotton altogether too enthusiastic at times; but there could be no doubt as to the genuineness of the regard for the good name of England and the earnestness of sympathy and concern for the welfare of India that Sir Henry Cotton brought to the discharge of his duties in Parliament. In his old age Sir Henry has nobly redeemed the pledge of sincere and whole-hearted devotion to the cause of India he gave in the early eighties as the author of 'New India', and one cannot but regret his defeat and that of his son, who, as editor of *India*, has been following in the footsteps of his distinguished father. Of Professor Lees-Smith one need hardly say much. We all know the new member, and his presence at St. Stephens will be a guarantee that Indian interests will not lack in zealous championship when they stand in need of it." [The *Jám-e-Jamshed* condemns the exultation of certain Anglo-Indian papers at the defeat of Sir Henry Cotton and defends his attitude towards Indian questions.]

Real financial control over the revenues of the country not given to the people by the Reforms.
Kesari (128), 18th Jan.

23. The control of the Indian finances is entirely in the hands of Government. The tax-payers have yet no voice in the disbursement of the country's revenues in spite of the Reforms. Till 1892, they were quite unaware of the costs and expenditure of the Indian finances. After 1892, they were allowed to discuss the draft Budget, but they had no control over any of the items of expenditure or of taxation. Though they paid crores and crores in taxes, they were quite helpless and could only witness the starvation of the necessities of education and huge expenditure by outsiders on military works and fat pays to high officials. No doubt, under the present regulations members of the Council can propose resolutions and bring amendments during the Budget debate. It is also possible that if the non-official members combine and protest, their words will have a great weight with Government. But a combination of non-official members is almost an impossibility, until a majority of 'elected' members are allowed in the Councils. Provincial Governments have no fiscal autonomy. It is all a matter between the Supreme and the Provincial Governments. The people who pay the taxes have nothing to do with the finances. Under the old regulations, the Budget debate was a sort of *post mortem* examination. The financial year commenced on the 1st of April, and the Budget was passed formally somewhere in August. This anomaly has been removed under the present regulations and the sanction of the Councils has to be taken on the Budget before the commencement of the new financial year. But some important heads of revenue and expenditure have been excluded from discussion altogether. Members can thus deal only with minor heads not involving any considerable amounts. Even then the works recklessly begun by Government on their own move when there was no popular check cannot be closed all at once. Any economy, suggested by the members, is sure to be put down by Government as an impracticable measure. Government have reserved to themselves the power of giving effect to the resolutions of the Councils. The net result is that the people have gained no control whatsoever on the finances of the country. Whatever would be gained by them would be by favour or by mendicancy. Even more than the legislative power, the control of the finances is a privilege to be valued by the people. The power of the purse is efficacious in every land. Though the English people gained real political power only a few years ago, they controlled the finances from the thirteenth century onwards. Tyrannical kings tried to collect taxes and spend them according to their sweet will, but Charles I had to pay for it with his head. In England, at present, the House of Commons alone controls the finances, and if it refuses to pass the Budget, the whole administration falls to the ground. Considering our position from this point of view, we have to admit that we have not even measured any step towards progress. Our future progress depends entirely on the extent of the control we shall gain over the finances of the country.

Comments on the nomination of Sir Sassoon David and Ráo Bahádur R. N. Mudholkar to the Supreme Legislative Council.
**Pársi* (37), 23rd Jan., Eng. cols.; *Indian Spectator* (7), 22nd Jan.

24. "We are glad to note that the commercial interests of Bombay are to be represented on the Supreme Legislative Council by so able and level-headed a man as Sir Sassoon David. Sir Sassoon is well-known in Bombay as a quiet and unpretentious but far-seeing man, and the baldness of his Municipal Budget statement, to which Sir Pherozeshah Mehta took exception a week or two ago, was rather the result of an habitual business reticence than any failure to see and appreciate the various issues involved. Sir Sassoon has a great many irons of his own in the fire, but he is one of those busy men who always have time to spare for other people's interests

besides their own. We shall hear little of his prowess in speech-making at Calcutta or Simla, but in any matters affecting the commercial interests of Bombay we may have every confidence in his watchfulness and in his ability to put his finger on any weak spot." [The *Indian Spectator* also expresses its satisfaction at the nomination of Sir Sassoon David.]

Indu Prakdsh (46), 22nd Jan., Eng. cols.

25. "Berar will hail, and India will highly approve of, the nomination by the Government of India of Ráo Bahádur R. N. Mudholkar as a member of the Supreme Legislative Council...... Ráo Bahádur Mudholkar is a man of the people, a conspicuous Congressman, ear-marked for the Presidentship at no distant date, and one who has rendered yeoman's services to the province of which he is premier pleader and leading politician. His services as Secretary to the Industrial Conference belong to all India. His nomination is, besides, a tardy measure of justice to Berar, that has been so slovenly treated in the Reform Scheme."

Alleged undue influence exerted by the Tálukdári Settlement Officer in the recent election by the Sardárs of Gujarát of their representative to the Bombay Legislative Council.

Gujaráti (29), 16th Jan.

26. The *Gujaráti* very bitterly criticises the alleged action of the Tálukdári Settlement Officer in exercising undue influence in the recent election by the Sardárs of Gujarát of a member to the Bombay Legislative Council, and invites the attention of Government to an article of the *Indian Social Reformer* in the matter (*vide* paragraph 59 of Weekly Report No. 2 of 1910). The paper further writes :—It is well known that Government have long had in mind an amendment of the Tálukdári Settlement Act, but that the Act was left unamended because the late Tálukdári Settlement Officer was opposed to the proposed alteration. It is said the present officer is in favour of such amendment. It is not impossible that Mr. Chinubhái Mádhubhái, the unsuccessful candidate, may have refused, with proper spirit, to subscribe to the views of the Tálukdári Settlement Officer. And the regrettable result is that the Muhammadan candidate has been elected to the Council.

Comments on His Excellency the Governor's speeches in Káthiáwár.

Mahrátta (11), 23rd Jan.

***27.** "Last week His Excellency Sir George Clarke was on his gubernatorial tour through Káthiáwár, and delivered two speeches. In his speech on the occasion of the Rájkot Durbár, after referring to other provincial matters, His Excellency turned towards current politics, which, he said, he did not wish to dilate upon. We wish His Excellency had been rather free over this topic as his pronouncement would have served to give the general public a clear idea as to his views on the present situation. At the top of the movement which is agitating India at the present moment, said Sir George Clarke, are some natural aspirations which deserve sympathy and respect; at the bottom is the cult of conspiracy and murder. When the first bomb burst at Muzaffarpur a year and a half ago, the *Pioneer* at once hastened to chastise the whole movement for political reform in India by writing that the nexus was quite complete between the smooth-tongued Legislative Councillor quoting Burke and Mill and the fanatic bomb thrower, and that they were the links of one chain............ Does not Sir George also echo the same view by pointing out that the same natural aspirations and conspiracy and murder form the top and bottom respectively of the present movement? In fact his ominous, vague references to the sources of the poison and to the propaganda and the instructors and his observation that under the guise of a claim for self-government all constituted authority is sought to be undermined, only point out that he has imbibed the true-breed Anglo-Indian view of Indian politics so regularly trotted out in the Anglo-Indian press.......... In his reply to the address of welcome, His Excellency referred to the sedition of preaching race-hatred—a queer and singular expression. We know Sir Geroge is very much alive to the evils of such preaching by Indians and has been known to take prompt action when he thought it fit. But we wonder how his attention has not turned to the campaign of preaching race-hatred recently opened by Anglo-Indian organs!

Will he turn his eyes to the mischief and evils of preaching race-hatred, which a section of the Anglo-Indian press is doing at present, with the same rigidity that he has shown towards Indian papers? For we are sure that a Governor of the type of Sir George does not undervalue the evils of preaching race-hatred merely because it proceeds from Anglo-Indian organs."

Ráshtramat (47), 19th and 22nd Jan., Eng. cols.

28. "The reference to the fighting qualities of the Rajputs in His Excellency the Governor's speech at Rájkot must have tickled the imagination of those present, although it had but little practical significance, since but scanty scope is vouchsafed to those fighting qualities in the British Army. The reference to the Imperial Service troops was diplomatically curt. The late Lord Dufferein was, in his own way, quite a little Talleyrand and played upon the vanity of Indian princes with as great ease as does a musician on the flute. And, yet, after the experience of more than two decades, the fact must have come home to most of them that these troops are merely an appendage for show, and a veritable white elephant so far as expenditure goes....... Sir George at the very start admitted that he did not wish to enter at length upon political questions. It would certainly have been better to eschew the topic altogether rather than sacrifice clearness of vision to brevity of expression. Take for instance the following:—'At the top of the present movement (agitation) are some natural aspirations which deserve sympathy and respect. At the bottom is the cult of conspiracy and murder.' We are surprised to see that His Excellency has definitely joined the ranks of those who have been beating the big drum of conspiracy. Never halloo until you are out of the wood is a wise adage and should have been profitably laid to heart even by men of Sir George's eminent position. Although the authorities have been fishing wide, fishing deep and persistently, have they succeeded in proving, on the strength of positive and concrete evidence, the existence of what Sir George was pleased to call the 'cult of conspiracy and murder'? Even putting the worst complexion on the Násik affair, although a score or so of youths may be hanged or transported, the existence of a positive conspiracy, hatched by the mature element in the body politic, has yet to be proved. An insane boy murderer and a score or so of youthful abettors scarcely deserve to be called by the jaw breaking name of conspirators, and placed in the same category as Brutus, Cassius and Casca. We are obliged to Sir George for candidly admitting that some of the aspirations at the top of the present agitation are natural and deserving sympathy and respect. But even this admission carries with it but meagre consolation. The ardent supporters of the agitation will willingly do with a little less of academic sympathy if these 'natural aspirations' are allowed to have a little more of tangible materialisation......... There is just one more remark that will require a good deal of elucidation. We cannot understand what His Excellency meant by a 'chaotic oligarchical republic.'......... Whatever form will be evolved by the force of circumstances, we would humbly take leave to assert that it will never be an oligarchy......... The whole atmosphere of India is permeated through and through with a spirit of sturdy democracy which is bound to grow stronger and more dynamic as time passes...... As for the 'rights, dignity and honour of the Native Princes' being thrown into the melting pot by a popular Government, we assure these Princes that His Excellency's word need not rob them of a moment's peace. Even if an oligarchy were to be supreme, we assure them that their 'rights, dignity and honour' will be far better taken care of than they were by Lord Curzon at the Delhi Durbár. In conclusion, we can only say that Sir George's utterances at Rájkot leave a very bad taste in the mouth and we wish that some of them had not been made." [The same paper in a subsequent issue makes the additional remarks in its vernacular columns:—We are thankful to His Excellency the Governor for his expression of sympathy for Indian aspirations, but we regret to find a responsible official in his position connecting anarchism with agitation for *swarájya*. Even Moderates like the Honourable Mr. Gokhale and Mr. Surendranáth Bannerjee are striving to secure rights of *swarájya* for Indians. Can they be even suspected of sympathising with anarchism? We all want *swarájya* based on morality and good order.]

Praja Bandhu (38), 23rd Jan., Eng. cols.

*29. "The speech delivered by His Excellency Sir George Clarke at the Durbár held in Rájkot has a comprehensive range dealing as it does with a variety of topics of more or less importance to the Native Chiefs of Káthiáwár and their subjects.......... The reiteration by the Governor of the policy of non-interference with the internal affairs of Native States ought to set at rest the doubts, if any, entertained in this connection. We gladly concede that as a general principle this policy is strictly followed, although one can cite a few instances, such as the appointment of a successor to a Native Chief dying without leaving a direct heir, in which this policy instead of being strictly observed has been deviated from at times. The most important subjects, however, touched upon by His Excellency in his address are the questions of Railway administration and the customs duty at Viramgám.......... The imposition of a 5 per cent. duty at Viramgám on all articles brought from Káthiáwár into British territory *viâ* that station has, as is well-known, been a prolific source of vexation to the travelling public while it has materially hindered the trade of Káthiáwár. Almost the entire Press of Western India in general and of Gujarát in particular has cried itself hoarse over this subject, but hitherto without any appreciable effect. With the avowed friendliness on the part of Government towards our indigenous industries and the *swadeshi* movement, one may legitimately conclude that they have no desire to trammel them by any restrictions. What they really want is to prevent the entry of such foreign goods into British territory on which the customs duty is not paid. This we think can be safely provided for by the imposition of the duty on goods coming direct from foreign countries to Káthiáwár ports by their owners, or even by a joint agency. This question of the abolition of the customs duty at Viramgám has been hanging fire all these years to the serious annoyance and trouble of the travelling public, and it is, we believe, high time for our rulers to find out a *viâ media* in the matter that would be acceptable to the Chiefs of Káthiáwár."

Gujaráti (29), 23rd Jan., Eng. cols.

*30. "His Excellency the Governor held a reception of forty-three Chiefs of Káthiáwár in Durbár and delivered a lengthy address.......... He reminded the Chiefs how much was due to the *Pax Britannica* which has guaranteed security from aggression to all the States and relieved them from the oppressive burden of military expenditure. This is, in a sense, correct, but it is no use forgetting the other fact that the heavy burden has been transferred to the shoulders of the Indian tax-payer.......... His Excellency's speech at the last meeting of the Legislative Council was in part much too paternal in its advice to all and sundry, though it was undoubtedly conceived with the best of motives, and the Rájkot speech also is in some respects open to the same remark. There are veteran Councillors and Chiefs who may not like to be treated to a sermon indiscriminately along with all others.......... His Excellency assured the Chiefs that Government desire only to help and co-operate with them, with a single eye to their advantage and that they would find in the political officers sympathetic helpers ready at all times to represent their views to Government and explain the objects of Government to them. If the Chiefs were at liberty to speak out their views with perfect freedom, it might perhaps be found necessary to modify the views of His Excellency to some extent and in certain particulars. But it is no use growing critical over a speech addressed to Chiefs assembled in a formal Durbár on a formal occasion."

Bombay Samáchár (66), 21st Jan.; *Akhbár-e-Soudágar* (23), 21st Jan.

31. One of the points touched upon by His Excellency in his speech at the Rájkot Durbár was the alleged tendency of the Native Princes to unnecessary litigation. We wish His Excellency had laid before the public the reasons which justified him in making these remarks. This would have enabled the public to arrive at an impartial conclusion as to the alleged litigiousness of these Princes, and would have thrown some light on those special causes which encourage excessive litigation in them. The growing spread of education among the masses, the increasing confidence

of the public in the system of judicial administration, the disappearance of the *Punchdyats*, the caste *Punch* and similar popular institutions, the expansion of the country's commerce and the growth of complex legislation have all tended to increase the volume of litigation among the public as well as among these Princes. In addition to this, the latter have on hand intricate questions regarding their political status. We wish His Excellency had assured us that he had taken all these circumstances into consideration when he gave his advice to the Káthiáwár Princes. Another element tending to multiply and prolong litigation among these States is the procedure of dealing justice between them. Unlike parties in Civil Courts they have to conduct their cases in appeal through petitions, and not through counsel. The only remedy, then, for removing the evil His Excellency complains of is to revise the present system of judicial administration in State suits. This can be done by transferring the responsibility of hearing State appeals from the Bombay Government to a Bench constituted of one or more High Court Judges assisted by a few Native Princes acting as assessors, before whom the case would be conducted by counsel in public. [The *Akhbár-e-Soudágar* regrets that His Excellency could not promise to remove the Viramgaum imposts.]

Mahi Kántha Gazette (76), 23rd Jan., Eng. cols.

***32.** "The felicitous and happy speech delivered by His Excellency the Governor will no doubt have the effect of bringing the Chiefs into closer contact with the Government. .... We are admirers of the political acumen and statesman-like policy of British Officers, but we regret that we are unable to share the views of the Governor *in toto*. The introduction of the right of primogeniture into the States of Jasdan and Manávadar by out-riding the time-honoured and ancient custom of dividing the principalities equally between the several brothers was an unjustifiable interference with the law of succession obtaining amongst the Káthi States.......... The complete overlooking of the rights of Jagatsingji to the *gádi* of Idar in favour of Sir Pratápsingji is an instance where promises apparently do not seem to have been respected.......... The paramount Power has created the right of interference by their Political Officers in Native States when its ruler dies, irrespective of the wishes of the dead ruler. The credit of the Native Chiefs has been seriously crippled by the Government Resolution limiting the liabilities created by the ruler during his life-time. The indirect checks upon the liberties of the ruling Chiefs such as the prohibition to leave their territory without previous intimation to the Political Officers of the Agency, though few, militate against the memorable remarks made by His Excellency......... It is a matter of deep regret and keen disappointment to the Chiefs and the subjects of Káthiáwár that the Government have been unable to abolish the Viramgaum Preventive Line 'which cuts off Káthiáwár from the rest of India.' The harassment to the individual traveller is immense, and the sooner the line is abolished the better for the fair name of the Government. We voice the sentiments of the public when we say that the Viramgaum Preventive Line is a standing disgrace to the Government's fair name and requires immediate abolition. Another argument urged is that such interference is allowed at the Continental ports, but the case of an independent Continental nation is quite dissimilar from the position of a tributary Chief whom the Governor or his Agent can offer homilies whenever he likes."

Comments on His Excellency the Governor's speech at the opening ceremony of the Bombay Japanese Gymkhana.
Gujarát (29), 15th Jan.

33. The *Gujarát* comments on the speech delivered by His Excellency Sir George Clarke while recently opening the Japanese Gymkhana in Bombay, extols His Excellency's reference to the spirit of unity and patriotism displayed by the Japanese, and in doing so remarks that if the Indians have a desire to emulate them they should supplement these qualities with instruction in politics and make studied efforts to achieve the economic regeneration of their country. It then observes :—The Japanese have attained to their hearts' desire in a comparatively short time because the Government was at their back. Unfortunately for us such is not the case in India. Here the people and the British Rulers do not agree as to the methods of achieving the political advancement and the industrial development of this vast continent, and hence the Indians have been baulked of their long-cherished desires. The efforts of Government have been directed to dividing the Indian nation and, profiting by the division, to strengthening their foot-hold in the country. As an evidence of this we may refer to the Council Reforms whereby the Muhammadans have been brought into antagonism with the Hindus. The *swadeshi* movement is also objected to. Under these circumstances if the Indians have the officials to support their cause then and then only can they ever hope to be a nation.

Comments on the Excise Administration Report for 1908-09.

Kesari (128), 18th Jan.; *Sudhárak* (160), 17th Jan.

34. Mr. S. G. Lawáte writes to the *Kesari*:—The Excise Administration report for 1908-09 has been delayed against the Standing Orders of Government. It is issued after 22 months and criticism on such a belated report is in a way ridiculous. The minimum guarantee system has been abolished and the single shop auction system brought into force in all the districts, except Thána, Kolába and Ratnágiri. The latter leads to a good deal of rivalry amongst license-holders, and it is strange that Government should follow such a method, in spite of repeated declarations that the Abkári Department is as strongly against the auction system as the temperance reformers. The liquor-shop keeper is up to any dishonest methods in pushing on the sale of liquor, and Government wink at his malpractices. The greed of the Abkári farmers and Government is forcing the people to take to drink. Government themselves had a clear proof by opening a test shop, in their own account, that the Abkári farmers resort to dishonest practices. I request Government to publish the report of the Poona Collector which discloses the dishonesty of the license-holders. If Government think that the supervision of temperance reformers would be dangerous, let them at least debar the dishonest Abkári farmers from bidding for licenses. Government reluctantly admit the good work done by temperance workers, but remark that the Poona picketing had no abiding results. The fault lies only with Government which crushed the movement within a fortnight of its commencement. If there is any violence in picketing methods, it might be put a stop to. But it would be a misuse of power to punish picketers on the hollow plea of obstructing the highways. I hope Government will allow picketing of liquor-shops this year. [The *Sudhárak* remarks:—The Abkári Department is prompted to crack jokes at the expense of temperance workers, probably because it does not feel that the increase of the Abkári revenue is morally undesirable. Though the facts related in the report do not support any optimistic view, it is plain that temperance preachers have been doing their work everywhere in the Presidency. Their efforts may not be quite successful, their propaganda may have been coloured by politics, but it proves beyond doubt that though people take to drink in increasing numbers, the nation as a whole has as yet not lost its moral sense. The Abkári Department should not treat the temperance workers as its enemies and should not conduct itself as if it was pledged to a campaign for the spread of drink in the country.]

Shakti (90), 15th Jan.

35. Commenting on the Bombay Presidency Excise Administration Report the *Shakti* attributes the remark therein made, that the temperance movement started in various parts of the Presidency has failed to produce any effect upon the sale of liquor, to a desire on the part of Government to suppress the good work that is being done by the people themselves. It appreciates the remark made by Government in the Report that the picketing in the Thána District was unattended with oppression of any kind, and in this connection taunts the authorities at Poona for having been frightened out of their wits by the picketing started there by the temperance movement. The paper applauds the good work that is being done in this direction either by the priestly class or by the leaders of respective communities and thinks that if the movement thus started is steadfastly pursued by individual castes themselves the result will be unique in the history of India and that lasting good will be done to the country.

Collection of the tobacco tax in Bombay City.
Pársi (37), 23rd Jan., Eng. cols.

***36.** "When Government and the Municipality of Bombay disagree it is a great day for the scribes. Their representations cover reams of paper, and when Government come out on top it is usually by the exercise of *force majoure* in despair of pure reason finding a solution. At present there is a discussion going on as to the collection of the tobacco duty. This is the duty of the Collector of Customs, but the city gets the direct benefit of it. It is hardly in the nature of things that a Collector of Customs in his official capacity should be the idol of the people, and considering the many and varied duties of the Customs Department, in the exercise of which they rouse the fierce resentment of everybody who has to pay money for value not received, it is rather superfluous for the Collector to get suddenly diffident of the odium that pertains to collecting a tobacco tax. There seems to be no doubt that the present agency is the most efficient one for managing the collection, and perhaps the suggested compromise of throwing the odium on the Municipal Commissioner (on paper) will be found acceptable. A multiplication of collecting agencies would not give any great satisfaction to anybody."

Undesirability of the location of toddy shops near public schools at Surat.
Indu Prakásh (46), 19th Jan., Eng. cols.

37. A correspondent writes to the *Indu Prakásh* :—"The Principal of the Reay Art School when he was at Surat on tour over a year ago was surprised to see a toddy shop located so near the Art School and recommended its removal therefrom. The shop has recently been removed and located near the Sárvajanik High School. Objections to the location of this shop so near a public school were represented to the Collector by the school authorities, but it seems without effect although the Educational Inspector, N. D., supported the representation. I cannot see the logic of removing this shop from near one school and locating it near another. If the shop was to be removed it ought to have been removed to a distance from its former location which the inmates of the school could not easily cover. This is another instance of Educational interests being sacrificed to those of the Revenue Department. And if people hesitate to believe in the Government's professions of sympathy with the temperance movement, we can hardly find fault with them. It is said that the Collector intends to lessen the number of liquor-shops when the next auction time comes and I hope this particular shop will be the first to be stopped. Mr. Henderson has been showing tact and resourcefulness in the discharge of his duties, and if he considers this question impartially he will certainly add to his reputation."

Comments on the Bombay Government's reply to the memorial submitted by the Bombay Temperance Council.
Mahrátta (11), 23rd Jan.

***38.** "The Bombay Temperance Council had submitted to the Government, in November last, a memorial making certain suggestions with a view to aiding the cause of temperance.......... To this memorial Government, after taking more than two months, have sent a reply last week........ As regards the wish expressed by the Temperance Council to co-operate with the Government in inspecting periodically the liquor-shops, the Government have flatly replied that such co-operation by the Temperance Council is open to objections and does not appear to be required! They, however, state that Local Committees are empowered to advise on the number and location of liquor-shops. But it must be borne in mind that the advisory Local Committees have no authority to inspect liquor-shops, and to refer to their other functions on this occasion is quite beside the mark. Government do not prefer to state their objections. Are they too serious to be exposed to public view? Would not such a periodical examination bring to light any maladministration of the rules and regulations to be observed in regard to liquor-shops? Would it not show whether the rules, which Government enact with a view to the promotion of temperance, are being stringently enforced or not? It is too well-known that if there is any department of the Government in which the most flagrant breach of rules and laws goes unnoticed, it is the Abkári Department. In view of this state of disorder, is it not necessary that a periodical inspection, aided by members of public Temperance bodies, should be conducted? Does not this flat refusal of the Government, to admit the co-operation of Temperance workers, give rise to distrust as to the sincerity of Government's professed anxiety for the cause of temperance? Government declare that they want popular co-operation, and even complain that it is not forthcoming. Here we have Temperance workers offering their whole-hearted co-operation in the sacred work of rooting out this new disease, and Government, strange to say, have refused to accept their co-operation, without rhyme or reason! If that is the treatment to be meted out to popular co-operators, how do Government expect that their appeals for co-operation should be cheerfully responded to?"

Complaint about the new system of giving receipt-slips to *khátedárs* for payments received by Government.

Jám-e-Jamshed (33), 19th Jan.; *Akhbár-e-Soudágar* (23), 18th Jan.

39. The Collector of Broach requested those who attended his last Durbár to refrain from speaking about a certain complaint of a large number of people. Barring exceptional circumstances, we deprecate the attempt to stifle the popular voice when a complaint is to be raised at a Durbár. Mr. Wales, however, must have weighty reasons to disallow the discussion on certain matters. It would have been much better had they been made known to the public who might have appreciated the difficulties of Government. The *khátedárs* are not at all inclined to create difficulties for the authorities. They only want the officials to realise their troubles in order that the people might be taken in confidence through their representatives. In reply to the petition of some agriculturists in the Chikhli Táluka of the Surat District, Mr. Anderson, the Collector, has published an important memorandum in which he has tried to allay the fears of the *khátedárs* consequent upon the introduction of the new system of receipt-slips. Still it must be said that according to the old system a *khátedár* could easily trace the information he sought, whereas under the new system he has to humour the *taláti* before he can get the information from him. No one except those who have experienced the petty tyrannies of village officers can realise the grievances of the *khátedárs*. The reply of Mr. Anderson gives one ground to hope that Government want to put facilities in the way of *khátedárs*. If the slips are made to contain the information required by the *khátedárs*, general satisfaction will prevail. We hope the authorities will lend a sympathetic ear to the suggestion. [The *Akhbár-e-Soudágar* points out some of the defects of the new system. The receipt does not show the survey number. It does not show what is recovered from, and what is the balance against, a *khátedár*. It is likely that the agriculturists might lose the slip. If a *khátedár* wants to sell or mortgage his land he has to incur the expense of approaching Government, and has to undergo much trouble in getting a correct measurement of his land and other specific information. If a *khátedár* wants to relinquish his lands, his receipt slip does not show him the way to do it. The new system entails unnecessary trouble to him.]

Comments on the appointment of an expert to investigate the condition of the leather industry in the Bombay Presidency.

Bombay Samáchár (66), 19th Jan.

40. It must be admitted that the Bombay Presidency is not in the forefront of industrial progress. Still a recent Government Resolution manifests the zeal of Government to take one industry after another in hand with a view to stimulate its development. We hope that no needless delay will be caused in giving these intentions a practical shape. Another noticeable feature is the appointment of experts. Mr. P. N. Mehta was the expert appointed to report on handloom weaving; and as on this industry depends the future well-being of thousands of poor people, his appointment will prove to be valuable indeed. Government have next taken up the question of the leather industry. As no expert in this line was available in the Presidency itself, an officer from outside had to be appointed. Mr. Guthrie, the expert officer, is appointed for six months only; but it is hoped that the period will be extended if it is found inadequate. The leather industry in this Presidency is in a state of infancy, and there is only one leather factory in the whole of it in spite of the fact that no other

Presidency in India can compete with this so far as the demand for leather goes. The sugar, paper, oil-seed and other industries also could easily be developed, and it is hoped that without losing any time, experts will be appointed to inquire into the possibilities of these. If steps are taken for the development of these industries, the chances are decidedly in favour of the economic condition of the Presidency improving. The dearness of raw material always stands in the way of the development of an industry; and until Indians are placed in a position to compete with foreigners in the matter of raw hides, no steps of Government could possibly bring the leather industry to a satisfactory condition. If the Government of Bombay were to represent the matter to the Secretary of State through the Government of India, and get an export duty imposed on raw hides, a lasting boon would be conferred on the people of India.

Comments on the representation to Government made by the Indian Merchants' Chamber for regulating Joint-Stock enterprise.
Pársi (37), 23rd Jan., Eng. cols.

***41.** "The Indian Merchants' Chamber and Bureau have made some commendable representations to Government on the subject of legally restraining the powers of Joint-Stock Companies. Joint-Stock enterprise is becoming such a common feature of business in India that it is time the old easy-going methods, which were all right so long as it was a new idea which needed encouragement, were curtailed a little. Some of our local companies contain clauses in their Articles of Agreement to the effect that the Directors shall do whatsoever seemeth good unto them—which has a fine simple flavour suitable to patriarchal times, but hardly proper in these days. That a company which set out ostensibly to manufacture should turn itself into a loan agency is one of the things to which the Bureau take exception. They might have mentioned while they were about it the still more objectionable practice, not unknown in Bombay, of the Managing Agent making loans to the Joint-Stock concern under his control at his own terms—an arrangement by which he becomes something better than an unauthorised debenture-holder."

Alleged grievances of passengers from Cutch landing at Bombay.
Cutch Kesari (69), 20th Jan.

42. The *Cutch Kesari* complains that the passengers from Cutch are subjected to great inconvenience and trouble on their landing at Bombay by the Customs authorities. It alleges that they are huddled up like animals in a small room for the inspection of their goods, and are there harassed by the Customs officers in order to extort money from them. The paper then requests Government not to levy any duty on gold and silver ornaments, and appeals to the people of Cutch to move the authorities in the matter. The paper alleges that a female Inspector examines the luggage and persons of the female passengers, and in case any gold or silver ornament is found hidden about any of them, threatens them with the penalties of the law and is only satisfied on receipt of some illegal gratification.

Suggestions for helping the Hájis on their return to Bombay after the Háj.
Kaiser-e-Hind (34), 23rd Jan., Eng. cols.

***43.** "Not only hundreds but thousands of Hájis are said to be found roaming about the streets of Bombay after their return from pilgrimage in a destitute condition, living on the charity of their co-religionists.......... Why would not the Indian Muhammadans lay upon themselves a small voluntary cess to that end, and entrust the proceeds to the Háj Committee here for the purpose? Strong local committees, in each province, to collect the same, with branches in each village or town, may be helpful in this direction........... As to the Hájis falling victims to infectious diseases, such as small-pox, we trust the suggestion of vaccinating every pilgrim prior to his setting out on the voyage will be carefully considered before it is taken up by the authorities. **No doubt the proposal is well-meant and should benefit the pilgrims as much as the general community, and the Port Health Officer has done well in recommending it. But let us not forget the prejudices and ignorance of a semi-civilised and illiterate Oriental people. What a vast majority of them may be found doing voluntarily, may easily come to be looked upon as *zoolum* when even the remotest suggestion is made to make the thing universal or compulsory; and we are anxious to see the experiment tried very cautiously,**

if it is ever resolved to be tried at all.......... Independent and influential Muhammadan gentlemen can do much in this connection in the shape of persuasion; and we would much prefer to see the suggestion proceed from them than from any of the authorities or outsiders however well-known they may be or trusted for their sympathy towards the Muslims."

Education.

Comments on the discussion in the Bombay University Senate on the Government proposals for University reform.

Indian Spectator (7), 22nd Jan.

44. "Sir P. M. Mehta exposed on Saturday last rather a comic side of the controversy that is in progress in the local University, regarding the changes suggested by Government in the curricula of studies and the number and nature of examinations. The other side is not yet before the public: for the present Sir Pherozeshah has cleared the mystery as to how a report signed by a minority of the Committee appointed by the Senate came to be issued as the report of the Committee, while a majority signed a joint minute of dissent......... Apart from the theoretical possibility of such a phenomenon, Sir Pherozeshah charged several gentlemen with having veered round to the side of Government after giving their votes in the Committee against them...... However, until one hears both sides of the question, it is not fair to dwell upon this aspect of the management of the University's affairs. Sir Pherozeshah's charge of interference with the autonomy of the University against Government seems to admit of an easy explanation. The University may have asked for the Governor's assistance in the capacity of Chancellor or as an eminent thinker. But inasmuch as the Chancellorship is not a personal honour, but is attached to the office of Governor, we see nothing wrong in his placing the University's request before his Council, and allowing the Government to suggest reforms instead of doing it himself individually. When the Government accepts that position, it is morally bound to surrender the power, vested in it by statute, of overruling the Senate's dissent from its own views. If the Government chooses to remain content with leaving the decision in the hands of the Senate, there is no reason why it should be blamed for exercising a smaller instead of a larger power. His Excellency made it clear last year in his Convocation speech that the Government had no intention of overruling the decisions of the Senate. In these circumstances the Government's suggestions cannot amount to interference. It might have been technically more appropriate if the suggestions had professedly, as in fact, emanated from the Governor, and not the Governor in Council. But such a distinction would have been a palpable piece of affectation of accuracy, rather than in accordance with the realities of official relations and procedure. The University has lost nothing by the preference shown by Government to a reality as against a technicality."

Indu Prakásh (46), 17th Jan., Eng. cols.

45. "On the 15th of January began the battle royal, which was expected to rage round the perplexing maze of proposals, counter-proposals and quite a host of amendments, which the University Senate has been asked to consider at the initiation of Government, and which seek to change almost in their entirety the present Arts and Science courses and the examinations connected therewith.......... Sir Pherozeshah has already made some very strong points in his speech which ought to make a deep impression on the independent section of the Fellows. Almost for the first time in its history our University finds itself in the position of a pure department of Government, sought to be led by the nose by orders extending to the minutest details. Unasked and unsolicited, Government have sent to them a scheme of revolutionary changes not only in regard to general policy but in regard to the terms of our Colleges and the detailed curricula of studies to be prescribed for all our Arts and Science examinations and even the manner of appointing examiners. As Sir Pherozeshah pointed out, this was a most slovenly and almost unconstitutional procedure, threatening the integrity and independence of the University. Why was that body created at all, we may well ask, if it is to be dictated to in this manner? And the dictation becomes an abnormally improper interference, when we remember that under the Universities Act of Lord Curzon, that body has been thoroughly revised and over 80 per cent. of the Fellows are pure Government nominees, holding office only for five years at the longest.......... Was it proper for Government to send detailed proposals for a radical change in the University system, after they had reconstituted the Senate on the avowed principle of making it a body of the best educational experts of the day? Government undoubtedly have the legal right to claim omniscience as they have to exercise omnipotence. But practical men may well ask if His Excellency in Council is likely to prove a superior and more unerring guide in matters educational than the University Senates carefully constituted under Lord Curzon's Act. We do not advocate that the Government proposals should be thrown out because they have come in in the objectionable manner we have pointed out. But the fact that they have so come has to be remembered in estimating the weight to be attached to the views of those Fellows who sit in the University Council in the capacity of the representatives of Government.......... Sir Pherozeshah Mehta pointed out that most of the views embodied in the Report of the Committee and in the series of propositions, based thereon, which stood in his name, had been agreed to and finally accepted by overwhelming majorities in the meetings of the Committee. And yet occurs the strange phenomenon of several members of the Committee turning a somersault, writing dissentient minutes and bringing forth amendments embodying views they never previously put forth and in some cases diametrically opposed to the views they voted for! We know the reply would be given that fresh light has come unto them and that consistency after all is a doubtful virtue. We concede the position. If any one receives new light, let him not be obstinate enough to refuse to receive it. But what guarantee there can be that having changed so suddenly and so rapidly they may not change again? They cannot claim to be infallible guides—those we mean who have guided themselves so ill as to be compelled to own that only a few weeks before they were completely and hopelessly in error."

Ráshtramat (47), 18th Jan., Eng. cols.

46. "Since national education, the bugbear that is haunting the powers that be, is an impotent idea for want of funds, we can only try to help those who are boldly striving to preserve the independence of the University, or rather the semblance of it that has been left. We have, therefore, not the least hesitation in supporting Sir Pherozeshah Mehta in the bold stand he is making against the 'mandate theory' insidiously introduced by Lord Curzon by his Universities Act of 1904, and which is sought to be confirmed by Sir George Clarke. That something was rotten in the educational system has long been a patent fact. Like the House of Lords, it required mending or ending. But since ending it is not a matter of practical politics, let the mending of it at any rate be left to the Senate—not the Senate of the past but the crippled officialised body which goes by that name to-day. ...... We say deliberately that we will discard even a Utopian system of education if it is to be the result of a 'mandate' from Government. Better starve academically than that a certain kind of educational Mellin's Food be forced into your system. Sir Pherozeshah was, therefore, perfectly right in considering the whole question to be a constitutional one first and educational afterwards. We trust that the Fellows will not budge an inch and that they will first fight for the independence of the University, its constitution, and then consider the Government proposals *seriatim*.......... Sir Pherozeshah Mehta is the only valuable and independent asset we have got to-day in Bombay in matters municipal and educational......... Will the Fellows, with just five years of definite existence, follow his lead and try to save the Bombay University from being merely a department of the Secretariat?"

Comments on the suggested increase in the fees in Government High Schools.

Ráshtramat (47), 21st Jan.

47. Mr. Sharp, Director of Public Instruction, is reported to have recently stated at Ratnágiri that Government were thinking of raising the fees in their High Schools with a view to keeping up their status as model institutions, and that they would be too glad to see the people starting their own secondary schools. There is nothing new in this policy of Government. It was initiated several years back, and the Poona New English School and other similar institutions are the outcome of that policy. It was at first thought that conductors of these institutions would be allowed full latitude in their management, but the temptation of Government grants has blasted all those hopes. The object of raising the fees in Government schools appears to be to exclude middle class children from them. In other respects too they could not serve as good models to private institutions. Government should not, therefore, insist upon having their 'model' institutions slavishly imitated by private schools. If they do insist and so prevent the people from starting institutions according to their own ideas, an impression might be created that Government want to see the younger generation remain uneducated. The bureaucrats should not be so narrow-minded as to think that conductors of public schools would be so foolish as to teach sedition to their students. Both Government and the people now see the necessity of imparting religious and moral education to the youths of the country, and the present juncture is such that there should be co-operation on all hands in the matter. We are afraid the impending rise in the fees in Government High Schools will drive out many a student studying there, and idle hands are sure to make mischief. Our leaders must, therefore, take up the question of establishing private schools in all seriousness and the educational officers should sympathetically co-operate with them in the matter.

Railways.

Comments on the increase in fares on the B. B. & C. I. and G. I. P. Railways.

Jám-e-Jamshed (33), 21st Jan., Eng. cols.

48. "For the present, only the ticket holders are charged the increased fares; but it is reported that soon enough the pass-holders too will be similarly mulcted. It is really a pity that such a short-sighted step has been taken just when Government themselves have begun to be responsible for the management of the lines. Under the old circumstances, perhaps, it would not have become possible—the Railway authorities would have themselves thought twice before deciding upon such a phenomenal increase and the Government would have thought twice before sanctioning it. We wonder if the Railway authorities and Government have calculated the effects of the step. Both evidently seem to have ignored the fact that the development of the suburbs depends on a cheap Railway service and the inducements held out to the middle and the lower classes to shift from over-crowded localities in the city. Is this increase of 50 per cent. in the rates anything of an inducement in that direction? Surely it cannot have been forgotten what amount of cajoling and persuasion had to be resorted to in the early years of plague to induce people to go and settle down in the suburbs; and it would be a pity if the Railway authorities were permitted to undo all the work that has been done in that direction in course of the last thirteen years by raising the rates so high as to compel a large majority of those who have gone and settled down in the suburbs along the B. B. & C. I. and the G. I. P. lines to come down and over-crowd the town again.......... It is for Government to consider if this increase in the fares squares with their plans for the development of Salsette and the outlying parts of Bombay."

Native States.

A plea for the abolition of Customs duties at Viramgaum.

Garjana (70A), 18th Jan.

49. The people of Káthiáwár organised a deputation to wait upon His Excellency the Governor during his tour in Káthiáwár to represent their grievances in the matter of the Viramgaum Customs duties. Mr. Hill has also promised to forward a memorial to the Government of Bombay on the same subject. The rumour that the Customs Department are undertaking the building of offices and residential quarters at the Viramgaum station at a heavy expense has thrown the people into consternation. There are no signs of the Government moving in the matter of remedying the grievances of the people. If the building of offices and residential

quarters is sanctioned, it is doubtful if the people of Káthiáwár would ever get justice from Government. Ever since the duties were imposed people have clamouring for their abolition, but Government have not heeded the com-
been plaints. People suspect that so long as certain desires of Government are not fulfilled there is no prospect of the duties being abolished. The sanction for erecting buildings is reason enough for the fears of the people. But Government and their officials must know that the existence of Native States depends upon the prosperity of their people and the development of their trade. Either the development of the trade of the Native States is distasteful to Government or the States must be proving a source of trouble to them. The real state of affairs must be known to Government and their officials and the Princes and their Dewáns. But Government must do away with the Viramgaum duties and show to the people that they do not give a different treatment to subjects of the Native States than to their own. By so doing they will earn the blessings of the people.

The Nawáb of Rádhanpur should be restored to his native land and his family.

Káthiáwár and Mahi Kántha Gazette (76), 16th Jan.

50. The *Káthiáwár and Mahi Kántha Gazette* complains that Government have turned a deaf ear to the numerous entreaties of the subjects and of the family of the Nawáb of Rádhanpur to get some information about the condition of the Nawáb's health and his present whereabouts, and states that the authorities are not justified in thus deterring his subjects and his family from rendering him faithful service in his illness. The paper then adds:—Government may be right, on account of his illness, in not entrusting to him the administration of his State, but they are not at all justified in their present action which very nearly amounts to a deportation. It is a natural desire of every human being in distress to pass his time in his own country amid his kith and kin, and we are sorry Government have shown such scant respect for it in the case of the Nawáb. Government ought to explain their motives in thus separating him from his family and subjects and to restore him to them.

Alleged exactions from the Tálukdárs of the Datha Táluka (Káthiáwár) to meet the expenses of Political Officers on tour.

Káthiáwár and Mahi Kántha Gazette (76), 16th Jan.

51. The *Káthiáwár and Mahi Kántha Gazette* alleges that the present lamentable condition of the Tálukdárs of Káthiáwár is in a large measure due to the numerous and heavy *Varads* (duties) levied from them, and draws the attention of the Agent to the Governor in Káthiáwár to a cess named *Swári Varad* collected every year from the Tálukdárs of the Datha Táluka by the Thándárs and used in meeting the expenses of the Political Agents when on tour in the Táluka. The paper requests Mr. Hill to institute an enquiry into the matter.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th January 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

quarters is sanctioned, it is doubtful if the people of [illegible] would [illegible] justice from Government. Ever since the [illegible] were [illegible] used [illegible] have [illegible] clamouring [illegible] [illegible] com- [illegible] been claimed [illegible] as certain desires of Government are [illegible] complaints [illegible] duties being abolished. The sanction for [illegible] the form of the people. That Govern- [illegible] that the existence of Native States [illegible] people and the development of their [illegible] the trade of the Native States is [illegible] must be proving a source of trouble [illegible] be known to Government and [illegible] to the people that they [illegible] States than to their own. By so [illegible] the people.

CONFIDENTIAL.] [No. 5 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th January 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- British rule:
  - Alleged danger of putting into force Press legislation 21
  - All sensible people are anxious to root out anarchy 20
  - Bureaucrats should keep their minds free from suspicions in carrying on the administration 9
  - Comparison between the attitudes of the Punjáb Arya Samájists and the leaders of Maháráshtra at the present crisis . . . 13
  - Home influences responsible for misleading the Chitpávan Brahmin youths of the country 17
  - Outrages against Indians will cease if they show that they are men and not mere sheep 10
  - Protest against the alleged repressive attitude of Government . . 14
  - Religious education will not eradicate anarchism . . . . . . 15 & 16
  - Removal of public grievances one of the means of stopping anarchism. 18
  - Sedition as a matter of fact does not exist in India . . . . . 11 & 12
  - Stopping of legitimate activities has led Indian youths into paths of anarchism 7
  - The University results prove that the student class has not been neglecting its studies for the sake of Politics 19
  - Why Indian leaders are unable to influence the present situation . 8
- Calcutta outrage: Comments on the murder of Inspector Shams-ul-Alum at Calcutta . . . . 1—6
- Comments on His Excellency the Viceroy's letter to the Native Princes in the matter of suppressing sedition and their replies thereto . 33—42
- Comments on the extension of the Crimes Act to the Bombay Presidency . 22
- Excise: Comments on the Resolution of Government on the last Abkári Report 62
- His Excellency the Governor's tour in Káthiáwár: Comments on His Excellency the Governor's speeches at Rájkot . . . . . . 43—46
- Imperial Council: Comments on His Excellency the Viceroy's speech at the first meeting of the reformed — . . . . 23—32
- Judicial matters:
  - Comments on the decision in the Sukkur sedition case . . . . 49 & 50
  - Comments on the report of the working of the Bench of Honorary Magistrates in Bombay 51
- Police:
  - Comments on the Annual Report of the Bombay Presidency Police Administration for the year 1908-09 56
  - Comments on the Police arrangements in connection with the last Moharrum . . . . 52—55

PARAGRAPHS.

Politics and the Public Administration—continued.

Public service:
Alleged closing of the Preventive service of Karáchi (Sind) to Indians . 57
Complaint about the alleged frequent changes in the Collectorship of Surat 58
Punjáb:
Comments on His Honour Sir Louis Dane's reply to the — Arya Samájists 47
Comments on the alleged boycott of Muhammadans by Hindus in the—. 48
South Africa: Grievances of the Transvaal Indians 63
Suggestion to impose duties on the export of leather 59
Temperance: Comments on the reply of the Bombay Government to the memorial submitted by the Bombay — Council . . . . . . 60 & 61

Legislation—

Comments on the Bombay Town Planning Bill . . . . 64 & 65

Education—

Comments on the proceedings of the Bombay University Senate *re* University Reform 66
Complaint about the unsatisfactory condition of the High School at Nadiád (Kiara) 67
Complaint of shortness of accommodation in the Garud High School of Dhulia (West Khándesh) 68

Railways—

Comments on the increase of fares by the B. B. & C. I. and the G. I. P. Railway Companies . . . . 69 & 70

Native States—

Alleged ill-treatment of Tálukdárs by Agency officials in Mahi Kántha . 72
Jámnagar: Satisfactory condition of the — State 71

Intelligence extracted from the Press—

Starting of a fund to defend the accused in the Násik outrage case . . 73

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Mahárashtrá Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitrá	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
8A	Indu of Bombay	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad	Weekly	Shankerlál Náthji (Hindu) ; Bania.	...
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
119A	Indu Prakásh	Bombay	Daily	......	...
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar ; Hindu (Chitpávan Brahman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

Politics and the Public Administration.

Comments on the murder of Inspector Shams-ul-Alum at Calcutta.

**Indian Social Reformer* (6), 30th Jan.; *Indu of Bombay* (8A), 26th Jan.

1. "The melancholy tale of murder done in cold blood by Indian youths in the pursuit of what has all the appearance of a propaganda of bloodshed has received an addition by the assassination in broad daylight of Khán Bahádur Moulvi Shams-ul-Alum, Deputy Superintendent of Police, by a Bengalee boy of eighteen on Monday evening at Calcutta.......... This brutal act coming on the top of a number of such other crimes has evidently moved the Government to propose further measures of repression directed chiefly against the Press. In the presence of crimes of this heinous type, the task of examining proposals made in the hope of putting them down becomes extremely difficult. We nevertheless hope that Government as well as the public will not commit themselves to any course of action whose scope is not carefully defined. Indiscriminate vengeance will defeat its own object and directly help in producing the chaos which the assassin's cult is evidently bent on creating." [The *Indu of Bombay* writes:—"The murder of Inspector Alum is one more proof of the observation we made on the occasion of Mr. Jackson's murder, that the Indian anarchist, like his compeer of the West, is a sworn enemy of all society and that to him there is no distinction of creed, colour or race. The truth, therefore, becomes glaringly evident that a hearty co-operation of all those who are interested in the cause of peace and order is needed for rooting out this pest of anarchy, growing more sickening, callous, desperate and frequent.......... Let, then, recriminations, racial jealousies, communul antipathies and brandings of communities cease and let us all unite to devise means to effectively root out this new plague of political crime, begotten of the maniacal idea that dastardly outrages can bring about a country's salvation."]

Indian Spectator (7), 29th Jan.; **Praja Bandhu* (38), 30th Jan., Eng. cols.

2. "The outrage that was perpetrated on Monday, within the precincts of the Calcutta High Court, introduces a new element of discord into this unhappy country. We only hope our Muhammadan friends will refrain from making a race question of it, which it undoubtedly was not. The assassins have laid their hands on Hindus and Englishmen, and now it is the turn of a Muhammadan officer. Every decent Hindu abhors this crime as strongly as he abhorred the previous crimes.......... The patience of the authorities and of the different communities has been sorely tried. Considering the time and the circumstances, this last outrage is unspeakably saddening. May it really prove the last in India's best interests!" [The *Praja Bandhu* writes:—"That it is to the interest of all law-abiding and peaceful subjects of the Crown to check the on-ward march of the pestilence of anarchism goes without saying, but the solution of the question is not quite as easy as one would desire. There is, however, one thing clear, *viz.*, that all these dastardly deeds have been committed by youths hardly out of their teens, and the very fact that they came to entertain such foolish notions is enough to justify the inference about the want of home discipline and education. In this connection a grave responsibility rests on the shoulders of parents and guardians, who ought to exercise all possible wholesome and restraining influence upon their boys and wards."]

Sánj Vartamán (40), 27th Jan.; *Dnyán Prakásh* (44), 26th Jan.

3. For some time the Bengal anarchists were quiet and one naturally thought that they had ceased their activities and had dispersed. But it becomes quite evident from the murder of Inspector Alum, only a few hours before the opening of the new Imperial Council by His Excellency the Viceroy, that it is not so. That an officer should be thus murdered in open Court shows nothing but the carelessness of the Bengal authorities. The public heartily deplore such occurrences and are ready to support with all their heart any measures which Government may adopt to root out the evil from the land. The frequent repetition of these outrages has justified the enactment by Government of the Crimes Act. A strange feature of these outrages is that all the culprits have been young students. This fact has led Government to the conclusion that these young men should be saved from the temptations of incitements to murder by imparting religious and moral education to them. This would not only guard the students against anarchical intrigues, but would purify the public and private life of the people and would direct the nation along the right path of national advancement. Another conclusion which they have arrived at in this connection is that those papers which either directly or indirectly incite the people to murder should be prevented from doing so. We are quite at one with Government in this matter, but would request them that care should be taken that in doing so the legitimate liberty of the Press is not endangered. We would also suggest that Government should not ignore the conduct of those Anglo-Indian papers which take every possible opportunity to wound the susceptibilities of Indians. It is as necessary to take severe notice of these papers, which are indirectly doing harm to the interests of Government, as of the native papers. [The *Dnyán Prakásh* also condemns the Calcutta outrage and expresses its earnest hope that the fresh incident will serve once again to open the eyes of Indians to the necessity of properly supervising the younger generation.]

Gujaráti (29), 30th Jan., Eng. cols.

***4.** "The country has once more been shocked by the murder of a Police officer by a young anarchist in the very precincts of the High Court well guarded by the Police. The atrocious deed was perpetrated on the eve of the first meeting of the Supreme Legislative Council, and as remarked by the Viceroy in his opening speech, a faithful and gallant public servant was brutally murdered in the broad light of day and that too at a place where an anarchist was not expected to go with a revolver and a *kukri*.......... How the young assassins are able to procure revolvers of one and the same pattern, how youths have been successfully entrapped for their own purposes by the conspirators who are working secretly—all that is a painful mystery. The news of the attempt on the life of the Viceroy at Ahmedabad came upon the public with the suddenness of a shock. The public were never prepared for it, as the atmosphere had cleared up to a very large extent. But the tragedies at Násik and Calcutta prove that destructive and murderous forces are still at work. How is the situation to be faced? What are the measures to be devised for coping with such a complex and difficult predicament? The Indian public will most gladly co-operate with the authorities in all reasonable measures for eradicating the new prestilence which threatens to make peaceful and orderly administration impossible and to deprive the country of the hard-earned fruits of so many years' patient toil............ We beg to assure Government that they will have the whole-hearted moral support of the whole country in measures directed solely against the guilty or the authors of the murderous propaganda which has brought disgrace upon the reputation of the Indian people and ruin upon so many youths and upon hundreds of families both in Bengal and in the Deccan."

Mahrátta (11), 30th Jan.

***5.** "The outrages in Calcutta still continue.......... Inspector Shams-ul-Alum had, it appears, made himself obnoxious to the terrorists by his superior ability and skill in investigating crime, and he was for a long time doomed to destruction by some terrorist conclave. In fact the news was published in the newspapers a week ago that he was being watched and shadowed; and it is a pity that the suspicions so aroused should not have led to a successful prevention of the crime. The assassin was captured after an unsuccessful effort on his part to kill himself and be thus his own executioner for the vile deed he had committed. It is now impossible to speak of this campaign of terrorism without completely losing one's balance of mind. Have not the vile miscreants, who thus bring themselves in evidence with a devilish persistence and every time pierce the public heart with a malignant stiletto in the form of an assassination—have not these men, or rather these freakful aberrations of humanity—yet realised that they are altogether changing the face of this peace-loving land, and cutting out with each assassination an inch of the narrow ground from under the feet of those who are making efforts to develop constitutional agitation as the sure and stainless means of advancing the cause of the country? Terrorism is no less a disgrace to our race than a menace to the peaceful and the only right sort of advancement of the Indian nation; and both their fear of God and their love of the land, if any, ought to combine in counselling them against a course of conduct which spells nothing but destruction and damnation to all concerned. We do not think that the average terrorist is a thoughtful patriot. And if his wild action indicates the abysmal depth of his ignorance about the real problems of politics of this country, it betrays his want of moral sense even more convincingly. The greatest mistake a man is liable to commit in this life is to entertain the notion that a patriotic motive may cover a multitude of sins.......... A crime is a crime with whatever motive it may be committed; and we wish that we could sufficiently impress upon the mind of these budding assassins the golden truth of Danniel O'Connel's dictum that 'even the complete emancipation of a whole nation is not worth having if it has to be purchased with a single drop of innocent blood."

Kaiser-i-Hind (34), 30th Jan., Eng. cols.

***6.** "The murder of Babu Biswás established beyond all doubt the fact of the anarchists seeking to victimise each and everybody who lent his assistance or service to Government; and poor Inspector Alum has been another to perish on the altar of duty. If the news of some wretches having vowed to assassinate Mr. Justice Dávar and the Honourable Mr. Gokhale, recently published, be true, we have an additional proof of the campaign of remorseless and indiscriminating hatred pursued in the present day by the Indian anarchists.......... Lord Minto's reference in the Imperial Council to the intentions of his Government in the matter was as reassuring as could be desired at this juncture.......... Lord Minto's words may well be construed into a promise of strong action by all lovers of peace and order; and needless to say the Natives would feel not less grateful than the European population for any action that Government may now take in that direction. .... If Government have so far refrained from bringing down their hand heavily upon the evil-doers it has been for the fear lest it should, while pressing upon the evil-doer, harm the innocent. Their asking for public co-operation so far has been due to nothing save their reluctance to do anything themselves which may be construed into a hardship and an injustice by the innocent. But public co-operation has failed in coming—at least in the measure sought for and necessary for the end in view. And if inexorable circumstances now force Government to do what is likely to indirectly affect the interests of the innocent, it is to be hoped that it will be accepted in good grace."

Stopping of legitimate activities has led Indian youths into paths of anarchism.
Ráshtramat (47), 25th Jan.

7. The present awakening has enlightened the hearts of our young men and filled their minds with selfless patriotism. This is not merely a passive feeling, but an active emotion that is seeking to find a vent for practical expression. The exalted ambition of doing some service to the country which has taken possession of their minds has also given rise to physical restlessness. The youthful generation is inspired with the idea that their patriotic emotion is divine in its origin, and that if they put trust in God, He will overcome all difficulties and help them to achieve the good of the country. This being a heaven-born feeling is not likely to be baulked by human efforts. Some of our leaders have of late taken the unpardonable step of withdrawing themselves from active participation in the *swadeshi* and the temperance movements and have thus done not a little disservice to the country by throwing cold water on the enthusiasm of our young men. They seem to be oblivious of their duty to find peaceful outlets for the exuberant energies of our youths. It is really to be regretted that the authorities instead of profiting by the example of other nations have resorted to repression with a view to checking the natural aspirations of the people. It is needless to point out that repression instead of cowing down the people lends fresh vigour to their energies, which when their legitimate outlets are closed become a dangerous force. The present crisis is due to the folly of the authorities in suppressing legitimate activities connected with *swadeshi*, boycott, &c. The man who sits upon a safety-valve must be held responsible if the boiler bursts. We would, therefore, in the best interests of the country ask Government to allow the people to follow legitimate paths of progress and to stop the Anglo-Indian press from inciting race-hatred. Should Government set at liberty those youths who have been arrested on suspicion of entertaining anarchic tendencies and afford them facilities to engage in legitimate activities, they are sure to turn out good citizens and much of the present discontent will pass away. It is the duty of our leaders to bring home to Government the necessity of giving a free scope to the active energies of the people in spite of official opposition and displeasure. The Moderate leaders have failed to realise the situation and the sudden change in the political atmosphere has frightened them into inactivity. We have, however, some hope in the Extremist leaders who will face the situation with courage and fortitude.

Why Indian leaders are unable to influence the present situation.

Râshtramat (47), 25th Jan.

8. The bureaucratic officials have been ranting against the Native Press as the source of sedition. But is it just to hold the Press responsible for the present situation? Every one knows to what extent the Russian newspapers are muzzled. And yet is it not a fact that Russia has been a hot-bed of anarchic intrigue? The officials have also been blaming the leaders of the people for not co-operating with them in facing the situation. But have they ever considered the reason of this reluctance on the part of our leaders? Are not the officials themselves responsible for the loss of the prestige of these persons? Who disregarded their protests against the Partition? Their word carries no weight with Government. Did not the Honourable Mr. Gokhale's protest in connection with Mr. N. C. Kelkar's disqualification prove to be a cry in the wilderness? The result of all this has been that the public confidence in our leading men has been seriously shaken. Still, they are doing their level best to counteract the sinister influences abroad and some of the officials too are seeking their co-operation. But the Anglo-Indian papers are raising an outcry against them and would not be satisfied with anything short of strongly repressive measures.

Bureaucrats should keep their minds free from suspicions in carrying on the administration.

Kesari (128), 25th Jan.

9. The traditions, history, religion and customs of the English are quite different from those of the Indians. The task of carrying on the British Government in India has become, therefore, a difficult and delicate one. As the subject population has been disarmed, there is no fear of any rebellion or even a riot on a large scale. Only the wicked attempts of secret societies and the publication of seditious literature are possible, and no one will grudge Government any measures they deem necessary to adopt to root out these things. But the English in India, who are a handful, smell sedition even in honest attempts at self-reliance. It is most disastrous that the English bureaucrats adopt often a high-handed attitude. Power and pelf spoil a man; a suspicious mind is the home of all evil thoughts and selfish and cringing people are ever ready to pour oil into the fire. Every English bureaucrat should, therefore, make it his duty to keep his mind free of all prejudices. In trying to root out sedition caused by discontent of the people whose feelings are wounded by the bureaucrats themselves, the bureaucrats unconsciously generate sedition and inflame it. Both Government and the people should be moved with a common desire to co-operate and put down sedition. The public leaders should warn Government not to adopt measures which would cause discontent amongst the people and Government also should duly consider their representations. They should understand that plain speech is not meant to spread sedition, but to oil the wheels of the administration and make them move smoothly. The writings and speeches of such really loyal people should never be prohibited. The bureaucrats often forget that they betray a want of confidence in their

own moral superiority by fighting shy of honest criticism. It is a mistake to suppose that the prestige of Government is enhanced by living in cloud-lands and by mixing with the people only to give them a taste of their strength.

Outrages against Indians will cease if they show that they are men and not mere sheep.
Pudhári (146), 23rd Jan.

10. Outrages take place often. It is not that Indians are prone to and Europeans free from them. An importance is attached to the outrages committed by Indians because a political colour is attributed to them. Government do not pay the same regard to outrages committed by Europeans as they do to those committed by Indians as they have no political significance. But European outrages have a value of their own to us. A Bengali Brahmin was belaboured a few days ago at Goalundo by Europeans. No one seems to have interfered to rescue the Brahmin, as befitted the character of slaves. The *Karmayogin* says that treatment like this is never accorded to a brave, patriotic and self-respecting nation; it is accorded only to those who cower and fear and by their character justify men who think themselves their superiors in treating them like slaves. The nation is cowering under the terror of repressive laws and all signs of national life are discouraged by the public leaders as premature and dangerous. Government see anarchists everywhere and deportations have become the rule. "You cower in your homes, speak your opinion though quite lawful in hushed whispers, allow the national spirit to die out and hurl your mother-earth back into the pit from which she had been raised a little." See this is responsible for incidents like those at Goalundo. We must show that we are a nation and not a herd of sheep. If by any means within the law, the perpetrators of the outrage be made to feel that Bengalis cannot be hammered with impunity, it should be done. Self-defence and resistance to crime are no offences.

Sedition as a matter of fact does not exist in India.
Pudhári (146), 13th Jan.

11. Government are thinking of enacting strict laws and people are rebuking them for it. Government suppose that the writings of the Extremists reek with sedition and that the ghost of sedition will not die out till it is severely repressed. The measures of Government are acting harmfully and have created quite a sensation amongst the people. But is what Government deem to be sedition really sedition? Do the people welcome sedition? Is there any characteristic by which we can make out sedition? It assumes various shapes in the different provinces of India. To ridicule title-holders is seditious in the Central Provinces. To publish a translation of Bryan's book is seditious in the Punjáb. In Bombay, Sir N. G. Chandávarkar held that even an ætiology of sedition is seditious. Till now sedition was confined to the Natives in India. But now it seems to have travelled abroad, and the fellow-countrymen of our rulers are instrumental in spreading it in India. It is no use losing one's temper. The ghost of sedition will attack Government the more they try to put it down. The best thing would be to neglect it. Just as ghosts do not really exist, there is really speaking no sedition. If any one begins to belabour a thorny-tree with the belief that the moon is hiding in it, he will only be pierced by the thorns. Some may allege that sedition is possible in British India because of the alien character of the rulers there. But alien rule is not wholly responsible for creating sedition. If so, why is it then that sedition made its way to Gwálior and Patiála? The people there are under some form of *swarájya*. And why is Baroda free? If you believe that there is a ghost, a ghost will come into existence; if not, there is nothing. So also, sedition is wholly a creation of the mind. Some of the Native States imitated the British Government and attached too much importance to sedition and they smelt sedition. The Gáekwár did not care for it and the Baroda territories are free from it. The British Government also should have followed the same policy. They should have only threatened the people with section 124A and resorted to diplomacy and mutual concessions in other matters. But they have in every matter dragged in sedition and made both the people and themselves miserable. Government do not care to benefit by the lessons of history. God's will be done!

Karnátak Vritta (162), 25th Jan.

12. We enjoyed freedom of speech and freedom of the Press for more than a quarter of a century. But we have not been able to improve our political position a whit. We have been quite disappointed. If these weapons are not sharpened by passive resistance, these blunt tools will confer no good on us. But the bureaucrats are opposing us at every step with the help of sharpened weapons while we are pursuing our way constitutionally. We would have had nothing to say, if they had openly opposed us. But the bureaucrats are hesitating to commit open tyranny. Therefore, they are pelting us with stones by taking shelter behind judicial and executive powers. We do not wish to give up the right path. But as the bureaucrats are charging us with unnameable offences wantonly, we are at a loss to know how to proceed. The law of sedition is quite flexible. Anything and everything is seditious now-a-days. There is no other way for us but to pursue courageously the course we think to be lawful. [Elsewhere the paper remarks:—The bureaucrats are hitting below the belt and misusing legislative powers entrusted to them by Government for the safety and protection of the people. The people have been disarmed. What have the people to do with barbarous weapons of warfare, when the Almighty British Government are watching over their interests scrupulously? They wrested arms from us and gave us new weapons, freedom of press and of speech. We rejoiced over them. Government also gave up barbarous weapons. Otherwise, the warfare between the rulers and the ruled would have been unjust. We found the new weapons quite useless and are thinking of giving them an edge by passive resistance. Meanwhile some of our youths had their heads turned and threw away the weapons granted to us by Government and have taken up barbarous weapons. Our work suffers between the bureaucrats and anarchists. If the powers were going to use their laws against the anarchists only, we would not have complained. But as the innocent will be confounded with the guilty thereby, we condemn them as unjust laws. Is it not an injustice if the Seditious Meetings Act has been framed to put down our constitutional agitation? We may safely aver that India is now under Police rule.]

Comparison between the attitudes of the Punjáb Arya Samájists and the leaders of Maháráshtra at the present crisis.

Ráshtramat (47), 23rd Jan., Eng. cols.

13. "There must be something extraordinarily virile in the very atmosphere of the Punjáb which is sustaining to-day the people of that province in the various trials and tribulations which they are passing through, and their fearless attitude stands in strange contrast with the semi-somnambulistic apathy of the people on this side. While the Punjábis are ever on the *qui vive*, challenging every libeller and asperser, the so-called leaders of Maháráshtra seem to have been completely hypnotised by a thousand and one terrors, receiving even the most insolent kicks sitting down. To no other cause can their present craven attitude be attributed.......... Indiscriminate and insidious allegations by the score were made against the head-quarters of the Arya Samáj at Láhore, and the *boná fides* of every one of their activities was questioned......... But these amiable creatures counted without their host for the Arya Samájists of the Punjáb capital were in no mood to let every foul tongue in Patiála or in Timbuctoo to wag impudently. The President of the Arya Samáj literally took the Patiála bull by its twin horns and wrote directly to His Honour the Lieutenant-Governor of the Punjáb, asking him point-blank to make an official and explicit declaration as to the attitude of his Government towards the Arya Samáj. This was rather too large an order, but be it said to the credit of Sir Louis Dane that he gave a prompt and satisfactory reply.......... Let us now come nearer home. Ever since the Násik outrage, a most cowardly and persistent campaign has been carried on to blacken the fame of the whole of Mahárashtra, and specially of the Chitpávan community, by Anglo-India. Where are our leaders? They have been wincing under the lash and swallowing meekly all the foul dirt thrown at them and patiently waiting for more and worse to come. Not a protest worth the name made, not a single manly appeal to the Government to bridle the vindictive license of the Anglo-Indian Press. What a contrast between the leaders of the Punjáb and the so-called leaders of Mahárashtra!"

Protest against the alleged repressive attitude of Government.

Shakti (90), 22nd Jan.

14. As a result of the recent outrages, the Bombay Presidency has been made subject to the Seditious Meetings Act and the Crimes Act, while in the Punjab the Lieutenant-Governor has severely rated the Hindu deputation that waited upon him as to the futility of lip-loyalty. The people are not in favour of murders; they have not conspired against Government; there are many people hankering for Government's favour; if in spite of all these facts the secret societies of anarchists are not detected, Government ought to consider the public as ignorant in this matter rather than blame them in this fashion. If Government with all their resources cannot discover anything of these secret societies, how can the people, busy in their own concerns, be able to know of them? But it looks as if Government are unwilling to look at this aspect of the question and are determined to crush everything by repression and expect the public to help them in their repressions to the best of their power. When this is the state of affairs, it is not only useless but positively dangerous to come forward to advise Government. For trying to do so, Mr. Tilak was sentenced to six years, and the *Swarāj* of Babu Bepin Chandra Pal came to be adjudged seditious. Notwithstanding this state of affairs public writers have a duty to perform and we must, therefore, frankly speak the truth, however bitter it may be. If Government can possibly remove anarchy by severity, none would be against their course of action; but Government's attempt to mix up the legitimate struggle which the nation is carrying on with anarchy is altogether inconsiderate and opposed to the unanimous opinion of the public. It should be remembered that in every country there are two parties—the Government which holds the power and the public. 'Law' is the medium that maintains equilibrium between these two, and prevents friction arising between them. To uphold it as much as possible is the duty of both; to violate it, is harmful to both. 'Laws' are thus the mediating *Panch*, and, in order that they may serve as such, ought to be fair and created by the mutual consent of both the parties. In this country, the power of legislation has been reserved by a foreign Government to itself, and thus it should not be surprising if the laws are one-sided. If such laws are not liberally administered and if any and every idea of Government is on the spur of the moment made into a law, people cannot but consider these laws as similar to the *firmans* of the former Emperors of India. Religious and patriotic sentiments are generally so keen that it has never been possible to suppress them. A determined man led by a sense of duty to his native land never fails to achieve his objects despite any obstacles however great, and any severity exercised towards him on account of his sacred mission weakens the confidence of the public in the Government and at the same time deepens their sense of sympathy for the sufferer and of reverence for his cause. If rulers cannot recognise this fact so vividly experienced, it is a lamentable mistake. Another mistake of the rulers is their open dislike for the national party. In order to uphold the prestige of their laws, they should strictly observe them. To harass certain classes of people which although openly opposed to Government are in no way violating the law, or to weaken the power of the law is to lower its prestige. To prevent certain classes from holding meetings, to bar certain papers from public libraries and certain people from the Councils is showing open hostility to them. A third point we would bring out is the fact that once a man comes under the notice of the Police, he is always pursued by them. To take an instance one Amichand Nathu who published a few verses on Tilak's deportation was sentenced to a fine of Rs. 150, which he somehow paid. But the matter did not rest there. He is being watched by the Police wherever he goes and inquiries are made at the houses of those whom he happens to see. Of course, the Police are quite justified in secretly watching the movements of any suspicious character, but when it makes his every movement and even his maintenance impossible, we think the Police and Government should reflect as to what they are driving him to. England has learnt by experience the results of repression in Ireland, and the consequences of the crusade carried on by Sir George Clarke or suppressing the Nationalist party are still fresh. The sooner, therefore, the Government gives up this rash and suicidal policy, the better it will be for itself and for the public.

Religious education will not eradicate anarchism.
Mumbai Vaibhav (136), 25th Jan.

15. It is suggested in certain quarters that religious education will put an effectual check upon anarchism and instil loyalty into the minds of youths. But religious education alone would achieve little, for as a matter of fact it has very little influence on the lives of men. Had it been otherwise, the ten Commandments would have made saints of all Christians and the Gita would have turned all Indians into warriors. Religious education to be effective must have favourable environments. The present unpropitious and corrupt political atmosphere of India must be changed and steps taken to impart sound political principles. The attempt to hold western education responsible for anarchism is both short-sighted and suicidal. Government are already bringing many obstacles in the way of education, and these imputations will only make the path of Government easy. Western education has helped us in the past, and we want it to help us in the keen struggle for existence lying before us. We ought, therefore, to be careful to say nothing against it.

Mumbai Punch (135), 26th Jan.

16. Our prancing leaders are in a difficult position. All over the Bombay Presidency, protest meetings are being held *re* the Násik outrage. Protest meetings are a formality. Some weep silently; some bawl out. There is as it were a race between different mourners as to who would express sorrow most loudly and indignantly. But the *Times of India* suggests that these protest meetings are of no avail and that cheap loyal newspapers should be sold everywhere to counteract the evil influences of Extremist rags. O leaders! Gird up your loins immediately and issue pie papers. Or rather circulate them freely and force them on the people as advertisements are done. If these holy rags are made available in every nook and corner, the unholy ones will be forgotten. The Poona and Bombay rush-lights [presumably the *Indu Prakásh* and the *Dnyàn Prakásh*] who sing the praises of loyalty in season and out of season have almost disappeared. Leadership cannot be had so cheaply. Money should be lavishly spent. Ever since the murder of Mr. Jackson, religious education has been loudly called for. We want to say something on the point. Along with the introduction of religious education, schools and colleges dabbling in Western education should be made to shut up the shop. Religious education by itself will be useless. Oriental religion will educate the people that the king is Vishnu. Western education and political environments impress on our minds that the king is only an ornamental figurehead, that the subjects should be the real holders of political power and that they should try their utmost to acquire it. Religion will term the king the father of the people and by Western education we learn to throttle the tyrannical king. So between these two stools, we will be lost altogether. Again, all political agitation should be put a stop to. What is the use of religious education if boys are allowed to read the story of the French Revolution?

Home influences responsible for misleading the Chitpávan Brahmin youths of the country.
Jagad Vritt (122), 23rd Jan.

17. Various suggestions have been brought forward to counteract the sinister influences abroad amongst the students, and out of these the adoption of disciplinary measures and the introduction of religious and moral education in schools have been urged most on the notice of Government. These measures in a way will no doubt tend to improve the *morale* of the students, but as a majority of Chitpávan Brahmins read Extremist papers and discuss them in the presence of their children and also directly or indirectly encourage them in taking part in the religio-political movements, all the above measures, if adopted, would fail in the absence of any change for the better in the home training of the Brahmin youth. For this purpose Government should place a check on the rabid writings of the Extremist papers and should try to dispel the misunderstanding of the people by always keeping them informed of real facts so that they may not be misled by designing persons. Ganpati and other celebrations of recent growth should be put a stop to. An eye should be kept on those boys who take part in the collection of funds for advancing the Extremist cause, and their guardians, if

they be in Government service, should be warned to take better care of their children. Government should also show their displeasure to the relations of those that have been found to be connected with the Násik outrage. This may appear unjust, but such measures, we hope, will tend to reclaim the young men of the country from the sinister path and direct their attention to their studies from which they have been beguiled of late.

Removal of public grievances one of the means of stopping anarchism.

Sind Journal (20), 20th Jan.

18. "There were no doubt Pindáris, Thugs and other professional criminals in olden times, and there were also murders of Court officials, Amirs and Kings. But every student of history must acknowledge that while the former indulged in lawlessness for its own sake, the latter species of crime was due to personal or party intrigues having self-aggrandisement as their object. On the other hand, what has puzzled the observing publicist in the present outburst of lawlessness is the fact that the criminals are educated young men usually following peaceful lives and belonging to a class with which we do not ordinarily associate foul acts of violence. We know also that these men have been feeding their minds upon infamous anarchist literature and, like their kindred in Europe, talk and preach patriotism. It is a spurious, misguided and mischievous patriotism, but the fact remains that these anarchists are subjectively moved in their crimes by what they foolishly consider to be demanded by the interests of the country....... This is the difference between the old and the new lawlessness, and it seems to us that this difference involves the necessary implication that the treatment of the present disease must also be different to some extent.......... Ordinary crimes are prevented by the strengthening and improvement of the Police and Militia; but since, as we have shown, the anarchical lawlessness is not due to love of crime, it follows that besides punishing the mad criminals Government should also remove grievances as speedily as may be."

The University results prove that the student class has not been neglecting its studies for the sake of Politics.

Bhála (108), 21st Jan.

19. The Moderates are making an unwarranted accusation against the whole class of students simply because the few fanatics who committed the outrages happen to belong to that class. Taking it for granted that the students have become corrupted the Moderates have taken it upon themselves to reclaim them. But they are apparently labouring under a delusion, for the satisfactory results of the recent University examinations conclusively prove that our students have not been guilty of neglecting their studies for the sake of Politics. The motive of the Moderates in thus accusing the students appears to be to ruin the Nationalist cause by foisting upon it the responsibility for corrupting youths. With the same end in view they are loudly demanding the muzzling of nationalist journals and orators.

All sensible people are anxious to root out anarchy.

Káthiáwár and Mahi Kántha Gazette (76), 23rd Jan.; *Káthiáwár Samáchár* (77), 26th Jan.

20. Every one deplores the spread of anarchism which has culminated in the dastardly crime at Násik, and is anxious to root it out. But the question is, what can the people alone do in the matter? The people, no doubt, acknowledge that it is their duty to eradicate the evil and are ready to help Government with all their might; but unless Government take them into their confidence and co-operate with them no effective remedy can be found out. The evil is in a large measure due to the poverty of the people and the wholesale neglect of religious instruction in schools and colleges. [The *Káthiáwár Samáchár* while commenting on His Excellency the Governor's reference to anarchism in his speech at Rájkot observes:—It should be borne in mind that acts of violence, far from helping, hamper the national progress. No wise man would ever favour acts of bloodshed and murder.]

Alleged danger of putting into force fresh Press legislation.

Indian Social Reformer (6), 30th Jan.

*21. "Just as a section of Indians attribute all the misfortunes of the country to foreign rule, so a section of Anglo-Indians attribute all the troubles of the administration to the Indian press. In both cases, the hypothesis saves the effort of thinking. The two classes of Extremists, playing into each other's hands, make it impossible for a man of moderate views to make himself heard. A little consideration will show that many of our hardships and misfortunes existed before the days of British rule and will continue to exist if that rule were to disappear this moment. In the same way, the part of the Indian press in creating the present situation is a subsidiary one, and the suppression of journalistic freedom cannot appreciably help in dealing with it. So long, however, as the Indian press is not gagged, some of our friends will never think of looking for any deeper cause, and the assassins' cult that has grown up among us seems determined to aid them in their enterprise. The general satisfaction with which the recent suppression of a scurrilous newspaper was received by the public showed that there is not likely to be any protest against legislation directed against deliberately mischievous journals. But any action which may lead to indiscriminate results at the discretion of the executive Government can only add to the discontent in the country. The discontent is apt to be all the more acute as it has been found by experience that Press laws in India press most heavily on Indian newspapers while the least reputable of Anglo-Indian papers have been allowed to enjoy unlimited license. A law which cannot or will not be impartially enforced brings the Legislature into contempt. The freedom of the Press in British India has a value which cannot be measured by that which is attached to it in Native States. People in these States have many ways open to them of influencing the conduct of the administration, if not its openly declared policy, which are happily absent in British India. Palace intrigues play a great part in the politics of many Native States, and palace intrigues are the underground sewers by which public opinion denied an outlet in the open channel of a free Press, seeks to make itself felt in the Councils of the State. Palace intrigues set up and pull down Ministers, operating in effect as a vote of the House of Commons. In drawing any lessons from the practice of Native States, let Government beware of omitting the danger encouraging intrigue. A free Press has always been the enemy of secret intrigue."

Comments on the extension of the Crimes Act to the Bombay Presidency.

Political Bhomiyo (83), 28th Jan.

22. The *Political Bhomiyo* welcomes the application of the Crimes Act to the whole of India and observes:—Our benign Government has always shown its readiness to root out the evil of sedition, but we are sorry that the measures which it adopts are either taken very late or are of a half-hearted nature. Supremacy over a country like India cannot be maintained but by a strong hand. It is possible that the innocent would suffer from the general adoption of hard measures, but it cannot be helped. We are glad Government have after all applied the Crimes Act to the whole of India, yet cannot help considering it to be too tame a measure for the occasion.

Comments on His Excellency the Viceroy's speech at the first meeting of the reformed Imperial Council.

Jám-e-Jamshed (33), 27th Jan., Eng. cols.; *Bombay Samáchár* (66), 27th Jan.; *Akhbár-e-Soudágar* (23), 27th Jan.; *Sánj Vartamán* (40), 26th Jan.

23. "The first meeting of the enlarged Imperial Council was held at Calcutta on the 25th, His Excellency the Viceroy making a memorable speech in honour of the occasion...... Nothing could have been better conceived than that speech. Both in tenor and substance it fulfilled the expectations of those who looked forward to a worthy inauguration of a great epoch in the political history of India. Prudence, foresight and sympathy, allied with courage, vigour and right statesmanship, were the key-notes of that pronouncement............ Those who read the speech closely and critically may indeed come across a passage or two in which Lord Minto

may appear to take a somewhat restricted view of the future and to assume a position which may even strike as somewhat illogical............ He admitted the 'impossibility' of ignoring the trend of events which have been accentuating the ambitions of eastern populations, and the necessity of recognising that British rule must be over and over again re-adapted to novel conditions arising out of the political forces which have been coming into existence with the march of progress as much as in the East as in the West. But, while going so far, he repudiated any notion of endowing India with what are called Parliamentary institutions. 'We have distinctly maintained,' he said, 'that representative Government in its western sense is totally inapplicable to the Indian Empire.'......... As far as present circumstances and conditions go, undoubtedly this view can hardly challenge criticism. But did not those of Lord Minto's predecessors, to whose lot it fell to mark progress in the evolution of the Councils, say as much—have not time and circumstances led Lord Minto much farther than they ever thought any of their successors would be called upon to go? Then, why so emphatic a statement that he and the Government of India have 'only aimed at the reform and enlargement of the Councils but not at the creation of Parliaments'? The only explanation is that Lord Minto, though fully conscious of what the inexorable decree of fate is likely to accomplish for India under British protection and superintendence, has felt it the statesman's part not to give rise to further vague fears and apprehensions in the minds of his countrymen who already seem to entertain grave and serious misgivings as to the future of British supremacy in India in consequence of the enlargement of the Councils and other concessions made to the Indian people at his hands." [The *Bombay Samáchár* hails Lord Minto's speech in opening the reformed Imperial Council at Calcutta with gratification, and regards it as an epoch-making and far-sighted pronouncement worthy of remembrance by the entire Indian population with feelings of gratitude. It considers the speech as truly maintaining the pious obligations recognised by the late Queen as devolving upon the Government of England in respect of this country, and sees therein a complete refutation of the talk that is being indulged in of late by Lord Curzon and others of his school, who spare no occasion to attribute the anarchical tendencies to the Reforms of Lord Minto and Lord Morley. The *Akhbár-e-Soudágar* and the *Sánj Vartamán* write in an appreciative tone of Lord Minto's speech.]

Indian Social Reformer (6), 30th Jan.

***24.** "In opening the reconstituted Legislative Council last Tuesday, His Excellency the Viceroy made a speech which, apart from the historic character of the occasion, will remain memorable among the utterances of Anglo-Indian statesmen.......... Judging from historical and contemporary parallels, it appears to us that, while the personal and popular forms of Government have seldom been called upon to deal with anarchic developments, the form of Government most often confronted with perils of this kind has been the bureaucratic.......... A bureaucracy is the most impressive object-lesson that can be presented to a people in methods of secrecy, and the more efficient the bureaucracy, the more effective is the object-lesson. Lord Curzon, one of the ablest administrators that England ever sent to India, felt that he had a great mission, that it was no less than the abolition of the bureaucratic and a reversion to the personal method of Government which it had gradually ousted, and that, if the change was not effected in his time, the probability was that it would never be effected. He was right in his attitude to the bureaucracy, but he was wrong in his belief that personal Government could be revived on the old basis.......... Lord Minto, though perhaps not so ardent an administrator, is a far greater statesman, and he had the insight to see that the aspirations of Indians educated in western ways could not be disregarded by a Government deriving its authority from the people and Parliament of England.......... Apart from the aspirations of the educated classes, the British Constitution is incompatible with personal rule in any part of the Empire.......... The only alternative to bureaucracy, then, is in the direction of a popular form of Government, and Lord Minto's constitutional temper has saved him from the splendid futility of his predecessor's attempt to erect a personal Government in India.......... Lord Minto is right in his confidence that public opinion in the country will support Government in any well-considered measures directed to this end.......... 'We can no longer tolerate,' said His Excellency, 'the preachings of a revolutionary press; we are determined to bridle literary license.' By all means, let this be done. But let the greatest care be taken that legitimate freedom of speech is not confounded with literary license, as there is but too much danger of it in this country, where even the most high-minded officials are often apt to regard themselves as infallible. No Government, in our opinion, stands more in need of constant, well-considered and independent criticism than the Government in India. To put down such criticism would be to convert the administration into a salaried and irresponsible oligarchy.......... We believe with Lord Minto that the situation is better, in that it is clearer and better defined, than it was five years ago. His Excellency has laid down the lines along which are to be chiefly sought the future safety of the Empire and the progress of the people. It is not easy to read without emotion the note of valediction at the conclusion of His Excellency's speech. India has had Viceroys who filled the stage with greater effect, but none who excelled Lord Minto in lofty courage, in single-minded and self-effacing devotion to the Empire and in loyalty, magnanimity and charity."

Indian Spectator (7), 29th Jan.

25. "If His Excellency the Viceroy was obliged to infuse a strong element of sternness into his important speech on Tuesday last on a historic occasion, when every non-official member of his Council must have been about to congratulate him on the concessions that had taken shape during his Viceroyalty, the responsibility did not rest with him. Only on the previous day a zealous public servant had been murdered in the precincts of the High Court of Justice in open daylight.......... His Excellency had to make it clear in the first place that the concessions were neither ill-timed nor useless and secondly that they were not dictated by fear....... It has been said in England that Lord Minto found the country comparatively quiet and in a state when no European or any officer of Government stood in any personal danger for doing his duty. That is true enough, but it is not the whole truth.......... As proof of the absence of any connection between the concessions and the outrages, His Excellency read out a long passage from the minute which he had written more than eighteen months before the murder at Muzaffarpur. It was well known long ago that the sequence of events completely disproved the theory of concessions out of fear, unless it be the kind of fear which all prudent statesmen ought to cherish."

Pársi (37), 30th Jan., Eng. cols.

***26.** "The speech of His Excellency Lord Minto at the inaugural meeting of the new Legislative Council was moulded to some extent by forces beyond the speaker's control. It was, as His Excellency said, a great historical occasion, and the occasion was overshadowed by a foul murder. It is infinitely deplorable that the eve of the inauguration of the greatest reform in Indian history should be stained by a deed, not the outcome of misguided fanaticism, but inspired by implacable hatred of any man whose higher conception of duty and patriotism come into collision with the nefarious designs of an anarchical conspiracy.......... There was, it seemed to him on his arrival, said the Viceroy, widespread and well-justified discontent, and while he emphatically repudiated the charge that has been made in some quarters that the Government had been terrorised into granting reforms, he described the old *regime* as comparable with 'sitting on the safety-valve'—a process which, by immutable natural law, must end in disaster. Indeed, there was but too little need to repudiate the imputation of compulsion, for even anarchists have some respect for a bargain, and had the reforms been a sop to conspirators, we might have expected a temporary cessation of crime, whatever deluge the future had in store.......... The emphatic words at the close of the Viceroy's speech, declaring that license in the press, too

long tolerated, would now be resolutely put down, can do nothing but good. To object to a stringent course of suppression is to be unable to realise how impossible it is to prevent fair criticism. Besides, the time is more appropriate just now for every loyal and progressive paper to expose the sores of the body social rather than of the body politic."

Gujarâti (29), 30th Jan., Eng. cols.

***27.** "His Excellency inaugurated the new *regime* in an extremely happy speech. Its tone is admirable and the view and sentiments to which he has given expression therein are, on the whole, absolutely unexceptionable. It is a speech worthy of a Viceroy who has been instrumental in originating, developing and carrying out the great scheme of reform of which the reconstituted Supreme and Provincial Legislative Councils are the tangible fruits. It is a reply to critics like Lord Lansdowne, Lord Cromer, Lord Curzon and Lord Macdonell and to Anglo-Indian publicists who, while they have not dared to condemn openly His Excellency's Reform scheme, have sought covertly to condemn or disapprove of it or to mar its original utility and importance by recommending racial concessions and supporting Rules and Regulations of a retrograde character....... As usual, the Anglo-Indian press has eagerly applauded and dwelt upon that portion of the Viceroy's speech in which he has recommended and justified the taking of further powers for suppression of the revolutionary press and restricting literary license. They have seized the opportunity for denouncing Lord Morley and blaming Lord Minto for not having sanctioned such repressive measures two years ago. But our Anglo-Indian contemporaries do not seem to have quite relished the major portion of Lord Minto's speech which we regard as a most authoritative and complete vindication of the reforms which the Viceroy was the first to conceive in his note addressed to his colleagues in August 1906. How India has been brought under the stimulating influences of western education and culture, how new liberalising forces have awakened the mind of the East, how the victories of Japan over Russia have roused new thoughts, hopes and aspirations in the breast of Eastern nations and how unmistakable had become the indications of popular demand in China, Persia, Egypt and Turkey—all these considerations had to be taken into account in dealing with the state of things in India and adapting the administrative and political machinery in this country to its new conditions of life.......... 'We were not prepared,' observed His Excellency, 'to suppress new but not unnatural aspirations without examination. You cannot sit for ever on a safety-valve, no matter how sound the boiler may be and I was determined that it should not burst. Something had to be done and we decided to increase the powers and expand the scope of the Act of 1892.' Here is food for reflection on the part of those who have all along thoughtlessly opposed the views and demands of the Congress, ridiculed Congress-men and denounced the Indian press and consistently supported the high-handed policy of repression followed by Lord Curzon and some of his predecessors.......... His Excellency said but the truth when he claimed at the close of his Indian career that his years of work had borne fruit. It is, indeed, most deplorable that anarchists have not hesitated to direct their machinations even against his life, and we readily join the Viceroy in expressing gratitude to Providence that it has spared him to be present on the great historical occasion of the inauguration of the enlarged Supreme Legislative Council and, may we add, to make a great pronouncement, the importance, wisdom and statesmanship of which cannot be too highly commended. Out of all the speeches that have been delivered on the occasion of the first meeting of the enlarged Legislative Councils in the country, His Excellency Lord Minto's speech takes the highest rank in point of dignity, firmness, sobriety and cogency of argument and calm statesmanship. No Congress orator could have pleaded the cause of his countrymen and justified the demands of the Congress with more convincing and powerful arguments, and we heartily congratulate the Viceroy on his last pronouncement which will go far more towards enlisting the sympathy of the Indian people as a whole on the side of his Government than any oration of the Curzon type would have ever done."

Indu of Bombay (84), 27th Jan.; *Dnyán Prakásh* (44), 28th Jan.

28. "Sober, thoughtful and interesting and quite touching in the pathos with which it referred in the peroration to his approaching retirement, was His Excellency the Viceroy's inaugural speech at the first meeting of the enlarged and reformed Legislative Council......... We, however, think that even in answering the British imperialistic jingoes Lord Minto would have been better advised had ho refrained from insisting upon the wisdom of making the reforms halting and reiterating such worn out cant as that 'representative government in its Western sense is totally inapplicable to the Indian empire.'......... His Excellency's speech could not but refer to anarchism and it foreshadowed early measures for the moral training of our youths and the bridling of 'literary license' and the suppression of 'the preaching of a revolutionary press.'......... We only hope that the measures adopted in this behalf will be such as to touch only the obstinately guilty and that they will not drive from the field of journalism honest and honourable critics by intolerable conditions or unenviable situations." [The *Dnyán Prakásh* writes:—We wish that remarks like those made by His Excellency Lord Minto about the alleged unsuitability of Parliamentary Institutions to Indian conditions would never find a place in the utterances of responsible statesmen. For Japan has already given the lie to such fallacious ideas. As to the extent of the Reforms, we may point out that it appears from what Mr. Nevinson has written about an interview he had with Mr. Tilak that even he would have welcomed them.]

Praja Bandhu (38), 30th Jan., Eng. cols.; *Káthiáwár and Mahi Kántha Gazette* (76), 30th Jan., Eng. cols.

***29.** "The speech delivered by His Excellency the Viceroy on last Tuesday on the occasion of the first meeting of the enlarged Imperial Legislative Council is, indeed, a remarkable pronouncement.......... We must, however, demur to the statement made by His Excellency 'that Indian conditions do not admit of popular representation.' No sensible person in the land demands a wholesale introduction of representative Government in this country as it obtains in the West. This would not be advisable, even if it were possible to do so, for the simple reason that the circumstances of both the countries are quite different. We are entirely at one with His Excellency when he says that in the interests of the Indian people themselves British supremacy should continue, but it is certainly not impossible to give a greater share to the people in the administration of their own affairs, the share to be increased from time to time according as their fitness for it is discovered and established satisfactorily. The recent anarchical crimes were naturally alluded to by His Excellency in his speech under notice.......... No one objects to Government taking all reasonable steps in this connection.......... There is, however, an indication in the Viceroy's speech that the Press Act will be made still more stringent. The Anglo-Indian Press that has been clamouring long for making the Press Act more stringent will in consequence of this get a fresh opportunity to return to the subject with greater zeal than ever. It must not be forgotten, however, that this clamour of the Anglo-Indian Press is not wholly disinterested, and we think Government ought to think well before taking any drastic measure likely to curtail still further the liberty of the Press in India." [The *Káthiáwár and Mahi Kántha Gazette* expresses similar views.]

Kesari (128), 25th Jan.

30. Lord Morley declared that he never meant to grant any Parliamentary institutions to India by the Councils Act and that Indians were unfit for democratic Government. Some earnest souls among us believe that Lord Morley is only modest in his utterances and that the Councils are but Parliaments in embryo. We agree with that opinion. The Indian Councils are Parliaments, but Parliaments in a rudimentary stage. They bear a close resemblance to the mother of Parliaments, but have not her strength. Those who want the Indian Councils to attain the power and position of the British Parliament may as well term them Parliaments. The very name itself has some charm in it. The English Parliament also was in early stages weak, controlled by the king and nominated by him. But at present the real king in England is the Parliament. The history of our own Councils also may in future be as glorious as that of the Parliament. It does not rest with Lord Morley to dictate to the future. He has sown the seed. It is sure to grow into a flourishing tree and bear fruits. The situation is in the hands of Indians. They are the masters of the future. They have the example of England before them and they are sure to get an elective and all-powerful Parliament, if they agitate strenuously. What is in a name? Lord Morley may term our Parliaments Councils and like Nelson seeing with his blind eye, view nothing further in them. The seed of democracy has been sown in the soil of India. It lies with Indians to see that no one obstructs the growth of the tree. There is no instance wherein the king has yielded rights and privileges to the subjects of his own accord, outside the *Puranas* and poetics. The avarice of rule grows day by day. In the beginning, a newly conquered country is not thought to be quite profitable. But as generations roll on, its advantages become obvious, and a nation never grows old when it is ruling over another. As yet no beneficent nation has arisen in the world which has given up its firmly established rule over other kingdoms. But just as the desire of the rulers to keep all power to themselves is natural, the desire of the subjects to share the administrative power is also natural. Turkey got it, Persia got it, we also will get it; only we may require a few days more than other nations.

Mahrátta (11), 30th Jan.

***31.** "Lord Minto's speech appears objectionable to us only in one respect, *viz.*, his going out of the way to warn the people of India that the Legislative Councils are not to be interpreted even as the rudiments of a future Parliamentary system. The warning, however, is not aimed so much at the name as the thing denoted and connoted by it. Thus if we agree that we shall ask for no qualitative enhancement of our rights, and then express a desire for calling our Councils, our Parliaments, perhaps Lord Minto will have no objection to make. If the mere name satisfies us, then Government will perhaps even issue a charter and make a present of that name to us in perpetuity! If, however, we want the thing Parliament, meaning all the elective and other rights of control over the administration, then we shall be told that the thing is western and shall not be made available to an eastern people. But we know how to take and treat these warnings. For in the first place we know that by conceding to us even such Councils as we have, Government have inaugurated the policy of introducing western institutions into India beyond redemption. Then, again, we know that Government cannot possibly go back in matters like these. We also know that the future development of our Councils is more in our own hands than in those of Government. Further we hope that in course of time the distinction between eastern and western, so far as Parliaments are concerned, is bound to vanish as the Turkish and the Persian Parliaments gain strength. We bear Lord Minto no grudge for what he has said. Rulers, who have enjoyed the pleasures of absolutism, will be the last persons to admit that their subjects are entitled to the rights of political liberty.......... The fact is that rulers become so persistently habituated to deny political freedom to their subjects, that in course of time these become their own honest sentiments."

Ráshtramat (47), 2 th Jan., Eng. cols.; *Kál* (124), 28th Jan.

32. "Referring to the Eastern awakening the Viceroy said that he had realised very soon after his arrival in this country that beneath a seemingly calm surface there existed a mass of smothered political discontent, 'much of which was thoroughly justifiable and due to causes which they were called upon to examine.' May we humbly ask His Excellency whether the various causes of the discontent have ever been dispassionately examined? Take, for example, the Partition of Bengal. Has not the discontent following the Partition been admitted by all, with the single exception of Lord Curzon, to be perfectly justifiable? Why then has that sinister measure of Lord Curzon's administration been allowed to stand as a settled fact, treating with contemptuous indifference the *amour propre* of so sentimental a people as the

Bengalis ?......... Has anything been done in the matter of Indians in South Africa? Why, the treatment meted out to them to-day is far more diabolical than in the days of Krugerism. Straightforward and practical replies to these and other similar questions will be more welcome, as they will be more manly, than the reiteration a thousand times of the Government's conviction that much of the discontent was thoroughly justifiable. But by far the most important observations Lord Minto withheld till almost the end of his speech and they are not a little ominous. We can quite imagine the solemn tones in which they must have been uttered. 'We can no longer tolerate,' said the Viceroy, 'the preachings of a revolutionary Press; we are determined to bridle literary license.' From seditious to revolutionary is rather a long jump....... So far as our knowledge goes, the only organ with which revolutionary ideas have been explicitly and openly associated is Mr. Varma's *Indian Sociologist*, and that gentleman is already outside the pale of the British Empire, and his journal proscribed in India. As for the press in India, although a few journals may have written not wisely, their lucubrations can scarcely be called revolutionary, and most of them have paid a pretty heavy price for their temerity. The Indian Press has been aware but too long that a veritable sword of Damocles has been hanging over its head. As it is, there is not quite a dearth or famine of repressive, legislative enactments to curb the so-called license of the Press....... And yet, it seems, the powers that be are not satisfied with the various swords of Damocles which have been hanging over the devoted heads of Indian journalists. They want more than the 'pound of flesh' which is already theirs—they desire the whole lamb—bones, wool, skin and all. And they will have their way—who can gainsay them? Our sincere protestations of loyalty will be like the bootless bleating of the lamb in old Æsop's famous fable to a certain quardruped which the world knows to be so amiable, gentle and just." [The *Kál* writes:—We do not know why Government should have taken into its head to enact further Press laws when the Nationalistic newspapers are already gradually losing their ground by being boycotted by the Native States and by the harassment to which they are being subjected in British India by the bureaucrats.]

Comments on His Excellency the Viceroy's letter to the Native Princes in the matter of suppressing sedition and their replies thereto.

Mahrátta (11), 30th Jan.

***33.** "It is not very often that the British Government do the Indian Princes the honour of consulting them on matters of State policy; and, therefore, it is but natural that when this honour is actually done to them, they should feel gratified and elated. It is the compensation in the form of respectful attention, which the Rájas and Mahárájas have received once in a way for the snubs and set-backs, which, we suppose, is their usual lot in ordinary relations with the paramount Power. Friends on a footing of equality in theory, they are in practice reduced to the position of worse than feudal vassals. They exist by mere sufferance; and they know the fact very well. The greater Chiefs alone can make a decent show of independence; the minor ones are nearly oppressed with a sense of their own insignificance; and the term 'subordinate alliance' in practical politics is to them all a riddle and a mockery at the same time. The water-mark of their depression was at its lowest in the time of Lord Curzon. Things, we believe, improved since Lord Morley came to power; and His Lordship's claim, openly made some time ago, for credit on the ground of better treatment of the Indian Princes was perhaps not based on quite an illusory foundation. The swinging of the pendulum was even going to land them in a duly constituted Council of Notables. Eventually they escaped it. But the idea of taking them into confidence over matters relating to the weal or woe of the country as a whole does not seem to have altogether died out. And we do not wonder if some of the members of the Princely Aristocracy actually took the reference made to them in August last by the Supreme Government on the subject of remedial measures against the spread of sedition in India, as a consolation prize. The answers received from the referees exhibit an interesting variety. They cover the whole range from sense to its categorical negative; from dignity all the way down to impudence. A fanciful mind may perhaps be able even to detect a certain relation between the position of particular referees and the quality of the answers given by them—a relation which may, by a process of generalisation, be described as proportional. Thus it appears as if the sensibility and the dignity of the advice given has varied directly with the status of the oracle. The tone of the reply of His Highness the Nizam is perhaps the most serene and dignified, and his suggestions the soundest of all. At the other extreme we have the Mahárája of Dhár, as an example of the fire-eating, smoke-belching species of tiny oracular divinity, making a fussy show of bravery which is obviously proportional to the petty status of his own State. The enthusiasm of camp-followers is always more demonstrative than that of the Commander of an Army; and we have in the opinions of Native Princes and Chiefs, published in the Government of India *Gazette*, samples of wisdom which lead us to feel thankful that we too, like the Princes themselves, have escaped the perils of a Council of Notables. It is to be noted that there is one feature common to almost all the replies. Nearly every Prince or Chief says that there has never been any considerable out-break of sedition in his own State. It may be the virtue of the Prince concerned or that of his subjects; but in any case the fact, we are asked to believe, remains that the subjects of nearly every Native State have been contented and happy, thus sparing themselves as well as their Chiefs all the troubles consequent upon agitation. In this particular matter, therefore, the chorus of replies cannot be particularly gratifying to the British Government which invited them. For the resulting note of the chorus is, we are bound to say, necessarily one of condemnation of the state of things which exists in India owing to or even in spite of the British Government. It appears as if the subjects in the Native States have no grievances of their own, and that the subjects in British territory only have all manner of these grievances! But to be fair to the British Government, we must say that things in the Native States are not surely so roseate or comfortable as they are made out to be.......... The Chief of Dhár, the Begum of Bhopál, and others who, in their anxiety to be exhaustive in the enumeration of remedial measures, have obviously stopped at nothing and recommended hydra-headed repression as just the sort of servant the British Government may employ for thoroughly sweeping away the cobwebs of sedition. The public need entertain no grudge against these Princes for their disservice, because they are not capable of better things. To a superficial observer of things it may look strange that our own Princes and Chiefs, with only a few worthy exceptions, should have given answers to the reference made by the British Government in such thoughtless and unpatriotic fashion. But there is a manifold reason which, we think, explains the phenomenon. In the first place some of the answers may have been inspired by the Residents or Political Agents and may not possibly represent the real feelings of the Princes in whose name they are returned as a matter of form. Then, again, some of our Chiefs and Princes are really uneducated men, and they are not to be blamed for not commanding a wider outlook of the affairs of the country. In the case of others, who may be intelligent and educated enough for the purpose in view, the veiled appeal to self-interest, skilfully made by the British Government in their letter, must have had its due effect; and lovers of despotic power among our Princes and Chiefs would be only too glad to avail themselves of the opportunity so thrust on them, as it were, of anticipating a justification for any excesses they may commit in the name of remedial measures against sedition! Our Princes and Chiefs were, we frankly admit, never as a rule enlightened enough to appreciate any manifestations of public spirit on the part of their subjects. That is why the subjects in Native States, the advantages of native rule in other respects apart, have been distinctly backward so far as political education is concerned. That is why they have not a Native Press half so good as that in the British territory; why they have not even half that share and participation in the control over the affairs of the State, which we in the British territory are privileged to enjoy by the kindness and generosity of the British Government. The merits and demerits of the British Government are those of greatness, and we should be unreasonable to expect that the Native States, petty as they are in comparison with the paramount Government, would show the same merits and demerits in an equal measure. ‘Their defects, in particular, are distinctly the result of their antecedents and their present position.”

Kesari (128), 25th Jan.

34. The opinions of the Native States published by the Government of India presage something evil to the freedom of the press in British India. Lord Minto's hint that the seditious movement at present begun in the British territories will one day or the other affect the Native States does not seem to have been fully grasped by them. It is Sir George Clarke that has made the position of both the British Government and the Native States clear by stating that both are sailing in the same boat. Incidentally he misnames the agitation working for *swardjya* in India by terming it republican. *Swardjya* means only popular constitution and we do not want to change the Throne but only the Constitution. Sir George also committed an error in alleging that we were fighting for an oligarchical republic. Such allegations are meant only to discredit the educated classes and to insinuate that the masses will not be benefited by *swardjya*. This is, however, beside the present discussion. Sir George Clarke declared that if the British had to yield any rights to the people, the Native States also would have to do the same and thus identified the interests of both in fighting against political agitators. The Native States in replying to Lord Minto's *kharita* have not kept this point in view, as he hinted at it only darkly. Generally speaking, the Native States are favourable to a repressive policy and many of them have suggested the necessity of controlling the press and the schools. But what is the use of these opinions? Do the English bureaucrats desire to learn statesmanship at the hands of the Native Princes? To make any agitation successful, apart from the thinkers and the sufferers, the vested interests also have to be sacrificed. We learn now on what side are the guardians of the vested interests. The public of England can be easily persuaded to believe that vested interests in the British as well as the Native territories are against the *swardjya* movement by the publication of the opinions of the Native States. It is not possible that the vested interests in the British territories would approve of a repressive policy by Government. But as they have not such a large stake in the country as the Native States, Lord Morley will be greatly influenced by the opinions of the Chiefs. Any way, though newspaper licenses may not be issued, we see a great possibility of certain individuals being prohibited from carrying on the profession of journalists or school-masters.

Ráshtramat (47), 25th Jan., Eng. cols.; *Mumbai Vaibhav* (136), 24th Jan.

35. “Students of the classic dramatic literature in Sanskrit need not be told the story of Pururava, how his beloved Urvashi was spirited away and how the lovesick Prince in the very ecstacy of woe wandered the wide world through asking for news of her from plants, beasts, mountains, clouds and what not. The mighty Government of India, it seems, are very much in a similar predicament. They seem to be obsessed with the idea that Indian loyalty has been spirited away by some sinister genii and, like poor Pururava of old, have been scouring the wide world through, asking advice from all and sundry, of high and low degree, seeking information as to the whereabouts of the kidnapped loyalty or rather of the den in which dark sedition has taken temporary quarters uninvited—without so much as a formal by-your-leave. They do not yet appear to have received any satisfactory information in the thousand and one regions wherein inquiries were instituted. Nothing daunted and with the proverbial bulldog tenacity of the Briton, they at last approached those wonderful Sir Oracles—the Native Princes.......... Replies have been sent, among others, by the Chiefs of Baroda, Hyderabad, Mysore, Kashmere, Gwálior, and others...... Since the unhappy assassination of Sir Curzon Wyllie and Dr. Lálkáka, loyal manifestoes and denunciations of sedition and anarchy from Native Princes and princelings have been as profuse as rockets and crackers in the Dewáli festival.......... But all these manifestoes were addressed locally to their own dumb-driven cattle and loyal subjects and, therefore, so far as they went, had very little interest or significance for the people of British India. And for this very reason, we suspect, they received scarcely even passing notice from the ever-watchful Indian Press......... But the correspondence just published between these Chiefs and Lord Minto is of quite a different kind from the stereotyped manifestoes previously published and of far deeper significance. We humbly hope we will not be charged with egoism when we say that we had a presentiment of some such development.......... To us there appeared something of the alarmist about some of the words used by His Excellency the Governor at Rájkot. It will thus be seen that the correspondence between the Viceroy and the Chiefs just published has not come upon us as quite a surprise." [The *Mumbai Vaibhav* writes:—We hope the suggestions made by the Mahárájás of Mysore and Devás will not find favour with the Government of India. The suggestion made by His Highness the Scindia is a good one, but great care will have to be taken in selecting the members of the proposed vigilance committee or else it will degenerate into a body of detectives. We have no fault to find with the recommendations of the Nizam and the Gáekwár.]

Jám-e-Jamshed (33), 24th Jan., Eng. cols.

36. "The letter addressed by His Excellency the Viceroy to the Native Chiefs and Princes, asking their advice as to how to put down sedition in their own States and British India, and their replies to the same mark a new departure in the relations of the paramount Power in India with the Feudatory Princes. It is for the first time that the head of the British Administration in India has formally written for the advice of the Native Feudatories on a problem affecting not only their States but the territories under direct British control.......... Hitherto, there has been lurking an impression in the public mind that the British authorities think little of the Native Chiefs, their administrative ability, or political sagacity, and that in turn Native Chiefs harbour unfriendly sentiments towards the paramount Power. His Excellency the Viceroy's letter and the replies of the Native Princes should dissipate the illusion, for all time, and be a permanent proof of the solidarity of sentiments and purpose which characterise the relations of the two.......... The replies of the different Rulers addressed would seem to have more than justified His Excellency's expectations not only of meeting with a cordial promise of co-operation but of sound and practical advice.......... A venomous press and unscrupulous political orators are the dangers against which the States have already insured themselves by strong measures, both legislative and executive, and the Viceroy must have been particularly gratified by the strong advice for stringent measures he has received from all his exalted correspondents on the subject."

Indian Social Reformer (6), 30th Jan.

***37.** "We must confess that we are extremely sceptical as to the policy of dragging in the ruling Princes and Chiefs of Indian States into the arena of political controversy. In their own States, they are unaccustomed to have their views publicly discussed. In British India they cannot expect the same immunity, and the formal publication of their views in the official *Gazette* is practically an invitation to all those whom they may concern to say what they think of the merits of these views. Whatever may be the case in the present instance, we cannot be sure that the ruling Princes brought up in an absolutely uncritical atmosphere would always relish the position now opened for them. The correspondence that has been published between His Excellency the Viceroy and the ruling Princes and Chiefs is interesting in more than one sense. So far as we can see, Lord Minto stopped short at requesting an expression of opinion on the part of the ruling Chiefs as to the best method of putting down seditious movements in British India. But the ruling Princes have not been equally careful. Almost every one of them has taken it upon himself to advise Government how they can best counteract sedition in British India. Some of them have given advice which can only be termed mischievous. Some of them, notably His Highness the Nizam, have expressed their views with dignity, patriotism and a high sense of responsibility, while others of whom the Mahárája of Mysore may be taken as the type, have written with the pertness and bravado of unfledged school-boys......... On the whole, we may say that the heads of the great historic States speak with sobriety and sound sense. While fervent in their loyalty to the paramount Power and gladly conscious of the identity of interests of their States and those of the Empire, they tacitly recognise that the problems of British India are fundamentally different from those of their own States, and their recommendations breathe the spirit of conciliation, confidence and sympathy."

Indian Spectator (7), 29th Jan.

38. "It is well known that there is less of sedition in the Native States than in British India, and it is equally notorious that in the Native States the evil is put down by more summary methods and by more stringent laws than in British India. The Chiefs, therefore, did not stand in need of much assistance from His Excellency the Viceroy. We should rather think that His Excellency stood in great need of the moral support of the Chiefs in a campaign against sedition, in which he would have had to encounter much opposition from the Radicals in England and a considerable section of the Native Press in this country. This support, we think, His Excellency has obtained.......... Most of the Chiefs have confined themselves to a discussion of measures that have become necessary for the suppression of an evil that has already arisen, without reference to its causes. The cause may not be the same in British India and in the Native States. Indeed the Chiefs declare that in their own territories there is no local sedition. The causes of the difference must force themselves upon every reflecting mind, but the Chiefs must have understood that they were not asked to explain the reason why sedition exists in British India.......... Criticism would be out of place, for the Chiefs generally mean to tell the Viceroy what would be suitable for their own territories, leaving it, of course, to His Excellency to judge how far their suggestions would be found necessary and expedient in British India. No good purpose is served by us in British India discussing whether the Princes are wise or short-sighted. We must be prepared to assume that for their own States their suggestions are good enough and would be effective. We only hope that by way of supporting the paramount Power they will not issue circulars and proclamations which are apt to create among the ignorant public some vague notion that serious and calamitous events are about to take place and that the Government is preparing to face a great political upheaval."

Indu of Bombay (8A), 25th Jan.

39. "If the Government of Lord Minto hopes to benefit in any practical manner by the example of any of the Native States in the matter of putting down sedition, and has any intention of copying the military measures followed by some of them, we think the Government will be most ill-advised.......... The Government of Lord Minto need not be told that conditions prevailing in almost all these States are quite dissimilar to those prevailing in British India. First of all there is hardly any sedition in existence in these States, for the obvious reason that seditious feelings are usually entertained against alien rulers and not against one's own race or country.......... What little of sedition there might be in Native States has arisen from sore grievances, but this can never take the shape of a desire for a change of rulers. The possible sedition in a Native State must, therefore, essentially be of a different kind than such as unfortunately springs up in British India.......... The conclusion to which we are thus driven is that in regard to dealing with sedition there can be little in common between Native States and British India.......... For good or for evil, people in British India have been taught to value their political liberties as their birth-right and it would be futile now to try to disabuse their minds of these ideas. Our faces are definitely turned towards a democratical ideal. Measures which the subjects of a Native State would tamely submit to cannot be easily forced on the people in British India.......... If there be any among the powers that be, who delude themselves into the belief that oriental methods will be more popular with the people, let them disabuse their minds of such futile expectations. Let them by all means fight sedition and anarchism, but they ought to do so by methods which modern standards of justice, equity and social morality sanction. Let not false ideas of oriental despotism of the dead past inspire the minds of our rulers."

***40.** "The correspondence that has passed between His Excellency the Viceroy on the one hand and the Rulers of about twenty Native States on the other and which is embodied in an Extraordinary number of the official *Gazette* of the Government of India, deserves to be noted for more reasons than one. We welcome it for the simple reason that its basal idea is the desire on the part of the Head of the Indian Government to seek for the first time an exchange of views with and co-operation of some of the Rulers of Native States.......... It is an undisputed fact that Lord Morley and Lord Minto have more than once declared that the country as a whole is loyal to the British Government. In the face of this fact the necessity for issuing a general manifesto by the authorities is not at all obvious. Then again the presumption that Native States afford a congenial field for the propagation of seditious movements is not quite correct. On the contrary, there is, if anything, too much of wide-awakeness, and every new arrival is regarded with a feeling of more or less suspicion.......... The best and the safest way to deal with the evil, however, is to starve it to death, and side by side with it the authorities should adopt a policy of trust just as His Highness the Nizam is said to have done."

Praja Bandhu (38), 30th Jan., Eng. cols.

41. The correspondence that has recently passed between the Government of India and several of the leading Native States discloses a total inability of some of our ruling Chiefs to look ahead of them. It is deplorable that their replies to Government should have revealed their ignorance of the true principles underlying the Reforms. Leaving aside these general remarks we find that His Highness the Nizam has given the wisest reply. Attributing the prevailing discontent to the spread of insufficient and misrepresented facts the Government of the Nizam has justly appealed to the Indian authorities to supplement and correct them from time to time by means of press communiqués. This is the most suitable course to set at rest many a misapprehension brought about by designing persons. [The paper then suggests that newspapers being the best medium of interpreting the views and wishes of the people to Government, every endeavour should be made to raise them in popular estimation and the masses should be educated at least in the three R.'s so as to follow the trend of public events. [The *Akhbár-e-Souddgar* warns the authorities not to be deluded by these varied replies to their queries into adopting stringent methods to repress the liberty of the Press.]

Bombay Samáchár (66), 27th Jan.; *Akhbár-e-Soudágar* (23), 25th Jan.

***42.** "The wholesale campaign proposed against the Press and the liberty of thought is on the face of it unstatesmanlike and betrays these Imperial Councillors' great want of vision.......... The spirit of sedition which has apparently grown strong enough to compel Government to take counsel with Native Princes is, we are sure, not more than skin-deep yet. The recent increase in the anarchist crimes even does not prove the contrary. The large bulk of the people, and a large majority of the educated and professional classes are not at all touched by its poisonous germs. Its effects are only to be met with among a few perverted young men and disappointed political agitators. The right course, therefore, to take is of calling upon and inducing the people, the educated and professional classes and even the students to co-operate in bringing about a better state of things.......... We have mentioned above that there are a few eminent exceptions to the general standard of wisdom and political foresight to be found among the Native Rulers; and although we object to the taking away of the liberty of the Press as suggested by several Chiefs, we are glad to be able to compliment the Rulers of Hyderabad and Baroda on the excellent advice given by them. It has been suggested by Their Highnesses the Nizam and the Gáekwár that instead of proceeding at once against a journal guilty of publishing objectionable writings, and incorrect information, it should be tried in the first instance to privately reprove the publisher and in the latter case to supply him with a true report and oblige him to publish the

Gujaráti Punch (31), 30th Jan., Eng. cols.

same. We are sure that good results would be bound to follow the adoption of such a system. The vigilance committees proposed by His Highness the Scindia have been among the several suggestions put forth by us."

Comments on His Excellency the Governor's speeches at Rájkot.

Gujaráti (29), 23rd Jan.; *Garjana* (70A), 25th Jan.

43. Before a splendid gathering of the ruling Chiefs of Káthiáwár His Excellency Sir George Clarke delivered a remarkable speech the other day at Rájkot. After taking a rapid survey of the history of the Province His Excellency referred to its settlement since 1822 when it passed into British hands, and in so doing endeavoured to impress upon his audience the fact that 'under that suzerainty the most interesting group of Native States in India has been preserved intact!' It is indeed an undisputed fact that on the eve of the British conquest there was chaos in India and that in the efforts of the British to evolve order therefrom the Native States not only played a prominent part, but made huge sacrifices as well. If, therefore, the East India Company in safe-guarding its own interests helped these States in restoring order in their territories it was but the result of a mutual obligation. But the subsequent change that has come over the Indian administration, mainly directed towards controlling and check-mating the Indian Princes rather than elevating their prestige and dignity, has naturally made the latter forgetful of their former obligations. And they cannot be blamed for this. Unless the descendants of the ruling families of India, who have rendered splendid services to the British in the establishment of their Government in the land are properly cared for, their prestige maintained and the political officers prevented from keeping them under their thumb, Indian Chiefs would not realise that their interest is common with that of the British rulers of India. Love only can engender love, and a policy of give and take alone can win the confidence of the Chiefs. Proceeding further His Excellency dwelt upon a most vital question and exhorted the assembled Chiefs to check their litigious spirit and not to seek the aid of a law Court in minor and unimportant matters. We hope the Rajput Chiefs of Káthiáwár, 'sturdily tenacious' of their rights and valiant in asserting them, would take His Excellency's words of sound advice to heart to the lasting good of themselves and the people under their charge. His Excellency's reference to the prolonged dispute over the Viramgaum impost has not taken the matter any further. Though His Excellency's reply on the point is disappointing in the extreme, we cannot understand why the dispute should not be settled by a compromise. Inspection of ports under Native States by British officers has been looked upon by the Chiefs as a thin end of the wedge and given them a just cause to apprehend lest their independence should be interfered with in the long run. Again, the question of a uniform tariff hardly admits of a satisfactory solution and consequently, unless the British Government are prepared to agree to make no change in the tariff without the consent of Indian Princes to be affected thereby and to make good to them any loss they may incur through a recognition of the scale of British imposts, there seems no likelihood of an early relief of the people of Káthiáwár from the harassment at Viramgaum. Towards the end of his speech His Excellency referred to the political condition of the hour and remarked, *inter alia*, that 'it is the plain duty of Government, on the one hand, to meet reasonable requests in a statesmanlike spirit.' Much criticism could be levelled at this declaration. Talk of sympathy and respect for popular aspirations have been heard over and over again, but when we are reminded on how few occasions this talk has been translated into action, we are constrained to observe that the Indians have been consoled with mere words and not deeds. If it is the duty of Government to gratify public demands, the dereliction of that duty has supplied a potent ground of dissatisfaction. [The *Garjana* reproduces some of the above views in its own language.]

Praja Bandhu (38), 23rd Jan.; *Gujaráti Punch* (31), 23rd Jan.; *Shakti* (90), 22nd Jan.

44. The *Praja Bandhu* regards His Excellency's speech at the Rájkot Durbar as a statesmanlike pronouncement full of wise words for the Káthiáwár Chiefs. It appreciates His Excellency's exhortations not to go to law on points of minor importance, and regards the reference in the speech to His Majesty's Coronation message as a happy reflection of the true sentiments in His Excellency's heart. The paper doubts if the British policy towards Native States as once again sketched by His Excellency is strictly adhered to in practice, and remarks that all that is being said often and often in this connection is always carefully eschewed in practice. It further alleges that not only have the internal affairs of Native States been interfered with, but new rules of inheritance have been evolved in certain cases. Coming to the question of the Viramgaum import duties the paper regrets that as yet no workable solution could have been arrived at by compromise, and attributes the failure of the settlement to the insistence on the part of Government to stick steadfastly to its own proposals. In concluding its lengthy remarks, the paper takes strong exception to His Excellency's reference to the political conditions prevailing in the country and observes that His Excellency has grievously erred in making wholesale allegations that the aspirants for *swarájya* were inspired by nihilistic tendencies, and were desirous of sweeping out of existence all the existing institutions. It is deplorable, the paper concludes, that His Excellency should have painted in the blackest colours only one side of the picture and kept its fair side carefully concealed from his hearers. [The *Gujaráti Punch* writes in a somewhat similar strain. The *Shakti* also strongly criticises the reference in His Excellency's speech to the question of the Viramgaum impost and the present political situation, and on both these points expresses views similar to those of the *Praja Bandhu*.]

Ráshtramat (47), 23rd Jan.

45. His Excellency the Governor was right in reminding the Princes of Káthiáwár in the course of his speeches that their duty was identical with that of the Supreme Government in eradicating anarchism. But His Excellency's declaration that the rise of democracy in India would jeopardise the Princes' rights, dignity and honour was highly injudicious. As a counterblast to this utterance of His Excellency we may as well tell the Princes that an independent India will afford greater scope to their ambitions. But according to Eastern ideals, the duty of a ruler is not simply to care for his own power and pleasures but to keep his subjects pleased even at the cost of his own happiness. Duties of the Indian Princes might be identical with those of the paramount Power, but their methods of administration are bound to differ, for while the English rule in India requires that all power should be concentrated in the hands of the rulers, under the rule of the Native States the welfare of the Princes lies in entrusting as much power as possible into the hands of the people. The authorities are now talking about protecting the dignity of the Native Princes. But can they point to any single instance in which Government have added to their territories or to their honours? The attempt, therefore, to poison the minds of the Native Princes against the ideal of *swarájya* is improper.

Ráshtramat (47), 22nd Jan., Eng. cols.

46. "We offer our most grateful thanks to Sir George Clarke for having done the Nationalist party in this Presidency a signal service. It appears that the Chiefs of Káthiáwár are anxious to translate the Rajkumar College into a full-blown University. Such academic ambition on the part of the Princes is certainly to be welcomed and we do so heartily. But His Excellency the Governor in his speech at the distribution of prizes at the College threw cold water over the scheme and, we believe, rightly. Said Sir George 'Now, I may say frankly that I have not formed a favourable opinion of the B.A. degree, which can be and is obtained by students *deficient* in what I regard as education, and *quite unfitted* to play a *useful* part in the *life* of their generation.' The italics are ours. Not even the warmest apostle of National Education could have put it more truly or neatly. We have the highest esteem for the 'Varsity man.' He is such an innocent person (particularly in his robes), and such a sweet jumble of many negations !......... We thank Sir George for his verdict. But what could one expect when the education given has all along been, to use Lord Morley's words, 'heartless, lifeless, soulless'! His Excellency seems to be puzzled as to how to make these deficient B. A.'s able to take a useful part in the life of their generation. The riddle would not be so very difficult to solve—if Sir George would only throw aside for a moment the *toga* of hide-bound office and put on the spectacles of absolute impartiality.......... Let the rotten foundations of the present educational system be ruthlessly dug up and replaced by solid slabs of National Education and we are confident, Sir George's successors will not be called upon to hunt up his Rájkot speech and throw his trinity of unsavoury adjectives in the teeth of the future B. A.s."

Comments on His Honour Sir Louis Dane's reply to the Punjáb Arya Samájists.
Kesari (128), 25th Jan.

47. We never thought that the followers of Dayánand in the Punjáb would be terrified by the proceedings against some Arya Samájists in Patiála and try to take shelter under the wings of Sir Louis Dane. Lála Durga Prasád sent a special representation to the Lieutenant-Governor of the Punjáb and read his reply certifying the loyalty of the Arya Samáj amidst cheers! Sir Louis Dane's certificate may appear at first sight generous and impartial. But those who will read between the lines will find it difficult to understand why the Arya Samájists are rejoicing over his reply. He says that the Arya Samáj is not as yet a seditious body and that if not kept aloof from being misused towards political agitation there is a great possibility of its turning out one. It implies that he is not willing to hold the Arya Samáj to be rebellious till it is proved to be so and the Samájists are clapping their hands for it! Those who value the certificate of the Lieutenant-Governor more than their own conscience will only make themselves the laughing-stock of the world.

Comments on the alleged boycott of Muhammadans by Hindus in the Punjáb.
Kaiser-i-Hind (34), 30th Jan., Eng. cols.

***48.** "It is an ominous sign of the times which we are now having in the strained feelings between the Hindus and Muhammadans of the Punjáb. Where is the union of hearts which we were promised; the millennium which was to be ushered in by the enlarged Councils and the rest, when the lion and the lamb were to drink together at the same stream? Moslem labour and shops are being boycotted by the Hindus at Láhore, Hindu employers are said to be replacing Muhammadan labour by Hindus and to be withdrawing their custom from Muhammadan shop-keepers.......... This should be held to be at least ominous, even if it were not absolutely disquieting......... Our personal belief is that matters would soon begin to readjust themselves. No artificial boycott of a great community, either trading or industrial, is likely to be long persisted in or to be successful. In such matters it is invariably the biter who comes to be bitten."

Comments on the decision in the Sukkur sedition case.
Indu of Bombay (8A), 24th Jan.

49. "We regret deeply to find that both the executive and the judicial authorities of Sind have followed the lead of Madras, rather than of Bombay or Bengal, or even of perturbed Punjáb, in dealing with sedition. They have shown something closely approaching vindictive ferocity. And yet, if there was ever a case where mercy and forbearance could have been exercised with benignant results, that was surely the case known as the Sukkur sedition case. It was practically the first case of sedition in Sind and one of the accused, Mr. Virumal, the printer and publisher, has been a popular figure, known much more as a zealous, social and religious reformer than as a politician. He has a good record of Municipal services too, and it is said that his popular activities in local affairs were not of quite a palatable character to the authorities concerned.......... We have not seen the book and for aught we know, it may have very objectionable matter of a clearly incriminating character. Nor do we wish to say anything more about the conviction of Goverdhan and Chetumal except that this being the first case of the kind in out-of-the-way Sind, the sentence of three years' transportation inflicted on Chetumal and of five years' transportation on Goverdhan is one of most unwise severity savouring of vindictiveness likely to beget serious discontent and consequent sedition on its own account. There are, however, powerful reasons, to condemn still more strongly as a monstrous sentence the three years' transportation awarded to Mr. Virumal. In the first place his offence was more or less technical......... There was something of more vital importance still, which should have secured for him at worst no more than a warning or a nominal punishment. His defence was that he undertook the printing work without reading the book as so many do, that it was after the work was finished and the books were in the binding department that he found time to peruse one of the few copies then got ready and that was in a railway train whilst travelling. He came across some passages which struck him as likely to be adjudged illegal. He at once wired to his press manager not to deliver any more books to any one and on return he wrote to the District Magistrate asking him to peruse the book and say if it was objectionable. According to him, it was he who brought the case to the notice of the authorities and materially helped them by suspending delivery and facilitating the seizure of the bulk of the books printed. We understand that on behalf of the Crown it was alleged that some copies had been already sold, that the authorities had already marked the book for criminal proceedings and that it was only when Mr. Virumal smelt this that to save his skin he sent the telegram, etc. Even assuming that this latter version is the truth, the fact cannot be denied that Mr. Virumal rendered most effectual service by suspending the delivery and thus preventing a spread broadcast of the seditious matter in the book. For this alone his offence ought to have been condoned.......... We understand that the leading men of Sind, including the Sind Hindu Sabha, petitioned Government to order the withdrawal of the case against Mr. Virumal. Even His Excellency Sir George Clarke was approached personally. Doubtless His Excellency felt he should not interfere in a case after it had gone to a Court of law. But now that Shylock has had his judgment for a pound of flesh, let His Excellency respond to the appeal of the public and exercise that gift from Heaven—the prerogative of Mercy which graces rulers more than robes of purple and crowns of gold."

Mahrátta (11), 30th Jan.

***50.** "In the Sukkur sedition case the Sessions Judge, Mr. Boyd, in delivering his judgment of conviction remarked that sedition was worse than murder and that hanging was even a more appropriate punishment for sedition than for murder. Mr. Boyd has evidently used his judicial robe as a cloak to preach his political opinions and naturally secures immunity from free criticism. But even as a Judge he cannot escape from the comment that he is utterly ignorant of the principles of jurisprudence as well as politics when he elevates murder above the rank of sedition which is altogether a political, not a moral, crime. Writers of treatises on theoretical politics, Mr. Boyd may remember, have gone the length of including even the right of insurrection among the legitimate means of political agitation as a last resort. But we nowhere find secret murder justified or even condoned by these authors. Mr. Boyd may be an impartial Judge, but is evidently not sound in his general mental equipment."

Comments on the report of the working of the Bench of Honorary Magistrates in Bombay.

Kaiser-i-Hind (34), 30th Jan., Eng. cols.

***51.** "The last report of the working of the Bench of the Honorary Magistrates in Bombay has been as satisfactory and encouraging as were the reports in the previous years. Close upon 40,000 cases were dealt with and disposed of during the year, a figure which should give the public food for some reflection. It will give the most casual observer of public affairs a clear idea as to the extent of the relief the institution of the Bench of Honorary Magistrates in Bombay has brought to the stipendiary Magistrates, the congestion of business which has been averted in the various Courts, the expense, inconvenience and—worse than both—the risk of miscarriage of justice which the public has been spared from."

Comments on the Police arrangements in connection with the last Muharram.

Muslim Herald (12), 24th and 27th Jan.; *Bombay Punch Bahádur* (176), 24th Jan.

52. "We think the old rules to regulate the Muharram are sufficient for the regulation of the festival. It is not wise to make new rules that injure the susceptibilities of the Sunni Muhammadans. The Doctor Street dispute has been only lately started by the Bohras. They now approach the officials on the approach of the Muharram and make a grievance of the Sunnis tom-toming before their mosque, conveniently forgetting the fact that they themselves allow tomtom-playing within it. The officials, thus taken in, frame hard rules against the Sunnis which result in a complete stoppage of the Muharram and in putting the lives of innocent persons into jeopardy. We do not understand why the Muharram Committee so wisely formed by His Excellency the Governor last year was not revived this year. The chairman of the Committee, Mr. DuBoulay, and the Secretary, Khán Bahádur Syed Shamsuddin Kádri, were the proper persons to regulate the whole matter without any hitch, as both of them knew well the feelings of the Sunni Muhammadans. We have nothing to say against Mr. Edwardes. He is an able officer, but his advisers are absolutely lacking in knowledge and experience. We warn the authorities concerned that the feelings of the Sunnis have been seriously injured by the recent events and that they as well as some of the Shias are about to lodge a strong protest against the prohibition of tomtoms in Doctor Street." [The same paper writes as follows in a later issue:—"The Police have succeeded in stopping tom-toms before the Bohra mosque in Doctor Street. The Bohras being wealthy apparently wield greater influence with Government. The interference by the Police has created bad blood between the Sunnis and the Bohras and this state of affairs is likely to result in great loss to both the communities. Fortunately the Sunnis did not do anything that might have put the Police to inconvenience and trouble. They, therefore, deserve our congratulations for allowing the Muharram to pass without any breach of public peace." The *Bombay Punch Bahádur* writes:—No doubt the Police Commissioner did his best to preserve the peace during the last Muharram, but we think that he was misinformed as to the real facts by those whom he consulted. They made light of the heavy responsibility that lay on him. Had he consulted the true representatives of the Muhammadans, the result would have been otherwise and the festival would have been celebrated to the satisfaction of all.]

Sultán-ul-Akhbár (178), 28th Jan.

53. It is alleged in some quarters that had not the Police taken adequate precautions, there would have taken place a riot during the Muharram. We do appreciate the Police precautions, but we do not think that there would have been any disturbance in their absence. Had the Musalmans determined to commit a riot, the Police would have been quite powerless before them. But we know for certain that the Musalmans had no intention whatsoever to disturb the public peace. Of course, the Musalmans had their grievance against the Police Commissioner's order, but as they look upon the Police Commissioner to be their well-wisher and as he has on several previous occasions proved himself to be their friend, the Musalmans had decided not to do anything unlawful but simply to express their disapproval of the Police order by observing silence. The Musalmans have acted wisely in this, and we congratulate them for taking up the above attitude.

Sánj Vartamán (40), 24th Jan.

54. We breathe a sigh of relief at the peaceful termination of the Muharram after days of grave anxiety. The Police had taken excellent precautions against all the ugly fears entertained by the people. Bombay is grateful to the Commissioner, his Deputies and the whole Police Department for their exertions. Mr. Edwardes had begun taking measures about maintaining peace months before the approach of the Muharram. He managed the affair so as to cause dissatisfaction to none. Mr. Edwardes deserves, therefore, special thanks and praise. The Muhammadan community of Bombay deserve to be congratulated on their conduct during the holidays, and we hope that they will behave in the same spirit in future. Yet we cannot hide the fact about the Sunni Muhammadans being greatly dissatisfied. The chief cause of the trouble stands as it was. The Bohras strongly object to music being played before their mosque in Doctor Street and they are justified in requesting that their feelings should not be so hurt. Not only is music played before their mosques but scenes are enacted there which are likely to excite them. This is owing to the leniency shown by the Police. There are a great many *toliwálás* who are orderly, but there are others who cross the limits and give cause for excitement even to the most law-abiding community. The duty of the Police was to pay heed to the grievances of the Bohras. But we are not to forget that if the Police were to protect the Bohras, the Sunnis, it was feared, would get easily excited at the action of the Police. We are sorry to say the Muhammadan community which of all communities is loud in its protestations of loyalty and which on the strength of this loyalty lays claims to special rights and privileges is the cause of such serious trouble. We do not know why the Muharram Committee started last year at the suggestion of His Excellency the Governor was not revived this time. Had the Committee been formed this year with power to carry on operations in the streets, a compromise would have been devised and both the parties would have been satisfied. In spite of the calm prevailing this year the fears for the future are unallayed. We suggest to Mr. Edwardes to call an influential meeting of all the parties and bring about a happy termination of these disputes.

Indu of Bombay (8A),
25th Jan.

55. A correspondent writes to the *Indu of Bombay* :—" Muharram came and went. But some Muhammadans say that there was practically no Muharram this year because they were not allowed to do what practice has sanctioned them to perform. It went as it came. There was no procession. There was no bloodshed either among Sunnis or Shias.......... It would not be much too wrong to say there were some ugly signs of disturbance. But they seem to have vanished owing to the presence of the Police—the black and the white. They were the cause of peace and the object of fear even though passions ran high as they always do in matters religious. Be the arrangement of Police as it may, those who went round these roads and lanes must have marked the sullen faces and discontented hearts, discontented because they could not do what they wanted to do, and sullen because they were thus handicapped by the Police.......... The crowd was thick and dense on Mágzaon Road, Pydhoni, Nalbazar and many other by-lanes. Everywhere the people showed no tendency towards unlawful things. They were, to all appearance at least, thoroughly orderly. Doctor Street, the bone of contention, the scene of free fights and the place of some bloodshed in the past, was also crowded, not by people, but by the European and Native Police. No battlefield could have been guarded more diligently than Doctor Street. There was, in short, an army of these; the Indian Police had only to be content with the dirty benches of a country tavern. The Europeans were planted comfortably in arm-chairs. Some were dozing, while some were snoring!......... To make or not to make noise while passing by the mosque of the Bohras is, in short, the apple of discord between the parties. Beating tom-toms and creating noise is not, and cannot be, one of the commandments of God, or one of the tenets of religion. It is simply a practice, and practice can well be dispensed with when feelings run high against it. Neither is tolerating the noise a sin. And the spirit of toleration is always considered a virtue in all religions. One party says there shall be no immersion of taboots as long as Doctor Street is not open to their procession attended by every kind of noise! They say they have the sanction of time. It is not one year, nor two or three, but 20 years or more. But the Commissioner said there shall be no such thing. They must either silently pass through this street, or not pass at all. Such was the alternative. Non-Bohras chose the latter. None yielded, and there was no procession.......... But the order of the Police Commissioner is rankling in the hearts of the Muhammadans."

Comments on the Annual Report of the Bombay Presidency Police Administration for the year 1908-09.

Mahrátta (11), 30th Jan.

*56. "A perusal of the Police Report of the Bombay Presidency for the year 1908 only strengthens the opinion expressed by the Police Commission of 1905 about the inefficient working of the department. Of late we are having continual replacements of the Police force, and so often are instances of Police mal-administration being brought to light; yet we read in the report about the increase of crime and complaints about the unsatisfactory state of Police work. The story of the political situation is brought in to explain the working of the Criminal Investigation Department. The staff was increased in the course of the year under report. The Criminal Investigation Department was very busy with 'political matters,' and most of their time was absorbed in 'political inquiries.' The Report does not state the nature and extent of the inquiry and only remarks that it was onerous and delicate. However, later on we get an idea of the work in the statement that 'important trials took place and many suspects and dangerous persons had to be watched, shadowed, or traced.'......... The premium put upon activities against political unrest only goes to give them a cloak to hide their darker side. If the inefficient detection of ordinary crime and the grave defects of the Police Department are to be perpetuated on the ground of the general political situation, the value of the Police as guardians of peace and order will be greatly depreciated. The Police Department of the Government is one which comes in the closest contact with the people. And sooner the evils of the working of the department are remedied, the better would it be for the prestige of the Government."

Alleged closing of the Preventive Service of Karáchi (Sind) to Indians.

Sind Journal (20), 20th Jan.

57. "Why is the Preventive Service of the Karáchi Customs closed against Indians proper? There are about fifteen officers in this service, but all of them are Europeans or Eurasians possessing little or no qualification for Government service. The pay and emoluments in the Preventive line are far better than in the clerical line. The lowest post in the former is of Rs. 75, in the latter Rs. 25.......... Why the fat berths in the Preventive line should all be jealously guarded as a close preserve for the European or Eurasian is more than we can understand, except on the hypothesis of racial considerations which are professedly against the letter and spirit of the solemn pledges from time to time given to Indians on behalf of the Crown. It may be said that Indians or Sindhis are not fit for Preventive service work, and that, in particular they will find it hard to get on smoothly with European ship-masters. We emphatically protest against this view. In the busiest season, the Customs clerks of Indian nationality have been deputed to do Preventive duty and it cannot be honestly urged that they have not succeeded very well, although they have not been allowed the same pay and emoluments as the Europeans.......... We do not know how far natives are admitted into the Preventive service at other sea-ports—probably nowhere do they get a due share—but at Karáchi there is not, so far we are aware, a single Indian hitherto taken up.......... The grievance we have here set forth is well worth the consideration of Sir George Sydenham Clarke and Lord Minto, as it involves a question of principle and shows how the declared policy of Government is being defeated by its officials."

Complaint against alleged frequent changes in the Collectorship of Surat.

Apakshapát (24), 22nd Jan., Eng. cols.

58. "Why is it that the Collector of the Surat District is changed so often? Why indeed should officials be sent off from place to place so frequently and apparently so needlessly? The Government could not be afraid of its ruling heads becoming pets in particular districts and overruling the Government in time! This change in the case of Surat has become perniciously frequent **of late, because, by the time a Collector's eyes get opened to the anomalies of the District's work, he is shunted away. How could such officials then be expected to introduce requisite reforms? It is a false step from all points of view and the sooner such a system is remedied the better will it be**

for all concerned. It is disheartening to the officials and disastrous to the people, although to underlings it is a godsend, because it screens them from exposure by a diligent superior's scrutiny and vigilance."

Suggestion to impose duties on the export of leather.

Praja Bandhu (38), 23rd Jan.

59. Now that the question of developing the leather industry is receiving the attention of Government, we think it proper to suggest that the export of raw hides should be properly controlled as their dearness is due to the free export. Foreign countries import raw hides and untanned leather principally from India. The dearness of the material is an obstacle in the way of the development of the industry, and unless Government move in the matter of protecting it in the way suggested, its development will hardly be satisfactory.

Comments on the reply of the Bombay Government to the memorial submitted by the Bombay Temperance Council.

Bombay Samáchár (66), 25th Jan.; *Akhbár-e-Soudágar* (23), 20th Jan.; *Jám-e-Jamshed* (33), 20th Jan.

60. The *Bombay Samáchár* considers the reply of Government to the memorial of the Bombay Temperance Council to be an unsatisfactory one and observes:—The most important of the prayers of the Council was that a Small Committee appointed by it should help the Excise Department in inspecting the liquor-shops and in putting an effective check thereby on the sale of liquor. In thus offering its assistance the Association had only asked Government to put into practice the principle of co-operation which at present they have graciously recognised. It had claimed nothing new and Government ought to have granted this prayer. All civilised Governments have granted to their subjects the right of 'Local Option,' and give them every facility in enjoying it. The Bombay Government no doubt has been good enough to apply to some extent the principle underlying it to this Presidency. But the Committees formed are constituted on so narrow a basis that Government should have, instead of rejecting the offer of the Association for lending them assistance, welcomed it. Besides, the predominance of the official element over the popular and the presence of the Abkári officers as chairmen in these Committees are grave drawbacks which ought to be remedied at once; for they put a serious check on the popular members and prevent them from doing any useful work. Till these Committees are re-constituted and the popular element in them given real power for putting an effective check on the sale of liquor and the number of liquor-shops, Government's reply to the Association cannot be looked upon as satisfactory. We are, however, glad to note that the two other suggestions of the Council have found favour with Government. [The *Akhbár-e-Soudágar* while commenting in a similar vein, hopes that the Council while tendering suggestions to Government in future will be milder in its tone so as to command their sympathy. The *Jám-e-Jamshed* also makes similar remarks.]

Indu of Bombay (8A), 24th Jan.

61. "The reply of the Government of Bombay to the recent memorial of the Bombay Temperance Council breathes to no small extent a spirit of sympathy and appreciation. It is not quite as satisfactory as most of us would wish. Yet, the suggestions put forward by the Council have been received in a spirit of grace, and there seems to be an evident desire on the part of the Government to take into confidence the earnest leaders of the Temperance movement in our midst........ The first proposal of the Temperance Council was that instructions as to the evils of alcohol should be included as part of the curriculum of study in schools. Government reply that such lessons have been introduced into the vernacular Readers and that the teachers of primary and secondary schools and of the Training Colleges have been instructed to give such teaching in their classes.......... This indeed is gratifying, the only regret is that it should have suggested itself to Government so late in the day.......... The second suggestion of the Temperance Council was that a periodical examination be made of all liquor-shops with a view to minimising the temptation to drink, and that the Temperance Council might be allowed to co-operate with Government in this matter. The Government reply to this is not so satisfactory.......... Such examinations are pronounced by them to be open to objection, but we are not told what these objections are. Why should Government fight shy of the help of temperance associations, which make it their sole endeavour to ascertain the facts of the situation? Is it through the fear that there might be inconvenient discoveries discreditable to the departmental *personnel* or that Government might be obliged to move with greater alacrity than they otherwise would?......... The third suggestion of the Council was that the objectionable practice of farming the liquor-shops to the highest bidders should be discontinued more rapidly than hitherto, if not entirely.......... We are told in the Government reply that the question is under the consideration of the Supreme Government. The Bombay Government ought to press upon the India Government the urgent necessity of counteracting the evil effects of the auction system."

Comments on the Resolution of Government on the last Abkári Report.

Kaiser-i-Hind (34), 30th Jan., Eng. cols.

***62.** "The Resolution of the Government of Bombay on the last Abkári Report notes with satisfaction the decrease in the consumption of country liquor which was noticeable in the Presidency during the period under review, and the public will share that satisfaction. It has been a general complaint throughout that the Government has been discouraging toddy in the interests of the stronger drink, both country and imported. If there has been so great a change in the respective popularity of the two, and if toddy has again come to be in greater vogue, certainly it is fair to assume that the unnatural restrictions which have been held in the past years to be responsible for the curtailed consumption of toddy must have been considerably relaxed; and this being so, the thanks of the public are due to the Government of His Excellency Sir George Clarke."

Grievances of the Transvaal Indians.

Pársi (37), 30th Jan., Eng. cols.

***63.** "Since our reference (*vide* paragraph 41 of Weekly Report No. 2 of 1910) to the London *Times'* recognition of the importance of the Transvaal Indian question, the full text of the article has come to hand. The warning is even more emphatic *in extenso* than in the telegraphic summary; but the treatment of the purely Indian aspect of the matter is very inadequate. The Transvaal grievances, says the *Times*, will be exploited for all they are worth by disaffected Indian politicians. This is just where the *Times*, which always had a tendency to regard all Indian political movements as seditious, blinds itself to the most serious facts. The rabid politician, who drifts into rebellion and anarchism, cares very little about the Transvaal Indians; it is the moderate and reasonable men whose indignation grows at the sight of Britain's failure to protect their fellow-countrymen in a country where she spent £300,000,000 to secure the rights of her own sons. What conclusion can they come to, save that Britain is either effete or does not care for Indians? The constitutional difficulties do not greatly impress them. It has taken four years of careful consideration to formulate a constitutional advance for India. A complete constitution was made and flung at the Transvaal in a month. The four years' style is far more satisfactory, but it is Indians who are paying the penalty for the month's indecent haste in the Transvaal. The 'disaffected politician,' the *Times* may remember, has always been notorious for his closefistedness in money matters. Does the *Times* think that the large relief fund was contributed by the class it mentions?"

Legislation.

Comments on the Bombay Town Planning Bill.

Pársi (37), 30th Jan., Eng. cols.

***64.** "It is wonderful how maladroit the expert scribes who draft our new legislation can be. In the proposed Town Planning Bill, an invidious distinction is made, quite unintentionally, between the Corporation of Bombay and other Municipalities, and it reads almost as if the former was the single incompetent one in the Presidency. When the proposed Bill says that building operations shall be under the control of the Municipality, or (in Bombay) of such other body as the Government may appoint, it presumably means the Improvement Trust, but why the euphemistic scribe did not say so we cannot tell, unless it was simply from an ingrained habit of periphrasis. As it stands, the phrase is objectionable not only from the point of view of the Corporation's dignity, but because it actually does open a door for the usurpation of the Corporation's functions which is not

open in respect of other Municipalities. If the need should arise, a special Act could be made to meet it, but it is inexpedient to leave an open door to official interference."

Bombay Samáchár (66), 28th Jan.

65. The Town Planning Bill which Government have forwarded to the Corporation is said to have been based upon the provisions of a similar measure passed last year by Parliament in England. We are afraid, however, there is no similarity between the two measures. While the English Act aims at broadening the foundations of local self-government in the country and increasing the monetary resources of Municipalities by extending the period of the repayment of loans, the local Bill seems likely to produce quite contrary effects so far as the Municipal Corporation of the city of Bombay is concerned. Under the circumstances, the leaders of the Corporation have rightly condemned the measure in strong terms. In order that the development of Bombay should advance on the most modern sanitary lines, the people as well as Government have recognised the necessity of extending the jurisdiction of the Corporation on the North side as far as Borivli or Virar and on the East side up to Thána or Kalyán. The public of their own accord have been removing to these suburbs to escape the ravages of plague, but the want of good and well-lighted roads, pure water in sufficient quantities and proper drainage deter many from making there their permanent homes. In order to develop these suburbs at a minimum cost and to make them attract large number of residents, it is but necessary that they should be placed under the control and supervision of the Corporation. But the present Bill, as drafted, while it purposes to render Municipalities in the mofussil independent, will place the Bombay Corporation under the control, either direct or indirect, of Government. This is the most objectionable clause in the Bill throwing discredit upon an institution which has been repeatedly recognised as a model institution in India by authorities of all shades of opinion and lowering it in public estimation. We do not know what has led Government to take such a narrow view about the status of the Corporation. But we sincerely trust that if the attention of His Excellency Sir George Clarke, whose sympathies for the advancement of local self-government are well-known, is drawn to the objectionable provision he will not fail to do justice to the Corporation and have it rescinded. The Committee appointed by the Corporation to report upon the Bill would do well to raise its voice against the above provision and use its influence to bring about the fusion of the City Improvement Trust and the Corporation into one civic body and thereby prevent the institution of a third public body under the new measure. As for the enlargement of the resources of Municipalities to meet their additional responsibilities, the new Act practically fails to make any provision, while the English Act provides that 'loans can in future be made by the Public Works Loan Commissioners for periods up to 80 years at the minimum rate of interest allowed for the time being for loans out of the Local Loans Fund and the rate of interest will not vary with the term allowed for repayment.' This is a most useful provision for the Indian Municipalities to see incorporated in the Act governing them, and we trust the Corporation will not fail in its duty to have a similar provision included in the new Act.

Education.

Comments on the proceedings of the Bombay University Senate *re* University Reform.

Gujaráti (29), 30th Jan., Eng. cols.

***66.** "The Senate of our University has before it a very important question to decide regarding the proposals made by Government in connection with the present curriculum. A number of momentous issues are involved in the discussion which is at present going on in the Senate on the report submitted by the Committee appointed to consider the proposals and the minute of dissent signed by a majority of the members of the

Committee. On the 15th January last, Sir Pherozeshah proposed the adoption of the main report of the Committee, and in doing so made a speech lasting for nearly two hours and a half, which was half finished on that day and had, therefore, to be resumed on the next Saturday. In that powerful and eloquent speech with facts and arguments marshalled in a masterly manner, abounding in humour and practical common sense, he made out a very strong case in favour of the acceptance of the Committee's report. At the outset he entered a very strong protest against the way in which Government have sent in their proposals to the University. It is well-known that the Universities Act has placed at the disposal of Government an overwhelmingly large majority of officials and nominated members in the Senate. Under these circumstances proposals coming from Government are likely to be regarded as a mandate or at any rate as instructions which some at least may feel disposed to approve on account of the source from which they proceed. Though the independence of judgment of the members of the Senate may be trusted to judge things on their own merits, still the procedure followed by Government was open to grave exception, and the precedent bad. As such it required a timely protest and Sir Pherozeshah has once more rendered a great service to the University by seeking to maintain the liberties of that body against interference and encroachment from outside.......... Latterly, it has become a fashion to regard the training of the intellectual faculties as the only object of education. Sir Pherozeshah gave a completeness to this defective definition by adding the acquisition of knowledge as by no means an unimportant aim of education. He pleaded very strongly in favour of the inclusion of the study of ancient history in the curriculum on the ground that that study is essential for a proper understanding of the European civilisation. India has come into close contact with and is trying to imitate and assimilate Western thought, ideals and institutions. If these are to be correctly appreciated and adopted for the good of the country, every young man going through the University course ought to be familiar with the rise and progress of those institutions in Europe. The mental furniture of young India can never be complete unless every graduate is acquainted with the history of ancient Greece and Rome who have moulded European civilisation into its present shape."

Complaint about the unsatisfactory condition of the High School at Nadiád (Kaira).

Gujarát (71), 22nd Jan.

67. We have repeatedly complained about the over-crowding and the low standard of teaching prevailing in the Nadiád High School. But no steps have yet been taken to bring about a healthy change. We suggest a more spacious building for the school and an increase in the number of teachers. The Head Master has been permitted to admit 350 instead of 300 students. But looking to the number of applicants, the increase is too meagre. It is also natural that teaching deteriorates in quality when imparted to an over-crowded class of students. This state of affairs is common to other schools. Mr. Sharp was lately on a visit to Ratnágiri where he was informed about the over-crowding in the Ratnágiri High School. In reply to the request of the people, Mr. Sharp said that as Government had taken in hand the improvement of primary education, the question of secondary education should be taken up by the people. Thus Government bring forward the excuse of primary education, which in its turn is starved on the ground of want of money. Again, if Government want to shirk their responsibility in the matter of secondary education, why should not the movement afoot for the spread of National Education be encouraged? In Nadiád there are two schools depending upon private enterprise none of which is permitted to open higher standards. One of them after great trouble has been allowed to open the fifth standard. Mr. Sharp suggested that school fees should be increased in order that over-crowding may be checked. It is perhaps the opinion of Government that the present political unrest is an outcome of the spread of education, and hence their secret intention to smother education as far as possible. Mr. Sharp is a learned and experienced official and his remarks must teach the people that it is futile to depend upon Government for the imparting of sound education.

Complaint of shortness of accommodation in the Garud High School of Dhulia (West Khándesh).

Indu of Bombay (8A), 25th Jan.

68. A Dhulia correspondent writes to the *Indu of Bombay*:—"The Garud High School of Dhulia (West Khándesh) now contains about 450 students and the Head Master is now refusing admissions to students in the higher standards. This has caused a great inconvenience to parents who are at a loss to know where to send their boys for education. Our High School has ever been popular since the time when Mr. G. J. Agáshe was its Head Master, and it has maintained its popularity under Mr. R. P. Godbole, an able and popular Head Master. It has also a good hostel, and this fact has increased the popularity of the school. The Khándesh public have liberally helped Government by giving splendid donations in building the High School and hostel. So they have a claim upon Government to provide suitable education to their boys. Will not Government then make the provision needed by hiring some good building for extra accommodation as was done at Sholápur?"

Railways.

Comments on the increase of fares by the B. B. & C. I. and the G. I. P. Railway Companies.

Surya Prakásh (42), 22nd Jan., Eng. cols.; *Rást Goftár* (39), 23rd Jan.

69. "The B. B. & C. I. Railway have sprung a surprise upon the public. Without a word of warning, without an attempt at discussion or inviting public opinion, they have made a material increase in the fares of the two upper classes. Whether this step will ultimately benefit the Company remains to be seen.......... But apart from the question of gain to the Company, we submit that the convenience of the public is a factor that has got to be taken into consideration. We apprehend that one result of the increased rates will be to compel a large number of respectable men of moderate means who hitherto travel second class to betake themselves to the luxurious comforts which the Company provide for their third class passengers, the luxury and the comfort being gauged from the standpoint of the animal creation in which category human beings are included by Railway officials. It will be a distinct hardship for such men to have to rub shoulders with the great who fight, eat, smoke and spit on the third class benches, and the Company are very much mistaken if they think that they will ultimately gain by disregarding the requirements of the class above referred to.......... The least that the Railway authorities can do is to provide an additional class—an Intermediate class—in all their trains in the interests of those who are too poor to travel second class and would prefer not to mix with the class of people who form the bulk of third class passengers. Such an arrangement exists, we believe, on many other lines and there is apparently no reason why the B. B. & C. I. Company should not follow suit. It is to be hoped that some of our 'honourables' will deign to descend from the clouds and condescend to give a portion of their attention to the consideration of this important, though to them, prosaic question." [The *Rást Goftár* makes a similar complaint and thinks that the increase is likely to discourage people from shifting to the suburbs of Bombay.]

Khándesh Vaibhav (131), 24th Jan.

70. As the G. I. P. Railway was already deriving much profit with its old rates of fares, we see no justification for its increasing them from the beginning of this year. The increased fares are weighing very heavily on the third class passengers who mainly contribute to the earnings of the Railway. We, therefore, on behalf of the travelling public request the Railway authorities to revert to their former rates and thus remove a serious cause of dissatisfaction among the people. Though the Railway has increased its fares, all the old complaints of passengers travelling by it still remain unredressed. No improvement has been made in the third class passenger accommodation nor any extra train service started to relieve congestion of passengers at certain stations and the over-crowding of trains. On account of dearth of rolling-stock the goods traffic is still very much delayed. We would, therefore, request the Railway authorities to pay heed to public complaints in the above matters and also ask the people to press their grievances on the notice of the authorities by persistent agitation.

Native States.

Satisfactory condition of the Jámnagar State.
Bombay Samáchár (66), 24th Jan.

71. Referring to His Excellency's visit to Jámnagar and the ceremonies there performed by him in connection with certain works of public utility, the *Bombay Samáchár* takes the opportunity of reviewing the Jám Shri Ranjitsinhji's administration and eulogises the Jám for striking definitely along the path of good and beneficent Government. The paper welcomes the recent changes inaugurated by His Highness in the method of revenue collection, reduction in the tariff and the reform of communications and hopes that the process thus begun will in the near future bring enhanced happiness and contentment to the people of Jámnagar.

Alleged ill-treatment of Tálukdárs by Agency officials in Mahi Kántha.
Káthiáwár and Máhi Kántha Gazette (76), 23rd Jan.

72. The *Káthiáwár and Mahi Kántha Gazette* alleges that the Mahi Kántha Agency Officers ill-treat the Tálukdárs and do not show the respect due to them. It adds that while they show respect to a mere Thándár or Fouzdár by writing the word "Azam" before their names they do away with this form of courtesy while writing to rich and respectable Tálukdárs possessing civil and criminal jurisdiction. The paper further alleges that even the clerks of the Agency Office show disrespect towards them and treat them like peons while they are undergoing apprenticeship in the Agency Office after leaving college, and draws the attention of Government to the fact.

Intelligence extracted from the Press.

Starting of a fund to defend the accused in the Násik outrage case.
Ráshtramat (47), 28th Jan.

73. Those who wish to subscribe to the Násik Defence fund which has lately been started to afford legal assistance to the accused in the Násik case are requested to send in their subscription to the *Ráshtramat* office.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd February 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 6 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th February 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department. information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Complaint about the impressment of carts, &c., of poor agriculturists in the Mahi Kántha Agency 63
- British rule:
  - A Press Act will hardly be found effective for suppressing unrest and anarchism in India . . . . 2 & 3
  - Alleged neglect of duty by the Moderates in not counteracting the pernicious doctrines of the Extremist School . . . . . . 18 & 19
  - An appeal to Young India to labour for the country with single-hearted devotion 6
  - Comments on His Excellency the Viceroy's letter to Native Princes in the matter of suppressing sedition . . . . 23—26
  - Economic disabilities one of the causes of anarchism in India . . . 8
  - England should arm India to save it from the armed nations in the event of an Anglo-German war 16
  - Futility of religious education as a check against the spread of anarchic tendencies . . . . 11—13
  - How Government should win the attachment of the Muhammadans . 21
  - Loyalty cannot be absolute but based upon reason in this age of advancement 9
  - Repression is but a necessary ordeal for the salvation of India . . 4
  - Reproduction in Gujaráti of a letter written by Count Leo Tolstoy on how India can be freed from slavery 10
  - Resolution passed by the Arya Pratinidhi Sabha of Bombay *re* the Patiála sedition case 22
  - Secret conspiracy cannot be put down by prohibiting public agitation . 5
  - The Brahmin community should not be condemned for the misdeeds of a few of them . . . . 14 & 15
  - The Extremist party cannot be put down by laws because its principles are ever true 7
  - Thoughts on the present state of India 17
  - Too much of politics in India at present 20
- Calcutta outrage: Comments on the — . . . . 36—41
- Excise:
  - Comments on the Resolution of Government on the last Abkári Report 66
  - Suggestion that liquor-shops should be closed during certain Hindu holidays as during the Muharrum 65
- Governor of Bombay:
  - Comments on His Excellency the Governor's reply to the address of the Jalgaon (East Khándesh) Municipality 34
  - Comments on His Excellency the Governor's speech at the Rájkot Darbar 35

PARAGRAPHS.

Politics and the Public Administration—continued.

Imperial Council: Comments on His Excellency the Viceroy's speech at the first session of the reformed — . . . . 27—33
Judicial matters:
  Comments on the conduct of the Násik trial *in camera* . . . 55
  Comments on the decision in the Sukkur (Sind) sedition case . . 51—54
  Comments on the work of Honorary Magistrates in Bombay . . 56
Moslem League: Comments on the proceedings of the — at Delhi . . 42—49
Muharram: Hindus should not take part in the — 62
Parliament: Comments on the return of the Liberals to power . . . 1
Police:
  Alleged annoying conduct of the — during the house searches at Mahád (Kolába) 60
  Comments on the Bombay Presidency — Administration Report for the year 1908 . . . . 57—59
  Comments on the steps taken by the Bombay—*re* the last Muharrum . 61
Public service: Suggestion for the selection of an able and experienced lawyer for the Third Judgeship of the Small Causes Court, Bombay . 50
Sind: Alleged close proximity to each other of certain liquor-shops in Lárkána (—) 67
Suggestion that the census of 1911 should be taken earlier than in March of that year 68
Temperance: Comments on the reply of the Bombay Government to the memorial submitted by the Bombay — Council 64

Legislation—

Comments on the new Press Bill before the Imperial Legislative Council . 69—71

Education—

Alleged educational wants of Sind 76
Comments on the proceedings of the Bombay University Senate *re* University Reform . . . . 72—74
Suggestion that the Poona High School should not be removed from its present location 75

Municipalities—

Comments on the amendment of the Famine Code directing Municipalities and Local Boards to co-operate with Government in the matter of famine relief 77

Native States—

Alleged undeserved deprivation of the administrative powers of the Tálukdár of Mohanpur, Mahi Kántha Agency. 81
Comments on the alleged blackmailing of Native Princes by Native papers . 78
Gondal: Comments on the report of the administration of the — State for 1909 79
Idar: Alleged misrule in the — 80

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant,	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE .				
181	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodayă* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
8A	Indu of Bombay	Bombay	Daily	......	...
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhai; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
119A	Indu Prakásh	Bombay	Daily	......	...
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The Editor of No. 135 is Govind Damodar Khándekar; Hindu (Karáda Bráhmin); 20; copies sold about 1,000 per week.

The Editor of No. 145 is Ganesh Rámchandra Kashălkar.

Politics and the Public Administration.

Comments on the return of the Liberals to power.

Bombay Samáchár (66), 4th Feb.; *Dnyán Prakásh* (44), 31st Jan.

1. The *Bombay Samáchár* welcomes the return of the Liberals to power and remarks:—India cannot but consider herself fortunate that the Conservatives have not been returned to power, because they would not have been slow to take steps directly or indirectly to nullify the effects of the Reforms recently inaugurated in India. As stated by Mr. Balfour to his constituents in the recent electoral campaign, they would have so modified the Tariff System at home as to affect detrimentally the commerce of India. But God has listened to the prayers of India and has prevented injustice being done to her. In spite of the strenuous efforts of their opponents, the Liberals have been returned to power and India congratulates them with all her heart. We think it will be advantageous if, now that the election is over, the leading bodies in India were to send a congratulatory message to the Secretary of State and thus thank the British Electorate. We have much to hope from the Liberal Government if it remains in office, and the reported inclusion of Mr. Hobhouse, who was the President of the Decentralisation Commission in the Cabinet, seems to show that Lord Morley has again turned his attention to the introduction of larger Reforms in India, as he intended. [The *Dnyán Prakásh*, on the other hand, writes:—Though the Liberal party which again comes into power has conceded many political rights to the Indians, it must be admitted that it has been a source of some evil to this country in the matter of its trade, and this evil is not likely to be eradicated as long as the party continues in power. The evils of our commercial dependence on England were long ago pointed out to us by the late Mr. Ránade, and the national and healthy aspect of the present *swadeshi* agitation in the country has found favour with all reasonable men. The Liberal party being wedded to free trade there is no likelihood of the present policy which has worked against our industries being in any way relaxed in our favour. Had the Unionists come into power we could have had some hopes in that direction as their party is a staunch advocate of Tariff reform. Our political dependence in a measure is responsible for commercial depression, and as we are still labouring under the evils of the exploiting imperialism of England, we should direct our energies to securing control over the tariffs like the Colonies. It must, however, be remembered that our efforts to secure such control will not be successful unless the British Government sees our immense national strength. Our rulers meanwhile should not make our interests completely subservient to those of Lancashire and Manchester.]

A Press Act will hardly be found effective for suppressing unrest and anarchism in India.

Ráshtramat (47), 6th Feb., Eng. cols.

*2. "The demoralisation of the Government of India is keeping pace with the activity of the anarchists.......... With the High Court barricaded, with the Police Court convicting men *in camera*, and with the Press gagged, the triumph of the anarchist is assured. Their wildest members could not have anticipated such a complete and colossal victory. The only check on the progress of anarchism is a fearless press. But our Pro-consuls with their Anglo-Indian abettors regard national journalism as the devil's profession and national editors as the ministers of the devil. They seek to silence the nationalists and convert the channel of criticism into a contemptible vehicle of panegyric. The voice of truth is to be drowned by the vulgar noise of adulation.......... Effeminate scribblers are to be elevated into editors. Heaven have mercy on England that her sons should have to stoop to all this. Cromwell once observed 'if Government were fit to stand, it ought to be above paper-shot,' But what must be our Government which is afraid of paper-shot, which proclaims its fear by coercive legislation, and this for the petty purpose of preventing insidious and veiled attacks on Government? That Government is indeed a strange structure which after a century's rule under the dispensation of Providence confesses that veiled attacks suffice to turn meek and mild men into apostles of assassination.......... We protest against the Press Bill; we prefer a censorship. The projected Bill is in fact worse than censorship without the odium involved in it. Government have seen the evil of prosecutions. They do not want to prosecute now, but paralyze. Prosecution makes martyrs and thus promotes the cause. Nationalists are not afraid of prison walls or prison diet in the righteous cause of their country.......... The cowards are found in the ranks of Loyalists and Moderates, but to the credit of the Nationalists it will be admitted, that their courage never failed them in the fearless discharge of their duty though the sword of Democles constantly hung over them in the shape of prosecution. Man after man was ready to step into the shoes of the men imprisoned or transported or deported. Men came and men went, but the Press remained, which each could use as a weapon of Nationalism. Now though there will be men enough, the instrument will not be available. The Press will be confiscated. The sinews of war will be taken away. The culture of martyrs will cease. This is the real significance of the new Bill. Albion has devised a method of silencing the Press without causing commotion. It seeks to prevent the interchange of opinions and ideas and convictions. This is against the law of Nature. It will produce 'awful stillness which Nature feels when tempests gather'.......... The tranquillity such measures ensure is delusive and ominous. We warn Government that such measures are an unmixed evil. It will do what Lord Morley desired to prevent. It will create a silent but sullen India, fit soil for the seed of anarchism. Anarchists will multiply like the stars in the heavens. Government themselves will repent when they have reaped the whirlwind. The Anglo-Indians will then remember what Macaulay taught that 'liberty of discussion is the chief safeguard of all other liberties.' The Anglo-Indian Press no doubt feels secure because the laws are put into motion only by the Executive and the bureaucracy is at present in friendly league with Anglo-Indianism. But the most cunning schemes may miscarry some day.......... Government will often find that Anglo-Indians are not for them. At present the dread of anarchism has obscured the judgment of most Anglo-Indians—wisdom has given way to funk. But this cannot be everlasting; the day of judgment for them too will dawn ere long."

Káthiáwár and Mahi Kántha Gazette (76), 6th Feb., Eng. cols.

*3. "Strong repression and the muzzling of the vernacular press are the only feasible remedies in the opinion of the Anglo-Indian papers for putting down anarchism. We ask them to look ahead. Repression is a terrible instrument which is capable of being misused.......... As to the vernacular press the Ango-Indian papers will urge that they want the suppression of the base and revolutionary vernacular press, not of honest and responsible journalism. These are mere platitudes. Any press-gagging Act will do more harm than good to the Government. The vernacular press as a whole is honest, loyal and discriminating.......... The Anglo-Indian papers will be wise if instead of indulging in vituperations they will try to think out some practicable remedies. We are confident that the Government will not be led away by the wild counsels of the Anglo-Indian press.......... Some time back, the Hindus of the Punjáb asked for sanction to prosecute an Anglo-Indian paper which was believed to have offended against section 153A. The sanction was refused. We would enquire of the authorities, did the refusal raise the Government in the estimation of the people? On the contrary, the impression gained ground that the Anglo-Indian journalists were favoured people. We, therefore, request the Government of Lord Minto not to be led away by the Anglo-Indian Press whose sole mission is to get India governed in the way they like. The vernacular press is honest and outspoken and acts as a safety-valve. Any attempt to gag or muzzle it or to interfere with its freedom would deprive the Government of the means of knowing the views of the people which are truly ventilated by the Native Press. Any more repression will drive discontent underground and the bursting, will be such as we all may tremble to think of."

Repression is but a necessary ordeal for the salvation of India.
Shakti (90), 29th Jan.

4. The times are getting more and more critical every day, and the repressive measures of Government and the outrages of the 'terrorists' are growing side by side. No one can have any objection to legitimate severity, but when it lets the real culprits free and pursues the innocent the strongest possible protest should be raised against it. The impending enactment of the Press Act is nothing but punishing one for the fault of another. It is nothing but an attempt pure and simple to crush the National movement under the cover of stamping out anarchy. This course of events was foreseen by the leaders of the Nationalist party from the very beginning. But to those who are not going to violate the law, there is little necessity to fear severe enactments. Severity is an ordeal. It has been repeatedly proclaimed that the Nationalist movement has nothing whatsoever to do with anarchy. The Nationalists are inspired by the noble motive of creating a desire of free life in the nation, and by the desire that the love of independence may rise in the hearts of their dependent brethren, that their powers of appreciating and protecting their rights might develop in short, that the people might be strong enough to hold their own in the struggle of life. It is the duty of every citizen to advance this work, and how far we fulfil this duty will be gauged by the way in which we stand this ordeal. Rome, Greece and even England herself had to pass through such an ordeal before they achieved independence, and the story of these ordeals stains the history of Europe with blood. Our ordeal is much more simpler, inasmuch as through the mellowing influence of time and civilisation the sword has given way to the pen. We fight only with weapons of passive resistance. We have to raise no weapon against any one, nor is any one going to raise it against us. However harsh our rulers might be, they must pay heed to the civilised world. The ordeal, therefore, that we have to pass through is not difficult at all. The utmost that we might have to suffer is imprisonment or transportation. The question then that the motherland puts to its sons is whether they are prepared to suffer this much or not. Upon their reply depends the salvation of the country. Ye sons of India, consider then whether you want to raise up or to lower down your ancestors, whether you want your posterity to be saved from your present plight or not. Your Mother expects all her children to reply that they will be true to the sacred National cause.

Secret conspiracy can not be put down by prohibiting public agitation.
Râshtramat (47), 30th Jan., Eng. cols., 29th and 30th Jan. and 1st Feb.

5. The *Râshtramat* publishes the following extract from the *Karmayogin* of Calcutta:—It is obvious that to attempt to meet secret conspiracy by prohibiting public agitation is a remedy open to the charge of absurdity.......... Is not the liberty of free speech and free writing denied to the Russian people by more rigorous penalties, a more effective espionage, a far more absolute Police rule than any that can be attempted in India? Yet where do the bomb and the revolver, the terrorist and the secret conspirator flourish more than in Russia? The conspirator has his own means of propaganda which the law finds it difficult to touch. The argument, however, is that it is only in an atmosphere of dissatisfaction, disaffection and sedition that the propaganda of the conspirator can be effective, and Nationalism creates that atmosphere. Criticism of the Government leads to dissatisfaction with the Government; dissatisfaction leads to the aspiration for a better form of Government; aspiration of this kind when baulked leads to disaffection, disaffection leads to secret conspiracy and assassination. Therefore, stop all means of criticising the Government, and the first cause being removed, the final effect will disappear.......... **Unfortunately the statement of the premises in this chain is incomplete and the conclusion is, therefore, vitiated. A first premise may be granted at once. In a country well satisfied with its lot, a nation at ease and aware of prosperity and progress, the propaganda of the secret conspirator must necessarily fail. In India itself, if we are to believe the *Times*, secret societies have existed for upwards of forty or fifty years. How is it that they had no success and**

no one was aware of their existence until the reaction after Lord Ripon's *regime* culminated in the Viceroyalty of Lord Curzon? Dissatisfaction is not created by public criticism, it is created by the adverse facts on which public criticism fastens, and it crystallises either in public criticism or in secret discontent. Public criticism creates public agitation, secret discontent creates secret conspiracy." [The paper publishes in its Maráthi columns a translation of the whole of the above article of which following is the substance:—The policy of ignoring is doomed to failure. On the other hand, the Indian Government may silence public criticism or trample upon it. If they trample on it, the aspiration becomes disaffection not necessarily to the sovereign but to the form and system of Government, with a cry for absolute transformation. It leads to the genesis of great revolutionary movements, injures Government and endangers public peace and order. There is another kind of policy, *viz.*, a policy to play with the monster of discontent, to chide it, whip it and yet throw it sops, and wind the chain round its neck tighter and tighter. This is also bad policy. The whip enrages, the sop does not soothe but irritates, the tightening of the chain only shortens the distance between the tamer and the brute, for the difficulty is that the tamer has to hold the chain and that he cannot get out of springing distance. Eventually discontent has either to be satisfied or silenced. If it is satisfied, the whole difficulty disappears. But if not, the question for the ruler is whether he prefers to crystallise it in peaceful but effective resistance or in secret conspiracy, terrorism and eventually armed insurrection. It must be one of the two; to expect an immense impulse to sink without being crushed or satisfied is to expect impossible miracles. To paralyse public agitation is to foster terrorism, and terrorism is never extinguished except by the removal of its causes. The difference between terrorism and open rebellion is that the latter often effects its object, but can be easily crushed while the former does not effect its object but cannot be crushed. The terrorist will not be satisfied with anything less than immediate freedom gained by violence. He is confident of the result and is passionately attached to his method. Terrorism may perish of inanition, but coercion is its food and fuel. The policy of the Government of India has neither immediate justification nor ultimate wisdom. It is the old futile round which reluctant bureaucracy has always trod when unable to reconcile itself to inevitable concession. It is a wasteful, ruinous and futile process. If the Government were to declare to-morrow that it would no longer tolerate public opposition and deport all the leaders of public and peaceful agitation in the country, it would only stimulate more formidable and unscrupulous forces and substitute a violent and agonising process for one which is helpful and constructive.]

An appeal to Young India to labour for the country with single-hearted devotion.

Kál (124), 4th Feb.

6. 'Shrikrishna Dás' contributes an article to the *Kál* in the course of which he says:—Success in any achievement needs, besides God's blessing, a single-hearted devotion. This is what the history of the world, both ancient and modern, teaches us. For the achievement of a spiritual ideal let us keep Tukárám before our mind and for a political ideal let our eyes be fixed on Shiváji Maháráj or Mazzini. In all these instances you will see that they have clung to their ideals with a single-hearted devotion, which swept away every other emotion before it. They saw nothing else in this world except their ideal, which was their all-in-all. More examples of such devotion are to be found in the modern history of the Maráthas than in any other history. Many of those who have earned an undying fame in the pursuit of their ideal have even sacrificed their lives in its accomplishment. My dear young friends, for the last quarter of a century and more we have been striving by holding meetings and by spending money like water to secure that political ambrosia for which the mother of the Aryas has been keenly thirsting. Nay, we have even suffered incarcerations and deportations for its sake. But has any adequate fruit resulted from all these sufferings? Not to speak of *swarájya*, have any important rights of administration been granted to us as a result of our efforts? Does not all this show the imbecile character of our efforts and bring bitter disappointment? Alas, what a

grievous and dishonourable fact is this! Can anything be more dishonourable than that the children of that very land of the Aryas which once produced saints like Tukárám and Rámdás and self-sacrificing patriots like Shiváji, Tánáji, Báji Prabhu and others, should rest satisfied with putting forth vain efforts for the sake of the country? Does it become us to be calculating and sparing in our efforts, while some of our devoted and self-denying heroes are passing the last days of their lives in incarceration and exile? My countrymen, it is as clear as day-light that according to experience no ideal can be accomplished without single-hearted devotion. Our duty, therefore, consists in putting forth lawful but at the same time devoted efforts. Therefore, my young and enthusiastic friends, let us be mad with our country's love! Let all our happiness consist in loving our country! Let us take pleasure in our sufferings! The condition of the motherland is growing worse day by day, and if we do not exert ourselves for her uplift, we shall be guilty of committing the most heinous sin of being traitors to our mother. If we devotedly water the tree in the shape of our love to our country, it will not fail to bring forth beautiful fruit. My friends, single-hearted devotion should not care for perils. For Shrikrishna has declared that his devotee is never destroyed. Then why do you fear?

The Extremist party cannot be put down by laws because its principles are ever true.

Pudhári (146), 30th Jan.

7. The British Government have armed themselves cap-a-pie for a campaign against sedition. Both the rulers and the ruled are aware of the philosophical aspect of sedition. Government, however, do not care for it because they are powerful. People do not mind it because they are innocent. But when the Police raid the house of an agitator unexpectedly, people begin to inquire into the real definition of sedition. This plague of sedition claims as victims only Extremists. Government argue that discontent is generated by Extremists. Discontent cannot be produced by any one. It is a natural feeling. The only thing that, the Extremists have done is that they have regulated it and allowed it not to grow more violent. They are thus friendly to Government and not inimical. People take the Extremists to be an independent party of political agitators, and Government hold them to be disturbers of public peace. The Extremists are not a tyrannical gang organised on any western principle. They are an ancient party necessary for the occasion. A secret conspiracy can be put down by the strength of laws. But the Extremist party is as eternal as its principles are ever true. It has a high admiration for ancient India and its policy is to effect the salvation of India in accordance with its ancient conditions. It does not care to dictate to posterity the form of Government it should accept. It leaves the question to the judgment of the whole of India, when its ultimate ideal will be gained. All the energies of the Extremist party are directed to the acquisition of the ultimate ideal. It will accept no compromise on the point. It is prepared to suffer anything and everything for it. As long as the ideals of the Extremists are not trampled under foot, they do not mind whether the form of Government in India is monarchical or democratic. India felt that she was suffering a heavy loss, and the Extremist party came into existence. The Extremists do not want everything all at once. They will be thankful for small concessions, but they will not be quite satisfied with them and will not cease their efforts. They do not want to set aside laws and morality. Why then are Government wroth against them, why are they pursuing the Extremists? The British Government taught us the taste of *swardjya.* But when we demand it, they get angry and wish to see whether repression can answer their purpose.

Economic disabilities one of the causes of anarchism in India.

Sudhárak (160), 24th Jan.

8. The Seditious Meetings Act, the Press Act and the Criminal Law Amendment Act cannot properly be termed as fit measures for rooting out discontent in India. Those who have carefully looked into the Násik outrage will see that the irresponsible writings of Extremists have not led to it. The outrages committed by youths and the extremist attitude of adults are both due to some other cause. That cause itself must be treated. Peace and order have reigned in the country since the establishment of British rule in India. The standard of living has increased and has become more expensive, but the industries of the nation have not advanced proportionately. The native crafts have been killed out by foreign competition. We admit that Government themselves are to blame very little for it. But as they have taken upon themselves to look to the interests of Indians, they should have doctored this disease of increasing poverty in time. Nobody can argue that it is either right or statesmanlike to allow India to become a purely agricultural country and to make it solely depend on seeds and grains for food and to turn thirty crores into beggers. Even a devout Tariff reformer like Mr. Balfour avers plainly that India will not be allowed to protect herself by tariffs against foreign goods. The question for us now is whether we are to live or to die. Unless Government come forward to satisfy the aspirations of the people, the feeling of the conflict of the interest of the rulers and ruled in commercial matters will not die out. Discontent will be completely wiped out if Government like a sympathetic mother betake themselves to the uplifting of Indian industries. The masses are discontented for the above reasons. The educated classes also have their own grievances. The desires for increased employment in higher offices, for an improved system of education, for reforms in local self-government, are not certainly due to the movement to overthrow British Government. They are the fruits of the British rule itself, and it behoves the rulers to tend them properly. We do not intend in any way to defend the anarchist outrages that are at present happening in India. It is equally incumbent upon the people and Government to root them out. But the general discontent in India should be met with a different treatment from a universal repression of it.

Loyalty cannot be absolute but based upon reason in this age of advancement.
Mumbai Vaibhav (136), 3rd. Feb.

9. It is beyond question that every Indian must be loyal, but the question is as to the kind of loyalty that he must entertain. Anglo-Indians want to exact an absolute loyalty from us and there are some who do profess such loyalty. The standard of loyalty fixed by certain Anglo-Indians is such that no high-minded and patriotic Indian can come up to it. In this age of reason and criticism rulers should not expect blind submission from the subjects. They must be prepared to have their doings condemned if they violate the liberties of the people. There was a time in India as in every other country when a king wielded despotic power. But the era has passed away. Loyalty must now be based upon reason and utility, and those who profess unqualified loyalty are either fools or self-seeking hypocrites. Let anybody call the loyalty we have defined above as selfish. But absolute loyalty is an absurdity in the present age of advancement.

Reproduction in Gujaráti of a letter written by Count Leo Tolstoy on how India can be freed from slavery.
Gujarát (71), 29th Jan.

10. The *Gujarát* publishes a translation by Mr. M. K. Gándhi of Transvaal of a letter said to have been written by Count Tolstoy of Russia to the editor of *Free Hindustan* :—Mr. Gandhi writes a long preface to the letter in the course of which he says :—Tolstoy has given a direct reply to those Indians who are yearning to drive the English out of India. We are slaves to ourselves and not to the English. They would not stay if we did not want them. If any one wants to drive out the English by bombs, let him reflect if bombs have achieved anything in Europe. In the letter itself Count Tolstoy says :—The twenty crores of Hindus in India are strong in religion and in physique; the ideas and the objects of the few whites that dominate them are different from theirs, and the whites are an inferior race. How comes it then that Indians have become slaves? The Indians consider the adoption of the immoral system adopted by the European nations as the only means of saving India from repression and pay no attention to religion and ethics. This is the chief, if not the only, reason of India's slavery.

Futility of religious education as a check against the spread of anarchic tendencies.

Gujarâti (29), 6th Feb., Eng. cols.

***11.** "Anarchism and political assassination which have made their appearance in Bengal and Bombay have been strongly condemned in the press and on the platform and various remedies have been suggested to arrest the spread of the evil.......... It has been suggested that the purely literary character of the education imparted in our schools and colleges and the absence of religious instruction therein are mainly responsible for the present unfortunate state of things.......... Religious instruction of the right sort and imparted in the right manner has, it may be conceded, its own value. But to attribute the present spread of anarchism and tendencies towards violence and crime to the absence of such religious teaching in our educational institutions, is to misunderstand the causes and character of the evil to be combated......... The attempt to employ *Shastris* and *Moulvis* to give religious instruction in Indian schools and colleges with a view to arresting anarchic tendencies will be mere waste of labour, time and money. In these times of science and scepticism, how far the old sort of religious teaching will be efficacious is a moot point. But what is pertinent to the question at issue is that there are other sources which are responsible for the spread of a spirit of violence and crime in India and no number of mere religious discourses to students will avail against it. What is required is that the new forces which are at work should be properly regulated and directed. The responsibility of this lies on many sides. Western education and a study of modern history have awakened in the minds of the educated classes high aspirations which, instead of being smothered or ignored, ought to be duly respected. The economic condition of the country, the poverty which stares many a young man in the face, the blocking up of many avenues to wealth, position and fame, these have no small effect upon the minds of youths. Moreover, the entire attitude of Government and of the Anglo-Indian community and their organs of opinion must undergo a radical change on the lines of the principles and policy adopted by Lord Morley and Lord Minto......... There can be no two opinions that anarchism and violence must be repressed and that the sources from which the poison issues must be blocked up. People will co-operate with Government in any reasonable steps they may take in this most essential work that has to be done for the good of the whole country. It must at the same time be borne in mind that wholesale repression or doses of religious education will not avail. The causes underlying the present unfortunate situation are many and recondite. The remedy to be applied must be complete. Our Anglo-Indian friends can do much to help us. Their attitude towards the sons of the soil should be more sympathetic. To tell them that India has been conquered by the sword and must be maintained by the sword, for instance, is not the way to impress Indians with the nobility of the mission Great Britain has to fulfil in this country. As was courageously and prophetically pointed out by Professor Wordsworth years ago, such an appeal to first principles is a dangerous and suicidal weapon."

Indian Spectator (7), 5th Feb.

12. "While the Native Chiefs consulted by His Excellency the Viceroy have generally advised secular and administrative measures for the suppression of sedition, some of them have also attributed the spirit of disobedience and revolt to the absence of religious instruction in schools and Colleges....... What the Princes say to-day the people may say to-morrow. Recent signs point in that direction.......... At present the Government seems to be more anxious about religious instruction than the people in the belief that the absence of such instruction makes young men disobedient and disloyal. We should be glad if this particular remedy for restlessness and illegitimate ambition turns out to be efficacious. Obviously, however, the matter is not quite so clear as some people imagine it to be. Does religion prevent people from asserting supposed private rights and fighting out long and ruinous battles in the courts of law? The Hindus are believed to be religious and at the same time litigious. What is called agitation, disloyalty and unrest is the assertion of public rights. What religion cannot obviate in the private relations between citizens must be equally beyond the power of religion to stop where public rights are concerned and the parties belong to different nations, if by religion we mean the same thing in the two cases. Morality, touched by the religious sentiment, is quite a different thing and is common to all communities."

Kesari (128), 1st Feb.

13. The Bengal and Bombay murders, the Bengal dacoities, the Punjáb prosecutions and the find of pistols everywhere in the Bombay Presidency have made both the rulers and the ruled feel that they are in danger. Everyone feels that there is something rotten in the State of Denmark and many measures have been suggested to change the present conditions. Everyone, be he a bureaucrat or an Indian subject, is groping in the dark; he is at a loss to know how to proceed. The one measure accepted by all, however, is religious education. Probably the religious instincts of the bureaucrats and of the people have been awakened by the present dangers. The bureaucrats have turned their attention towards religious education as a sedative to the political ambition created by western education. They saw that outrages were committed chiefly by young men trained in Government or aided institutions. They felt that the Extremist party, national schools and newspapers were the products of the educational system of Government. Thorough-going educational reforms have been undertaken by Government to change the character of education imparted in schools. It is proposed to introduce religious education in all schools and colleges and to keep the young men from fixing their attention on the *swarájya* agitation going on in other countries. Government desire to make us again blind to our material interests, as before, by the overgrowth of religious ideas. We are not against religious education. We welcome its adoption by bureaucrats, moved by whatever desires they be. But no satisfactory solution of the question has been arrived at as to who should impart religious education and in what manner. The missionaries have introduced religious education in their schools and colleges. But as they teach only Christianity, boys of other persuasions are not benefited. They become only hypocrites. If Government are really in earnest about religious education, they should first ask the missionaries to teach the Hindu boys in their institutions the Hindu religion. In the absence of such a reform of missionary schools religious education will become a farce. The object of Government also in introducing religious education will not be gained. Government desire to turn the energies of the nation now directed to political agitation to religion. But matters will become worse if an artificial religious education is introduced. People will not be attracted towards religious salvation and politics will assume a fictitious aspect. There are many things in our religion which even western nations may profitably learn. We all have the ambition to keep the religious flame alive and attain to the position of a religious *guru* to the western nations. The interests of the bureaucrats will be served at present in encouraging this ambition. If free scope is allowed under British rule for this ambition to be satisfied, we have no doubt that our political relations with the rulers will be sweetened. Direct help from the bureaucrats is not at all required to establish the supremacy of the Hindu religion. It is able to do it of itself. There is a certain class of Anglo-Indians which believes that the British Government is strengthened by the scepticism of the Hindus. The bureaucrats should disabuse their minds of such opinions. If the movement of religious education has been begun to weaken the strain of political agitation by awakening religious ambition, if it be meant to provide a corrective to minds fed on European History, then the bureaucrat should remove the causes that have led to the scepticism of the Hindus.

The Brahmin community should not be condemned for the misdeeds of a few of them.

Ráshtramat **(47), 2nd Feb.**

14. Atmárám Shástri Odalmáne writes to the *Ráshtramat*:—The Násik outrage has given the opportunity to some to connect anarchism with Brahmanism. But as a matter of fact there is nothing in the principles of Brahmanism that will support this allegation. Nay, these principles are so highly righteous that advanced communities in the West are not ashamed to adopt them. Under such circumstances, we are at a loss to properly characterise the attempt that is being made to damn the whole of the Brahmin community for the anarchic acts of some of its members. Like other communities, the Brahmins also have got their own black sheep. To expect that the whole of the teeming millions of India should be of the same natural inclinations is to expect the impossible. According to sociologists, it is only the existence of men of different callings, natures and ideas that gives life to society or to a country. This, of course, does not mean that we defend wicked deeds like murders. The world being the product of a combination of *satwa*, *raja* and *tama*, we see around us degraded and thoughtless natures along with much that is virtuous and noble. Had all people been good, of what use would have been all the laws of Government? Every society has got its black sheep, but it is fool's logic to pass judgment against the whole community for the misdeeds of a few. Have not many Hindus been murdered by Europeans and have they not committed outrages on many Hindu women? But would it be proper to connect the whole of the European society with such deeds? It is thus clear that no principles of religion can be held responsible for degrading acts. If that be the case, where shall we find the root of the present political outrages? Our rulers are not likely to like our reply to this question. We would frankly ask them that they should now give up their repressive policy, and grant the prayers of a poor and weak subject races. If instead of this resort be had to further repressive measures, it will only lead to the destruction of the poor for no fault of theirs. It would be to the good both of the rulers and the ruled if the former kept their heads cool at the present crisis.

Kesari (128), 1st Feb.

15. Sir George Clarke declared at many places in his Káthiáwár tour that the anarchist outrages at Ahmedabad and Násik are a disgrace to the Bombay Presidency and to the Hindu religion. If His Excellency means that the Hindu religion is against anarchism and that the Hindu anarchists have brought disgrace upon their own religion by their acts, we have nothing to say. But if he echoes the opinions of Anglo-Indian journals against the Hindu religion and the Bhagvatgita, we deem it to be the duty of every Hindu to protest against it. There are in Europe also, thieves, murderers, whore-mongers and anarchists. But nobody runs down Christianity because they happen to be Christians. We do not see the fun of the attacks on the Brahmin religion. Every religion is pure and holy. The deeds of *badmashes* can never tarnish it a whit. Some Brahmins have no doubt turned out anarchists. But what principle is there in Brahmanism that has sanctioned their acts and that constitutes a disgrace to it? It is only the perverted religious ideas of the anarchists that have led to these outrages. The whole thing is quite foreign and has been imported into India. There is nothing *swadeshi* in the matter.

England should arm India to save it from other armed nations in the event of an Anglo-German war.

Ráshtramat (47), 2nd Feb.

16. Many responsible politicians are predicting an early war between England and Germany. The question as to what would become of India if such a war does take place is worth close consideration by us all. England, of course, will be protected from invasion by her navy. But suppose some foreign power marches against India while England is fighting with Germany, what shall be our plight? Not to speak of any European power, if Japan, China, Persia or Afghanistan, which have lately been arming themselves, turn their forces against India at such a juncture, England will be non-plussed. The country being completely disarmed, the whole responsibility of defending it from an alien foe rests on England's shoulders. As a matter of fact, India would be a dead weight round England's neck at such a crisis. The situation can, however, be saved by arming the people of India which can be easily done if Government only trust them. Should England suffer defeat in such a war with Germany under the existing circumstances, many nations will try to grab at India. It is true that Indians will never like to be ruled by any alien nation other than the English, but what will they, without arms, be able to do when face to face with an armed adversary? It is a delicate point how far an offer of the rights of *swarájya* by such an adversary will act as an inducement to India to come to terms with him. A due consideration of the circumstances will show that in writing as above, we are not indulging in vain conjectures but are dealing with facts as they exist.

Thoughts on the present state of India.
Baroda Gazette (63), 31st Jan.

17. The average income of an Indian is one-sixth of the average income of a Briton. In the United Kingdom only a few articles are taxed; in India the necessaries of life are taxed. [The paper then enters into details about the currency policy and finds faults with it.] In India 12 per cent. is consumed by the tax-gathering agency; in the United Kingdom only 3 per cent. One-sixth of the revenues of India is used for the purposes of the salaries of the Civil servants, other establishments and pensions. The reason why so much is spent on administration is due to the fact that the administrators are foreigners. One-twentieth only is spent for such purposes in the United Kingdom. The lowest English administrative officer gets as much as the pay of forty Indian officers. Only by allowing Indians to administer the country can the Government be carried on cheaply and economically. The military force in India is treble that of what is actually needed. Much is being said of benefits conferred on India by British rule; but none takes account of the wrong that is done to the country. They compare the present times with the troublous times of a century back. But those who read history know full well that the French and the greedy English were the cause of the strife and chaos prevailing at the time. Indian ship-builders were infinitely superior to the English. So was the Indian navy. The sight of rich countries excited the cupidity of hungry European merchants and they waged wars to plunder the Indians. To cripple Indian art and trade they sought protection from Government. Grain is the principal export of India which the Indian is reluctant to sell. It is because of the tax he has to pay that he exports it and enables the Englishman to lead a luxurious life. Sometimes India is styled the brightest jewel in the Empire, but the fact is that India is a country where freedom of speech and of the press, where Englishmen are concerned, does not exist. A country where eminent men are deported without a trial, which plague and famine have made their home, where the rulers and the ruled fall out, where, if the rumour be true, arms are imported secretly, where an army is kept not to fight an enemy but to overawe the sons of the soil—can such a country be expected to be benefited by the Government? The Indian Government lives on the moneys of the half starving rayat. It resents discussion of Indian matters in the House of Commons; but it must know that the destinies of India rest with the House of Commons. A Committee of the House of Commons should be called upon to express their views on the condition of India. [The paper says at the end of the article that it is a Gujaráti translation of a paper by Mr. Arnold Lupton, M.P.]

Alleged neglect of duty by the Moderates in not counteracting the pernicious doctrines of the Extremist School.
Jám-e-Jamshed (33), 4th Feb., Eng. cols.

18. "From Kánhere's contrition it appears that if moderate and well-affected men were to exert themselves more energetically and consistently in combating the pernicious doctrines of the Extremist School, there might ere long be a distinct improvement in the situation, and the march of sedition as well as the sullen and unjustifiable discontent which generates it may be very effectively arrested. Moderate politicians were warned of the danger of permitting the Extremists to have their own way. They were told of the danger of inaction on their own part, while their enemies were stumping the country, propagating lies, and sowing the seeds of sedition and anarchy throughout the length and breadth of the land. Had they taken steps to meet the campaign of calumny and misrepresentation as it deserved, to combat the falsehoods which were being sedulously propagated for the perversion of the young, the inexperienced, and the ill-informed, they might have done much to prevent the atmosphere from becoming contaminated to the extent they find to-day.......... Kánhere's confession is indeed a warning to all who believe that it is none of their duty to challenge false reports, who think it wise to let the serpent alone, who think it to be in bad taste to let untruths and lies go unchallenged."

Ráshtramat (47), 26th Jan.

19. We have shown how obstructions to the legitimate activities of our youths and the apathy of our leaders have resulted in sad consequences (*vide* paragraph 7 of Weekly Report of 1910). Government cannot be said to be blind to the consequences of their own policy, but be that as it may, our young men expect wise guidance at the hands of our leaders. The Moderate leaders seem to recognise the gravity of the situation as is evident from one of the speeches of the Honourable Mr. Gokhale wherein he said :—'Influences are at work around us which bid every one around us not to sit nor stand but go. The very air we breathe is laden with a longing for change.' Under the circumstances we hold the Moderate leaders responsible for the excesses of some raw youths, for after giving an impulse to their minds by continued agitation they failed to give a wise direction to the aspirations which were of their own creation. The Extremist leaders came to their rescue, but the difficulties and suffering of a few of them have benumbed the others into temporary lethargy, but we hope they will prove equal to the situation and regaining their courage continue to discharge their duties and thus supply healthy outlets to the energies of our youths.

Too much of politics in India at present.

Káthiáwár Times (10), 29th Jan.

20. "At the present juncture the political agitation has very much absorbed the attention of the people in general....... But very few pause to give any thought to the social and religious condition of the people. There is ample room for reform in this direction......... But we all very well know how some of our political philosophers have in their over-zeal ruined the fair prospects of the country. How can any society which is sunk in a chaotic condition as regards its social and internal condition ever work out its political salvation? And that it is socially in a bad way is admitted unreservedly.......... The Hindus are very badly situated from a national stand-point. They are torn up with factions and are divided among themselves. They should first of all turn their attention to consolidating the nation and instead of putting forth their energy in this direction, it is most distressing to notice that they are carried away into the whirlpool of politics. They sow the wind and reap the whirlpool."

How Government should win the attachment of the Muhammadans.

Bombay Punch Bahádur (176), 31st Jan.

21. The Musalmans' loyalty to their religion and to the British Government is altogether beyond doubt. They are loyal to Government because their religion commands them to be so and because the British Government has afforded them full religious liberty. While anarchy has prevailed in the country and every effort is being made to induce the Musalmans to take part in the senseless crimes, they have remained true and loyal to Government. During the last Muharram, though the Bombay Police Commissioner's order went entirely against the wishes of Musalmans, being contrary to time-honoured custom, they paid respectful regard to the order, and maintained perfect peace. They only observed a deep silence to show their disapproval of the order. We should like to suggest to Government that the only way to keep the Musalmans loyal to the Throne is to allow them every freedom in the performance of their religious ceremonies and not to interfere with their religious affairs. Such a policy will prove very effective in making the Muhammadans in the country the staunchest allies of Government.

Resolution passed by the Arya Pratinidhi Sabha of Bombay *re* the Patiála sedition case.

Arya Prakásh (25), 30th Jan., Eng. cols.

22. The *Arya Prakásh* publishes the following resolution passed by the Executive Committee of the Arya Pratinidhi Sabha, which is a representative body of the Arya Samáj in this Presidency :—"That this meeting of the Executive Committee of the Arya Pratinidhi (Representative) Sabha of the Bombay Presidency notes with regret that in the Criminal Complaint Crown *vs.* Jawála Prasád and others, filed at Patiála, Mr. Grey, the Prosecuting Counsel, has falsely accused the Arya Samáj movement in general and Swámi Dayánand Saraswati, its founder, in particular of being political, aye, disloyal. On behalf of all the Arya Samájas of this Presidency this Sabha thinks it its duty to note its strong protest against such insinuations and wishes it to be broadly known that the society was never founded for any political purpose, nor has it during its period of existence ever worked for spreading any political propaganda, far be it from its sphere of work any spread of disloyalty or disaffection towards the British Government. On the contrary, the society has always looked up to the just British Government for help in the spread of its mission which is to revive the pure Vedic religion and reconstruct society on the old basis and work out the social and religious emancipation of mankind on the same basis. Its founder sacrificed his life doing this altruistic work and was always thankful to the British Government for the free scope afforded to him in his work and so do the present Arya Samajists." [The same paper publishes similar protests passed by various branches of the Arya Samáj in the Presidency.]

Comments on His Excellency the Viceroy's letter to Native Princes in the matter of suppressing sedition.

Indian Social Reformer (6), 6th Feb.

***23.** "In noticing the published correspondence between the Viceroy and the rulers of Indian States, we said last week that we were extremely sceptical as to the policy of dragging in the latter into political controversy. There is one aspect of the matter which, we hope, will receive the careful consideration of Government both in India and in England before further progress is made with a policy of this kind. For all practical purposes, the Indian rulers are foreign rulers to many of us, while the British is the only rule to which we have grown accustomed as having claims on our allegiance. To such men it is rather intellectually disturbing to have to refer to what to all intents and purposes are foreign politics for the purpose of following the trend of the policy of Government in whose allegiance they have been born and brought up. Have Government considered that they are placing the Ruling Chiefs and British Indian subjects in a new relation which may easily become embarrassing to both and, possibly, also to themselves? There is no Native State whose subjects do not cast an envious eye on their brethren across the border which divides it from British territory. Even the most disaffected Indian carries his head somewhat high among his compatriots of the States because of his British citizenship. Educated men, unless employed in the service of the States, find the atmosphere cramping and uncongenial and are glad to settle down in British India. The maintenance of the value of British Indian citizenship at as high a premium as possible over that of Native States is one of the essential conditions of sound Imperial policy. Only short-sighted Englishmen who believe that they have a sort of proprietary right to constitutional rights and are jealous of anybody enjoying freedom in India except themselves can fail to perceive that it is so. While nothing should be done to lower the status of Native States or to hurt the feelings of their rulers, any attempt to reduce the value of British citizenship to a level near to or with that of Native States will have the inevitable effect of shifting the centre of political gravity in India. British rule can never be one among many, even as the first among equals. It cannot share its responsibility except with its own subjects, without detriment to its position and prestige in this country."

Oriental Review (13), 25th Jan.

24. "With due deference to the Chiefs consulted by His Excellency the Viceroy we must say that, with a few exceptions, they are not in a position to offer far-sighted and statesmanlike advice to the Imperial Government. Their rule is more or less a personal one and based upon autocracy, while the British Government is fundamentally a constitutional government and based upon the principles of justice and liberty. Advice tendered by Native Rulers, supposing it is independent and spontaneous, is apt to be tinged with autocracy, and statesmen at the helm of British affairs will do well in steering clear of such advice. England is justly proud of having taught in the past lessons of liberty and justice to the world, and it will be nothing short of an ethical tragedy if she stoops now to adopt reactionary and autocratic measures in her Indian dominions. Several of the Native Chiefs have frankly declared themselves in favour of the iniquitous policy of deportations without trial, of imprisonment without trial and of generally all such things as are essentially autocratic. Some have gone further and recommended a general curbing of the Press and the passing of a law similar to the Mysore Press Law. The Mahárája of Devás out-Curzons Curzon when he asks the Government to take steps to limit the spread of education by making it dear. The Native States may be welcome to take any steps they like in their own dominions, but we hope and believe that the British Government will not initiate any reactionary policy in its dominions.......... From the replies of the other Native Chiefs to the circular letter of His Excellency the Viceroy, it is painfully evident that they are not in touch with the progressive movements so much in evidence in India and that they cannot appreciate the sentiments and feelings of the educated classes. In one of the replies at least we see that even 'the *swadeshi* and 'adoration of the Motherland' are looked upon with disfavour."

Phœnix (14), 24th Jan.

25. "We shall briefly deal with the replies of two Native Princes whose views are most pregnant and sensible—we mean those of the Nizám and the Gáekwár. At the very outset of his reply the Nizám remarks, 'From the very outset my policy has been to trust my people and to show them that I trust them. I have abstained from causing them alarm by issuing manifestoes warning them against sedition.' Surely these are the words of a true statesman. Confidence begets confidence. Such a policy is bound to pay in the long run. The other suggestions of the Nizám are equally worthy of consideration. The Gáekwár of Baroda in his reply says, 'I shall ever be ready to cordially respond to any reasonable call for co-operation and assistance in repressing anarchy and sedition.' Mark the words 'any reasonable call'! The Gáekwár further remarks that lectures on the *swadeshi* movement, unity between Hindus and Muhammadans, export of grain, national education, etc., were harmless.......... Why should not our benign Government follow the policy adopted by the enlightened Princes like the Nizám and the Gáekwár?"

Gujaráti (29), 30th Jan.; *Shakti* (90), 29th Jan.; *Gujarát* (71), 29th Jan.; *Praja Bandhu* (38), 30th Jan.; *Garjana* (70A), 1st Feb.; *Hind Vijaya* (59), 2nd Feb.

26. The Government of Lord Minto have conferred the greatest honour on Indian Chiefs and Princes by inviting them to exchange opinions on the subject of the spread of nefarious doctrines by sedition-mongers in Native States as well as in British territory. Whatever the reason might be for such an unprecedented course, we wish the Government continues to consult in future the Ruling Chiefs in the matter of any contemplated reforms or legislative enactments, and shapes its action according to what seem best in their views. With an exception or two, all the Native Princes who have been consulted have expressed themselves in explicit terms, and point-blank denied the existence of anything like sedition or anarchy in their own territories. The replies of the Nizám, the Gáekwár and the Rája of Bikánir stand out pre-eminently from the rest and deserve to be pondered over by the authorities. The reply from Mysore is not likely to find favour with any Indian, and that of the Rája of Devás sufficiently shows the weakness of his mind and his ignorance of the true principles of administration. [The paper here discusses the views of the Nizám bit by bit, and endeavours to show the divergence which it professes to see between his policy and that of the British. In so doing it urges upon the authorities the expediency of taking a leaf out of the Nizám's book, and thereby winning over the confidence and love of the Indians. It ridicules the replies sent in by the rulers of Mysore and Devás, and congratulates the Nizám upon his plain-speaking and awaits the moral the Government will draw from this consultation. The *Shakti* attributes the repressive measures adopted by some of the Native States a few months back to the circular letter of the Government of India, and remarks that this is nothing but paving the way for a stringent Press Bill. The *Gujarát* writes in a strain somewhat similar to that of the *Shakti*. The *Praja Bandhu* observes :—Government would have been well-advised if they had invited the views of leading Indians on the subject of anarchism in the country, instead of consulting the Chiefs and Ruling Princes on a subject of which they have practically no experience. If such a course had been taken, Government would have received a mass of valuable opinion, worthy of acceptance at their hands. As a result of Government's choosing the wrong way, we find ridiculous means suggested by some of the Princes which, if acted upon, are sure to jeopardise the stability of Government. The *Garjana* feels grateful to Government for consulting the Chiefs and trusts much real good will be the result. The *Hind Vijaya* thinks that the letter of the Government of India to the Princes and their replies were meant as a preparation for more stringent measures to put down anarchism, as if the whole catalogue of repressive acts and enactments recently promulgated by Government had failed to attain the object in view. The paper says that it awaits the action the authorities are about to take as a result of this consultation.]

Comments on His Excellency the Viceroy's speech at the first session of the reformed Imperial Council.

Oriental Review (13), 2nd Feb.

27. "It will be to the enduring fame of His Excellency that he came as a statesman, saw as a statesman, and acted as a statesman—without prejudice or prepossession, without undue haste or idle procrastination and without that abject fear, the fear of being thought afraid.......... It was no doubt fortunate for India that Lord Morley was Secretary of State throughout the period of Lord Minto's activities and in him the Viceroy found so much that Lord Morley could contribute of use and guidance and help. But that can never detract from Lord Minto's claim to our admiration and appreciation of all that he himself brought to the great task which will ever be associated with his name in the history of India and the British Empire. The confidence which His Excellency has already inspired and which his speech will only help to increase has been voiced in a variety of ways and will be of the greatest value to the Government of India in the work that now lies before it of dealing adequately with the spirit of anarchy and lawlessness from which India must be saved. It would have been one thing when a Lord Curzon called for measures of repression and cried that he could no longer tolerate the preachings of a revolutionary press. It is another thing altogether when the Viceroy who initiated, advocated and upheld the scheme of reforms comes forward to seek our help and support in bridling literary license and in not tolerating revolutionary preachings. We know that he will do so in sorrow and not in anger. We know that the task will not be congenial to him. We know that it has been no pleasure to him to see his Government forced into one repressive measure after another by a succession of abominable crimes. When, therefore, he will ask our support and help in the measures necessary to exorcise anarchy and uproot disloyalty, the work he has done and the confidence he has inspired will come to the aid of his Government; for Indian leaders will be the more trusting in their response and the more ungrudging in their support because it will be Lord Minto who makes the call."

Sánj Vartamán (40), 3rd Feb., Eng. cols.

28. "Looking at the epoch-making occasion, it cannot be said that Lord Minto has made a great speech. He was, however, keenly sensible of the importance of the new era as well as of the dangers of anarchism by which it is marked......... 'We can no longer tolerate the preachings of the vernacular press. We are determined to bridle the literary license.' The concluding words are significant, and we may add, are ominous. Seditious literature is the making of the political murderer, and it must be put down ruthlessly. In any measure adopted by Government tending to that object, they will have the whole-hearted support of the country. The occasion calls for the exercise of the highest statesmanship, and we may be sure that our rulers will be found quite equal to it, and will not give way to panic in any steps that they may take to cope with the evil. We may confidently hope that they will not take such action as might have the effect of confounding the just with the unjust, the innocent with the guilty that they will clearly differentiate the reptile press from the honourable section of Indian journalism, and that this latter will be allowed to be as free and untrammelled as it has been hitherto."

Gujarâti Punch (31), 6th Feb., Eng. cols.

***29.** "The address of His Excellency the Viceroy at the opening of the newly expanded Imperial Legislative Council was a noble, frank and statesman-like utterance.... ...... While admitting the great usefulness of the Reforms, we must say that we cannot be blind to their many drawbacks; and we are sure the nation has considered them in the light of being only the first instalment of a programme of popular enfranchisement.......... If by their emphatic denials of having even the remotest idea of granting in future the representative type of government to India, Lords Minto and Morley are trying to make its people feel satisfied with their present lot and to prevent the Conservative British public from being frightened into opposition, they are to be complimented on their foresight and statesmanship, but we must say that the awakening of India and the East is like the rise of a tidal wave and all attempts that are made to stay its onward progress towards light and life will fail."

Gujarâti (29), 30th Jan.; *Praja Bandhu* (38), 30th Jan.; *Shakti* (90), 29th Jan.; *Garjana* (70A), 1st Feb.

30. We do not know what has led Lord Minto to declare in emphatic terms that this country will never enjoy the boon of representative Government. This is understood by the generality of the people to mean that, according to His Lordship, the Indians would never be qualified for that form of Government. After this pronouncement, should the Congress renounce its aim to secure a representative form of Government for the country? The Extremists, however, have gone a little further and desire complete autonomy in the administration of the country. When the very atmosphere is surcharged with such conflicting elements, we regard His Excellency's declaration as inopportune and undesirable. It has been a universally acknowledged proposition that the advance of a country in all directions is hardly accomplished without a representative Government. In face of this, His Excellency was scarcely justified in making the statement he has made. With regard to other points touched upon by Lord Minto, we would venture to say that an early inauguration of the present reforms would have obviated all the difficulties we have been experiencing. His Excellency further observed, 'we can no longer tolerate the proceedings of a revolutionary Press: we are determined to bridle literary license.' What could be more deplorable than this? While the times are advancing, the liberty of the Indian nation is receding. In face of the boastings of the British nation that they enjoy the greatest liberty of the Press as well as of speech in the world, if their officers in this country think of annihilating it root and branch, who would say that the Indians have attained any measure of liberty? What has been the reason for the gagging of the Press? There is not the slightest ground for making a sweeping accusation against the entire Native Press. Barring the few offending journals, if a close examination of the rest is undertaken, it would be manifestly clear that no other country has such a loyal and devoted Press. Though bitter, it is the destroyer of disease; it speaks too much, but speaks for the safety of the Empire and not for its ruin. This is no mere idle boast but a fact. Time alone will show what the Government achieves by gagging such a Press. But it should be remembered that when steam gets no outlet it bursts the boiler, and similarly suppression of the honest feelings of the people's hearts results in heavy damage in the end. During the eighteenth and nineteenth centuries, heavy sacrifices were made by the English people for the attainment of the liberty of the Press. And so in order to attain the same liberty, Indians will have to put up with all that comes to them. If by depriving us of the liberty of the Press as well as of speech the authorities are gratified, and if by that means they think the present agitation would be checked or would disappear, neither the Press nor the platform has any right to come in the way of their gratification. What right have Indians to obtrude upon their merriment? But be it remembered that the steam that has no outlet is never of any advantage. [The paper then urges the institution of a Press censorship in order to relieve

Government of all anxieties in the matter. The *Praja Bandhu* observes:—If according to His Excellency, India being an Eastern country, could not be left in the hands of a representative assembly, we would ask if Japan, China, Persia, Turkey and others are not Asiatic countries. Is it that the Indians are lower in intelligence and less qualified than the inhabitants of these countries that His Excellency should have been emboldened to predict that the Indians would never be fit for self-government? On British rule depends the good of India and under its supremacy it prays for self-government and does not ever entertain a desire to throw off its yoke. Time alone will oblige the authorities to change their views when India will prove its fitness and enjoy the benefits of self-government under the ægis of England. The *Shakti* makes somewhat similar remarks. The *Garjana*, on the other hand, receives His Excellency's pronouncement as a welcome address.]

Ráshtramat (47), 29th Jan., Eng. cols.

31. "We take it, as a hypothetical case, that the Indian Press is as black as it has hitherto been painted, with the fresh coating of 'revolutionary' put on it by Lord Minto....... But why introduce this terribly ominous 'foreign body,' as scientific men would say, the expression 'literary license'? Does it mean, or rather, did Lord Minto mean, that others than journalists are to be brought ruthlessly under the sledge-hammer of the new 'bridle' which he proposes to forge and utilise? This pregnant little sentence, Lilliputian in its dimensions, but Himálayan in its cruel, ominous significance, ought to give the whole of India a pause. The expression, 'literary' license spells a world of sinister possibilities.......... Now it seems that during the last days of his Viceroyalty, His Excellency Lord Minto means, or rather is determined to seek fields and pastures new. And, hence, this bridling of 'literary license.'......... Are all authors to be handed up for the crime of having translated into the vernaculars the noblest thoughts of the noblest minds of the West? Gladstone's magnificent attitude towards the aspirations of a hundred enslaved nations, as depicted by Lord Morley himself—is it to be accepted by us as something leprous?......... If that be the case, the time has come to say a peremptory 'halt'."

Kesari (128), 1st Feb.

32. The Native Press is the true exponent of Indian public opinion and cannot be replaced by any number of confidential Police Reports. If it be gagged, the only means of understanding the real state of affairs will be removed and something untoward may happen. Then those who cheered Lord Minto when he hinted at the early introduction of the Press Act will have to wring their hands. If Lord Minto means by 'revolutionary journals,' journals which demand the rights of *swarájya* and democratic institutions as in other civilised countries, we will have to aver that British statesmanship has deteriorated.

Sudhárak (160), 24th Jan.; *Dnyán Prakásh* (44), 25th Jan.

33. Lord Minto in his speech on the occasion of opening the new Imperial Council declared that religious education and suppression of seditious literature were the measures Government intended to adopt for eradicating anarchism and called upon all the members to co-operate with him in his task. It is, however, doubtful whether the proposed remedies will produce the result expected of them. The task of imparting religious education is rendered difficult by the diversity of religions in the country. Moreover, it should not be forgotten that some of the perpetrators of recent outrages have been deeply religious men. The value of the other measures is also questionable. Even if public societies be stopped, Government will not be in a position to stop discussions of politics in private. Muzzling of the Vernacular press will deprive the Government of a very useful institution, through which grievances of the people are brought to the notice of the authorities. The present law is quite adequate to deal with sedition, and there is no necessity of enacting more stringent measures. [The *Dnyán Prakásh* writes:—We do not think that religious education in schools at the hands of Shástris or Moulvis will have any beneficial effect on the minds of the students, for everywhere in the world religion is losing its hold on the masses, and it cannot be otherwise in India. Are not bomb outrages constantly taking place in Russia and Spain in spite of the extensive system of Christian religious education prevalent there? The only right way to purge the minds of young India of anarchic ideas is to effect a change in the environments under which they imbibe wrong ideas about the political and economic condition of India. Responsible speakers and writers should make it their prime duty not to spread wrong ideas about their rulers amongst the people, while parents and guardians should see that their boys do not fall into bad company and imbibe pestiferous opinions.]

Comments on His Excellency the Governor's reply to the address of the Jalgaon (East Khándesh) Municipality.

Indu of Bombay (8A), 3rd Feb.; **Mahrátta* (11), 6th Feb.

34. "In reply to the address of the Jálgaon Municipality His Excellency reiterated the demand for co-operation between the people and the authorities in stamping out sedition and anarchy from their midst. It is good that the demands made for popular co-operation have now taken definite shape. His Excellency asks people to do three definite things:—Namely, (1) to 'speak out manfully in private and in public on these matters'; (2) 'to show your resentment against the preaching of race hatred and the wide dissemination of wild falsehoods in regard to the motives and the proceedings of Government'; and (3) to 'give prompt information of the existence of movements tending to crime' which come to the knowledge of the people. Out of these three things, the first two can be done easily and all responsible men in the country have done so on necessary occasions. But while people on their side have discharged their duty by giving expression to their inmost feelings on the matter, have the Government done their duty? Have they done anything to speak out manfully and show their resentment against the preaching of race-hatred by the rabid section of the Anglo-Indian press?......... A public pronouncement from His Excellency, rebuking the Anglo-Indian perpetrators of offences under section 153A and abettors, morally, if not legally, of offences under section 124A, would, we have no doubt whatever, go a long way towards bringing peace and good-will to prevail in our midst. As to His Excellency's last demand, we are afraid, most of us would consider it an impracticable demand—if not wholly impossible. We know not what exactly are the 'movements tending to crime.' It is extremely difficult to anticipate what movements might result in future crimes. It has been said that the exclusively secular character of our education has had much to do with the present unrest and anarchy. Who could have realised all this? The Government more than anybody else were responsible for the introduction of this system of education. It is easy to be wise after the event. In the same way how can people discover whether the teachings of Gita are likely to strengthen anarchist propensities?......... It is no easy thing to discern evil tendencies of movements, harmless on the surface. People cannot become informers on vague suspicions. And the informer's *rôle* can hardly be called one with which people can fall in love with whether in the West or East. The duty is one for the C. I. D. We may be pardoned if we are unwilling to see ourselves transformed into a society of spies and informers telling tales against each other about mere possibilities and tendencies. Of clear crimes, of course, all citizens are bound to give information. But for that, there must be perfect confidence. We wonder if His Excellency knows that even most trustworthy constitutionalists are shadowed by detectives." [The *Mahrátta* makes similar remarks.]

Comments on His Excellency the Governor's speech at the Rájkot Darbár.

Rájasthán (86), 29th Jan.; *Gujarát* (71), 26th Jan.; *Káthiáwár and Mahi Kántha Gazette* (76), 30th Jan.; *Shri Sayáji Vijay* (155), 3rd Feb.

35. His Excellency's speech at the Rájkot Darbár was an excellent one from many points of view, and we heartily thank Government for freely distributing copies of its vernacular translation among the people. In the course of his speech His Excellency broadly hinted that the prestige and dignity of the Chiefs had greatly increased since the time Káthiáwár was brought under the direct control of the British and that consequently they should feel grateful to the Crown. We do not think they would do so heartily, for things have happened since then which far from increasing their prestige and dignity have lessened them. In our opinion, unless proper care is taken to keep up the status of these States which have rendered valuable services in the establishment of the British Power, and to look after their families and to see that the Political Agents do not lord it over them, the Native States will not come to believe that their own interests and those of the Empire are the same. Therefore, till the present policy is changed, it can never be believed that the affection of the Native States has been won. His Excellency's pronouncement on the preventive line at Viramgám will hardly be looked upon as satisfactory by any one. The proposals of Government are not altogether objectionable, but at the same time, there is some truth in the objections raised by the States. Their fear is not unfounded that if they once allow Government to have a hand in their internal affairs, it will be made a ground for further interference. Besides, the uniform Tariff proposed by Government would give them no advantage whatsoever, for under the circumstances, no goods would come to their ports. We, however, hope that the Imperial Government and the States concerned will arrive at a reasonable compromise and thus end the hardships of the people going to and from Káthiáwár. The last important point in His Excellency's speech was his reference to the discontent prevailing throughout India. We are sorry His Excellency has indirectly exhorted the Chiefs to put down the legitimate aspirations of the people for self-government. His Excellency ought not to have forgotten that the Indians on the whole want self-government only on Colonial lines, and that they look upon the anarchical movement with abhorrence. [The *Gujarát* while making similar remarks observes:—We cannot agree with His Excellency in considering the extension of railways to be a blessing for the country. Railway is advantageous only to those countries which are commercially free and which are backed up by a vast amount of capital and knowledge. India is, however, poor and consequently, the railways help the drain of the food-stuffs to foreign countries. Unless *swadeshi* goods are openly protected against foreign goods the extension of railways will always be looked upon as a curse to India. We wish His Excellency had advocated the extension of irrigation rather than of railways. Again, we cannot look upon the preventive line at Viramgám as anything but unjust. Government say that they do not suspect the loyalty of the Chiefs; why then so much pressure to inspect their ports? Again in regard to His Excellency's reference to the anarchical movement, we cannot help observing that the Nationalists have nothing to do with it, and that they are as anxious as, nay, even more than, the Government to root it out. It was not necessary for His Excellency to expatiate on it before the Chiefs and to show to them only the black side of the self-government propaganda. The *Káthiáwár and Mahi Kántha Gazette* while commenting in a similar strain regrets that His Excellency did not utter a single word on the degenerating condition of the Bháyats and Girássias. The paper then earnestly appeals to Government to make some sacrifice if necessary and to abolish the preventive line at Viramgám, as such an action would increase the loyalty of the people and the Chiefs to the Crown. The *Shri Saydji Vijay* also considers the preventive line at Viramgám to be unjust and requests Government to exempt from duty at least the personal goods of the passengers.]

Comments on the Calcutta outrage.
Indian Spectator (7), 5th Feb.

36. "As was feared, attempts are already being made in some quarters to create bad blood between Hindus and Muhammadans generally. These attempts may appear to be natural in a sense, but they are none the less deplorable. The murder of Moulvi Shams-ul-Alum leads a Muhammadan writer to come forward with an epistolary harangue in the columns of an Anglo-Indian daily, the gist of which is that if Government do not protect Muhammadans from such outrages, the latter may be driven to take the law in their own hands. We consider this a dangerous doctrine. It means feud between the sister communities, and it also means lowering Government in the estimation of the world. The assumption on which the doctrine is based is, moreover, gratuitous. The cult of assassination has been ruthlessly

impartial in its workings. It prompted the murder of Englishmen and Hindus first, and now its latest victim happens to be a Muhammadan. There has been very little of the race virus so far in this rabid propaganda. The Police officer fell a victim to it, not because he was a Muhammadan, but because he was a capable and efficient detective who threatened to run to earth the brood of burrowing inciters to murder. And to say that Government have failed to protect the lives of their subjects, or are likely to fail, would be as untrue as it would be ungrateful. Whatever a section of the Anglo-Indian community may say in this regard it does not lie in the mouth of the Hindu or the Muhammadan to utter such an insinuation unless he wishes to create a state of anarchy a thousand times worse than the one he professes to condemn."

Political Bhomiyo (83), 4th Feb.

37. A true, loyal and brave officer of Government—Shams-ul-Alum—was assassinated by a Hindu youth publicly on the very threshold of the temple of justice which is the guardian of the lives and property of the people. The assassin did not tremble or show contrition at the dire deed. On the contrary, he expressed his satisfaction at having done his duty, and showed his willingness to re-pay it with his life. This and the other dreadful crimes committed by the secret societies give us strong reasons to believe that Government have not been able to check their activities. There is no doubt about the authorities being successful in the end, but safety lies in finding out immediate remedies to prevent the recurrence of such black deeds. Any delay in devising means will shake the confidence of those who are loyal, and perhaps the loyalists might fall victims to this delay. The murder of Shams-ul-Alum is the result of political agitation. Those who inwardly rejoice at the deeds of murderers will be glad at the murder and find cause to take pride in the deed. The enemies will feel that they have killed two birds with one stone. According to Hindu custom, their religion bids them to offer sacrifice of lives before undertaking mighty deeds. These sacrificial offerings includes men, horses, &c. A tradition with reference to the hatred of Shiváji for the Muhammadans is still prevalent. Every day at dawn he offered the life of one Muhammadan to the goddess (Bhaváni) and deemed it an act of religion. The tradition may or may not be true, but it is still alive. It is true that all sensible men dislike such deeds; but it is not unlikely that at a time when a wave of anarchism is passing over the country, the fanatics might mix up religion with the perpetration of such foul murders. The murder which was committed just twenty-four hours before the meeting of the New Supreme Council was, we suppose, the offering of a sacrifice in the hope that the Council may eventually turn into a Parliament. The murder will give satisfaction to those who are jealous of the Muhammadans for the feelings of sympathy the latter have of late been evoking. Government and the Moslem world must ponder gravely over the event and wreak such vengeance as might prove a deterrent to future outrages. If an example is not made, the results will be dreadful to think of.

Káthiáwár Times (10), 28th Jan.

38. "It is a very melancholy reflection on this anarchical propaganda that it has enlisted within its circle such young men who could otherwise have done an amount of good to the country in various ways. The murder of the Inspector is a proof positive of the fact that the anarchist has shown himself a sworn enemy of law and progress.......... The hearty co-operation of all the communities is needed at this juncture and the issues at stake are so momentous that we all must combine with heart and soul in offering our services in the matter of effectively dealing with this frightful anarchism and showing to the Government that we, as a nation, condemn the diabolical deeds of the assassins."

Phœnix (14), 29th Jan.

39. **"The diseased mind as that of this assassin is a great menace to the peace and quiet of the country. It is our duty to bring it to right paths. The great problem is how can we get at it—a problem which has taxed Europe and is now taxing India. We highly**

deplore such cold-blooded and dastardly assassinations. They are utilised as a handle by the Anglo-Indian press to egg the Government on to forge fresh fetters for the people. We abhor such cruel murders which have defiled the fair name of law-abiding and religious India."

Navsári Prakásh (82), 30th Jan.; *Shri Sayáji Vijaya* (155), 3rd Feb.; *Jain* (179), 30th Jan.

40. We strongly recommend Government to make use of stringent remedies to cure this dread disease of anarchism. Why should these seditionists be allowed to take their trial in courts of law? Now that the anarchists have taken the law in their own hands, it behoves Government to revive the old form of punishing such people publicly to make examples of them instead of hanging them. We say that Lord Minto's policy is one to suit times of peace and not those through which we are passing. The policy of Lord Curzon has to be revived. At present peace prevails in Afghanistan because the immediate predecessor of the present Amir reigned with an iron hand. His example should be copied at present. Until and unless such a policy is resorted to, the class of anarchists and *badmashes* will thrive in the land. [The *Shri Sayáji Vijaya* says:—The results of anarchy will seriously tell upon the well-being of Government and the people. The administration of the country becomes weakened, the bonds between the rulers and the ruled become loosened and peace and prosperity are menaced. His Excellency the Viceroy the other day said that the aim of the anarchists is to destroy the authority of Government; and to check their doings newspapers should be properly controlled. We wish that anarchism which blackens the reputation of India is rooted out. But it is not advisable to lay further check on the Native Press. Here we disagree with the Viceroy. The welfare of the Government and the people is bound up with the freedom of the press, and its curtailment will not enable the people to cultivate ideas of devotedness to the Crown and independence. The *Jain* says:—The situation demands true statemanship to find out the root causes and remove them. We have repeatedly been urging the annulment of the partition of Bengal. So long as Bengal remains divided secret societies will continue to exist. The policy of Government will lead to great trouble. The wealth of India will be utilised in the prevention of crime and the children of the soil will be tortured to death. Real statesmanship lies in seeking the straight path.]

Kesari (128), 1st Feb.

41. The murder of Alum took place almost just before the eyes of the High Court Judges. The next day the New Imperial Council was to assemble for the first time. It was most disastrous that such an auspicious occasion should have been marred by the outrage. It will only bring out prominently the hideous nature of the anarchist outrages and evoke the wrath of peace-loving Indians against them. Too much of anything is sure to spell its ruin. The open and daring depravity of the anarchists will rouse society and lead to the extinction of their cult.

Comments on the proceedings of the Moslem League at Delhi.

Indu of Bombay (8A), 1st Feb.

42. "The annual sessions of the Moslem League which have just come to a close at Delhi were characterised, we gladly note, with several features marking a distinct improvement on the care-a fig-for-the-world note, which had of late become sickeningly chronic with the League's meetings. There was less of the aggressive tendency to fall foul with the Congress, less of bitter sectarianism, less of the bellicose attitude towards Government, less of 'dynamic force' mingling incongruously with remnants of whining sycophancy of earlier years. There was visible a greater evidence of independence, of toleration of others' views, and of a desire to offer the olive branch to the non-Moslem communities. Of course, there was something of tomtoming, to be sure. But thanks to the guidance of His Highness the Aga Khan and other more responsible and discriminate leaders, fanatical extremists of the type of the Honourable Moulvie Rafiuddin were quietly relegated to the background. In several features the sessions closely resembled those of the Congress......... But there is one cant, by which they have been trying to cloud the facts and bury an unpalatable past, possibly in shame, the cant, we mean, about the 'spirit of brotherhood' animating them. With ill grace do these words come after they had done their best to secure the lion's share of the reforms and to discredit other communities as non-loyal and non-martial! Even now they talk of their disappointments! Disappointments forsooth! His Highness the Aga Khan complains that they have not got all they had asked for or was promised to them! That means a repetition even by the Aga Khan of the charge that the Government have not been fair to them! Such an insinuation would have better suited the mouths of unreasoning and blind extremists of Mr. Rafiuddin's type than sober thinkers like His Highness. If that is the view generally obtaining among the Moslem leaders, when they have captured nearly half the elected seats open to Indians, we wonder what would have pleased them, short of reviving the Mogul Empire of old, with a bit of Anglo-Indian tincture! If that is their feeling, vain must be the talk of leaders of the League of co-operation between Hindus and Moslems. ...... A portion of His Highness the Aga Khan's address was, we admit, conceived in a temperate spirit of broad-mindedness. We thank His Highness for his exhortation to the Moslems and the Hindus, to co-operate with each other in a spirit of harmony and liberality. Thanks are also due for his advocacy of the cause of the Transvaal Indians and the Indian agriculturists. We also endorse the political ideal enunciated by His Highness since it is the same as that of the Congress for all practical purposes and it is only interested parties playing the game of divide and rule who would represent things otherwise."

Indian Social Reformer (6), 6th Feb.

***43.** "The speeches made at the Moslem League meeting were pitched in a different key from those which preceded the concessions to the League's demands. In respect of nothing was the change of tone so pronounced as in the desire to be conciliatory to the Hindus. There were also some references to the divisions among the Muhammadans themselves, which were rigorously kept out of all the pronouncements previous to the publication of the Regulations. No doubt, the Muhammadan leaders have become imbued with a greater sense of responsibility as the result of the new privileges. But the vehement protestations that they have got less than their demands and are, nevertheless, glad to accept them in a spirit of give-and-take, scarcely conceal the anxiety associated with the operations familiarly known as biting more than one can chew."

Oriental Review (13), 2nd Feb.

44. The *Oriental Review* bestows high praise on the Aga Khan's speech at Delhi and says :—"Whatever may be our difference of opinion on certain political questions, all must admit that His Highness the Aga Khan is keenly enthusiastic for the union between Hindus and Muhammadans.......... This co-operation and unity is not a passive but an active force, meant for the best interests of the country.......... The true interest of the British Empire can never lie in a policy of 'divide and rule.' Such a policy, as British and Indian statesmen worthy of the name well know, can only weaken their ultimate power and make India a source of anxiety instead of a source of strength. The stirring and well chosen words may well be taken to heart by both the rulers and the ruled in this country, specially by those writers and speakers who try to pit one community against the other. There is no need to observe that the political faith set forth by His Highness the Aga Khan is cherished by all far-sighted and patriotic Indians—the faith in the ordered development of this country under the Imperial Crown. This ought to be the ideal before the people of India. As the Honourable Lála Harkishen Lál said at the Láhore Congress, 'there may be minor differences of opinion, but the political creed ought to be one only.' This political creed of the Congress is the same as that of His Highness the Aga Khan—ordered development of the country under the British Crown. There is no reason now why the Muhammadans while pursuing their own activities should hold aloof from the Indian National Congress."

Mahratta (11), 6th Feb.

*45. "The meeting of the Moslem League which was held at Delhi last week was important from several points of view. It was the assemblage of the several representatives of the Muhammadan community in India met together to deliberate about its well-being and progress. Although the meeting cannot be called fully representative of all the sections of the Moslem population, yet it had for its object the consideration of the lines to be followed in future for the progress and advancement of the whole community. The Delhi meeting had a significance from another point of view also. Being engineered more or less by His Highness the Aga Khan, Mr. Ameer Ali and other members of the advanced section, it served as an occasion for the exposition of their views on the Indian situation especially as regards the Muhammadans. The extreme section of Muhammadan thinkers to which the Aga Khan belongs had nearly got all it wanted in the recent Reforms; and it was interesting to see what line of conduct would be taken by this section in future for the further advancement of the Muhammadan community. Though several of the speeches were pitched in a high key and well full of expressions of earnest desire for the progress of India as a whole, we believe no one will be prepared to style the Delhi meeting as a national meeting. It was sectarian and communal, more or less, in the manner of the Hindu Conference of Láhore so recently held. However, the meeting represents the attempt made by an integral factor in the Indian nation to awaken to a recognition of its responsibilities and to deliberate about its future welfare in all directions. In this light we have to congratulate our Moslem brethren for the renewed activity they are displaying and for the new life that is dawning upon them in the wake of the changed times and circumstances. Of the speeches at the meeting, that of the Aga Khan was the longest and the most important. It is free in a great degree from the aggressive communalism which characterised his utterances a short time before when he was agitating for special representation for the Muhammadans in the Reform Scheme. The Aga Khan, although he asks his co-religionists and other Indians to accept the Reforms and co-operate in making them a success, has not expressed his entire satisfaction with the measure of 'concession' at present granted. They had not got all that they thought was promised or all that they had asked for, and so the Moslem activity, warns the Aga Khan, need not cease. We are glad, however, that like most of the leaders in India, His Highness the Aga Khan also thinks that the new reformed Councils are not an end in themselves but only a step on the long path towards 'ultimate parliamentary institutions in India.' When we have Lords Morley and Minto telling us that the new measures are only improvements in the existing Councils and not an instalment of liberal concession leading to a representative form of Government, workers in the cause of reform in India will feel themselves doubly encouraged at the Aga Khan's assurance that ultimate parliamentary institutions are the goal of all the activities of Moslems and non-Moslems in India alike. We do not think the Aga Khan was quite serious when he said that, as a result of the recent reforms, self-government had already come to our very doors. Why, we have the very authors of the scheme telling us every now and then that nothing of the kind of self-government is meant in what is granted. Turkey and Persia, those centres of the Moslem world, have got citizenship under representative Governments, and will appreciate the value of similar rights in India. We do not grudge our Muhammadan brethren any special rights or concessions they might acquire, but we do not wish them to aid the divide-and-rule policy of the Government, to the evils of which the Aga Khan pointedly referred in his speech. Let them not serve the Government as mere tools to be used for suppressing all national activity in India. If the goal of Muhammadan activities, as the Aga Khan declared, be ultimate establishment of parliamentary institutions, then evidently there can be no conflict of political ideals between Moslems and non-Moslems in India. Political Hindu workers in India are labouring for the introduction of representative Government in the country. And growing political consciousness in the Muhammadans due to the new epochs in the Muhammadan world outside India will serve to make the Indian Moslems look with sympathy on the movement for representative Government in India."

Ráshtramat (47), 2nd and 3rd Feb., Eng. cols.

46. "The Aga Khan seems to be a very modest man, for at the very outset of his speech at the meeting of the Moslem League he says: 'we have not got all that we thought was promised or all that we had asked for.' .... We wish His Highness could have realised the cruel unconscious humour and sarcasm when he called the recent reforms concessions. Concessions indeed! Why, that word has been stinking in the nostrils of Anglo-India ever since the so-called Reforms were adumbrated; concessions to 'Natives' who should be eternally condemned to be the hewers of wood and drawers of water!......... Be they concessions or aught else, are they 'liberal' as His Highness calls them? The unborn patriot babes of India will tell you that they are not......... But the latter part of the sentence was like adding insult to injury. 'Or do we wish the curtailment of the rights now granted?' Curtailment of the phantom rights we possessed has already commenced. The screw was tight enough before the present generation was born. But now it has been more than driven home—it has pierced the very heart of the country. The Press has been gagged, authors are threatened, speakers overwhelmed—is not this 'curtailment' enough? .... Says the Aga Khan: 'And may I plead again for no mere cold calculating loyalty, bound with a materialistic sense of favours to come.' We simply pity the Aga Khan.......... He seems to have a very short memory. Has he forgotten the significant remark which he made in England some months ago to the effect that unless the Muhammadans were granted all that they claimed, things Muhammadan would discontinue to be what they seemed? This was the most thinly veiled threat we have ever come across. Even the British lion, like a whipped beast, crouched and yielded. And yet the Moslems are not satisfied. The Indian Nationalists' loyalty has never been 'cold and calculating,' or conditional. It has always been warm and outspoken." [In a subsequent issue the paper writes:—"His Highness has no hesitation in asserting that unless Hindus and Muhammadans co-operate with each other in the general development of the country as a whole, neither will develop to the full its legitimate aspirations or give full scope to its possibilities.......... May we ask His Highness if even now he is really sincere in his plea for co-operation and prepared to give a concrete example of the same? Can his community not do it by joining at once the Creed Congress—a veritable temple of loyalty in which the Moderates worship so hopefully, a temple in which men like the late Mr. Buddrudin Tyebjee and Sayáni once acted as high priests?......... We support his demand for a Moslem University, although it is a question if the Nationalists will ever be allowed to have one of their own. The Aga Khan's remarks about the sufferings of our countrymen in South Africa would do credit even to the most uncompromising Nationalist.......... Passive resistance, then, is not a sin in the eyes of this distinguished loyalist, in Africa. Why should it be so considered in India when preached by the Nationalists?...... The last portion of the Aga Khan's speech, in which he referred to the 'Blessings of the Ráj,' was admirably eloquent. There have been blessings—but the Nationalists cannot honestly say that all of them were unalloyed. The fact is that Britain has fulfilled its so-called 'paternal mission' in India, now that a real Nationalist awakening has taken place. The 'ward' is out of his 'teens' and is of age."]

Bombay Samáchár (66), 31st Jan.; *Sánj Vartamán* (40), 1st Feb.; *Jám-e-Jamshed* (33), 31st Jan.

47. The *Bombay Samáchár* places the Aga Khan's speech at the Conference of the All-India Moslem League on a par with the speeches delivered from the Congress platform, and remarks that the League may well be considered as a sister institution of the Congress. It finds nothing to distinguish the various questions handled by His Highness and the opinions expressed and the recommendations made thereon from those discussed by the Congress from time to time. The paper welcomes the pronouncement as a happy augury for an early welding together of the various elements of Indian nationality, and applauds the views expressed by His Highness that mere difference of religion could not be allowed to come in the way of the unification of the various sections of the Indian community. In conclusion the paper observes:—That all the resolutions passed by the various Congresses do but reflect the true feelings and sentiments of the general body of Indians is effectively proved by the authoritative pronouncement of the acknowledged and responsible head of the Moslem community. The means the Hindus and the Moslems desire to adopt for their own as well as their country's well-being are of the same nature, and they have the same goal, *viz.*, self-government on colonial lines under the suzerainty of the King-Emperor. This goal, together with the means suggested for its attainment, engender high hopes for the future, and assure the realization of the wish of far-sighted statesmen to see the Indian communities welded together in a homogeneous body. [The *Sánj Vartamán* welcomes the speech as a pronouncement worthy of a thoughtful politician, and observes that it is the Aga Khan alone who is best fitted to lead the Muhammadans along the path best suited for their advancement at the present juncture. It regards the speech as brimming with political significance of no mean order, and considers it an epoch-making utterance worthy of record in the history of the Moslem community. If the Muhammadans, the paper goes on to observe, endeavour to act up to the wise counsel vouchsafed to them by His Highness, they would soon be lifted out of the darkness with which they have been encircled. It then goes on to prove by means of lengthy quotations from the Aga Khan's speech and the Convention Creed that the politics of the Aga Khan bear close resemblance to those of the Congress and sees therein indications of an early unification of the various Indian communities. The *Jám-e-Jamshed* writes in a similar strain.]

Indian Spectator (7), 5th Feb.

48. "The Muhammadans are rapidly dispelling the illusion that they do not care for the loaves and fishes of the public service and for political power. They appreciate all that, and ask for something more, so far as the immediate advantages are concerned.......... His Highness the Aga Khan's speech at Delhi might well have passed for a Congress speech. It discloses the same hope as Congressmen express of 'the growth of liberal institutions and our slow progress on the long path towards ultimate Parliamentary institutions in India.' It recognises the necessity of 'our obtaining the further liberalisation of the Rules and Regulations at a later stage.' It asks for free and universal primary education; and for the promotion of industrial and commercial prosperity it goes a step further than the Congress resolutions, and asks for 'either a temporary moderate system of protection or some corresponding economic expedient.' It strongly denounced the treatment of Indians in the Transvaal, it pleaded for national unity, and gave no indication as to any part of the Congress programme with which the Muhammadans did not agree, except the policy of communal electorates which, as between the rulers and the ruled, does not discount the aspirations of the Congress.......... Congressmen sometimes allege that they have sown and others reaped. If the political activity of the Moslem League continues at the present rate and new subjects are introduced every year into its programme, the Congress may some years hence rest on its oars, and reap what the younger and more vigorous organisation sows.......... If it is not young Japan that has filled the Islamic community with large ideas, it is young Turkey. The result is the same. The difference between the Moslem League and the Moderate Congress essentially is that the latter is more impatiently idealistic and less prudent in speech—perhaps because its patience has been longer tried, and perhaps also because it has a larger troop of young recruits to manage."

Bombay Samáchár (66), 1st Feb.; *Jám-e-Jamshed* (33), 1st Feb.

49. Commenting on the resolutions adopted by the All-India Moslem League at Delhi the *Bombay Samáchár* endeavours to show how the Moslem community, despite the protestations to the contrary, has been moving with the times and how its political awakening differs but little from that of the rest of India. Considering the unity of thought and aim between the Congress and the League, the paper expresses a hope that in the near future the leaders of both the bodies would lay their heads together and find some means to evolve a united body to voice the grievances of the entire body of Indians. It fervently appeals to the thoughtful in both the bodies to fix on some common lines and prove to the world the entire unification of the Indian nation. [The *Jám-e-Jamshed* quotes the remarks of the Honourable Mr. Aftab Muhammad Khan that the Anglo-Indian attitude towards educated Indians is responsible for seditious activities, and trusts that his plain-spokenness will not fail to impress the official mind and induce Government to desire some means to put a stop to this ever present evil.]

Suggestion for the selection of an able and experienced lawyer for the Third Judgeship of the Small Causes Court, Bombay.

Oriental Review (13), 26th Jan.

50. "Mr. M. H. Hakim, Third Judge of the Small Causes Court, we hear, intends to retire from service from the 1st of April next.......... The Small Causes Court is a very important institution in a commercial city like Bombay, and we trust that the Government will, in appointing a successor to Mr. Hakim, bear in mind the onerous duties of a Judge and select the best available man. For an appointment like this the Chief Judge should be asked to recommend the best man from amongst the large number of lawyers in Bombay, especially amongst those practising in his Court. We hope no jobbery will be committed in this case and preference will not be given to any race or to influence. It is rumoured that a Muhammadan Barrister will be selected for the post. Nobody disputes the right of the Muhammadans to claim high posts in the Government service, but we protest against Government giving undue preference to this race in all matters. We venture to say that it is hard to find a suitable Muhammadan Barrister for the duties of a Judge of the Bombay Small Causes Court.......... The Government should, therefore, make the selection from the able and experienced lawyers practising in the local Courts. By unduly patronising one race the Government give rise to great discontent amongst the other communities, and in making appointments for high judicial posts merit and experience of the work to be done should be the only test.......... To prefer a briefless Barrister because he belongs to a particular race or because he has great influence at head-quarters, to the able and experienced lawyers who are available for the Judgeship of this Court where important commercial suits are decided every day, would be scandalous, and we trust that no jobbery will be perpetrated by the Government of His Excellency Sir George Clarke in this case."

Comments on the decision in the Sukkur (Sind) sedition case.

Phœnix (14), 2nd Feb.

51. "While leaving to Courts and lawyers the correctness of the conviction, we as laymen cannot help observing that the sentence of three years' transportation on Virumal, who is convicted as proprietor of the press, is on the Judge's own showing shockingly severe.......... The case of a printer at best can bear no comparison to the gravity of the offence of those who publish incriminating matter and wish to circulate it to the world. It is true that if a printer were not to lend his services, the propagators of sedition or libel would not be able to carry out their nefarious purpose, and therefore in the eyes of the law he who prints such matter is also guilty, as otherwise the work of the seditionist and the slanderer would become more easy. But when we come to consider the relative culpability of the two there is in all fairness an immeasurable gulf of difference.......... In the case of the proprietor of the Sukkur Edward Printing Press such a mass of evidence was there to show the want of knowledge on the part of the printer—which evidence was not rejected in its entirety by the Sessions Court—that one rubs one's eyes to find if in passing sentence the Court has in any way distinguished between the case of him who got the seditious book printed and the proprietor of the press which printed it. No such distinction can be discovered in the sentences passed against the two. That these are times when the seditionist and the assassin are abroad may be and is a strong reason for dealing severely with the real seditionist, but it is no argument for the denial of lenient treatment to those who having once been unconsciously drawn into the clutches of the law try to stop the circulation of seditious matter and bring it to the notice of the authorities......... The analogy used by the Judge of fire, which should be stamped out when it is first kindled, does not apply to those who themselves assist in stamping out the fire."

Sindhi (56), 21st Jan., Eng. cols.; *Lárkána Gazette* (53), 22nd Jan., Eng. cols.

52. "As soon as the decision was announced, repeated shouts of *Bande Mátaram* rang through the Court hall and outside to the great surprise of the Judge. Nobody that was there could forget the memorable words of Virumal who addressed the Court. 'If this is the reward of loyalty, I thank you, Sir.' And he exclaimed in Sindhi 'Brothers, don't be disheartened, God will make me feel these three years as three days. I am with you in spirit, if not in body.' When these words rang out so bold, so courageous, there was not a dry eye amongst the people, there was not a throat or heart that did not feel choked or set palpitating. Hundreds of people flew to kneel before Mr. Virumal and cried and wept bitterly. Almost every pleader and respectable person present in the Court embraced Mr. Virumal, no doubt to the utter amazement of the Judge who kept sitting all the time, while a passage was being cleared in Court by the Police to convey the prisoners to the jail....... In the town of Sukkur, every woman, young or old, every man from a labourer to a Sethia, bitterly wails the judgment of the *judgment day*. Alas! Alas! where is Virumal? To-day this moment, he is in jail. Virumal the great philanthropist, the Secretary of the Reform Association, the pioneer of every scheme for the welfare of the people, the helper of orphans and widows, the stay of the poor and the old, where is Virumal now? In jail, made to associate with common criminals, murderers, thieves and robbers, while we, his unworthy disciples, are sitting in his place to write this heart-rending article." [The *Lárkána Gazette* writes:—"The judgment has verily come upon us as a bolt from the blue. It will close the mouth of many a man in Sind, where timidity is already rampant in its most serious form. We cannot but say that the severity of the sentence passes the wit of man. We could not for the life of us even dream that such an extraordinary heavy sentence would be passed in this case. How a Sessions Judge of the intellectual calibre and moral temperament of Mr. Boyd has thought fit to pass such a sentence, we cannot imagine."]

Sind Journal (20), 27th Jan.

53. "The whole public of Sind, with but an exception here and there, regards the sentences, more particularly that on Virumal, the press proprietor, as unduly severe. There is a general feeling that—taking for granted the guilt of the accused—a mild punishment would have served the object of Government, which in fact is now likely to be defeated......... We suspect that in the present case the feelings evoked by the judgment are not merely of surprise and regret, but in very many cases, particularly in Upper Sind, of bitterness of heart. It is our conviction that if the Judge had taken a lenient view of the case as being the first of its kind in Sind, there would not have been much outburst of feeling. We see from the judgment that Mr. Boyd has inflicted what he acknowledges to be heavy sentences, just because this is the first case of sedition in Sind......... But this much we think we are at liberty to say that the whole fire brigade of a big city is not to be set in motion for extinguishing a small fire that has affected, and just affected, an isolated house or two. Further, while showers of water may well be poured over it, care is to be taken that no inflammable material is thrown in from the sides to feed the flames. It is from this consideration that we, and so many others, deplore the heavy sentences."

Kesari (128), 1st Feb.; *Shakti* (90), 29th Jan.

54. Mr. Boyd seems to have acted on the principle that a deterrent sentence should be passed on Virumal and others as that was the first sedition case in Sind. But the severe sentence instead of terrifying the people only evoked their sympathy for the convicted. People fell at the feet of Virumal. It only enhanced his reputation and did not tarnish it. Kindness is more efficacious in winning over a man than wrath in killing him. The sentence passed by Mr. Boyd is heartless. The principle laid down by him that a seditious man should be hanged rather than the murderer is quite brutal. Mr. Boyd does not seem to have the least knowledge of the relative moral difference between murder and sedition. Sedition is a crime against man, specially against a man who has political power in his hands. Sometimes to preach honest opinions is also declared illegal and the offender is sentenced accordingly. But no one disrespects a man in civilised countries, who rises against royal power. It is for this reason that political offenders are treated more fairly than other convicts in Western countries. Sedition becomes a crime or not, according to circumstances. Murder is a crime against God and does not depend on circumstances. The murderer is a sinner against both God and man. Sedition becomes a crime, if no power is wielded by the seditionist. If he is powerful, then there is no sedition. In the seventeenth century, when monarchy and democracy were at variance in England, there were cross-charges of sedition against Charles I and Oliver Cromwell. At last Charles I, who had declared many others to be seditious was held himself to have been seditious. It is highly censurable that Mr. Boyd should not have grasped the difference between eternal laws and man-made, transient and ever changing laws. It seems at first sight reasonable to maintain that sedition leads to murder. The definition of sedition is very loose in India and anybody can then easily be hanged for exciting contempt against Government established by law. But if this be true, then why should not bureaucrats, who are instrumental in creating contempt for administration by their vicious conduct, be hanged? Critics of the administration may be the immediate cause of sedition, but the material cause is more important than the immediate one. The material causes of sedition are the glaring blunders and injustice in administration. For one open critic there may be hundreds of others who silently condemn. Instead of hanging the one man who speaks out, the bureaucrats should remove injustice which leads to discontent in hundreds of mute sufferers. [The *Shakti* commenting on the above decision writes:—Readers! Do you think such measures will allay the unrest? Or will the National movement spread on account of them?]

Comments on the conduct of the Násik trial *in camera*.
Baroda Gazette (63), 31st Jan.

55. In the course of a contributed article the *Baroda Gazette* writes:—The murder trial at Násik is conducted *in camera*. How is one to know the nature of the evidence and the procedure adopted in recording it? Is it for fear of the papers reporting the proceedings of the trial that it is not conducted openly? The reporters might, if necessary, have been sworn to publish no report of the proceedings, but they ought to have been held in open. This instance of the trial being conducted with closed doors is a slur on the fair fame of the administration of justice. O my India! What a sad condition is thine? Thou art not even fated to hear the proceedings of such trials!

Comments on the work of Honorary Magistrates in Bombay.
Oriental Review (13), 2nd Feb.

56. Commenting on the work done by Honorary Magistrates in Bombay during the last year the *Oriental Review* writes:—"This institution of Honorary Magistrates is one which can be developed on sound and rational lines, for it possesses immense potentialities. There is a cry in civilised countries for arbitration Courts to settle civil disputes and thus lessen the cost of litigation. There is a crying need for such Courts in this country, where unfortunately we have had too much litigation. And Government and the leaders of the people can gather from the working of the Courts of Honorary Magistrates whether a further step may not be taken. As far as Bombay is concerned we think we cannot be accused of exaggeration if we say that Honorary Magistrates have given ample evidence that our people can claim to bear the burden of heavier responsibilities."

Comments on the Bombay Presidency Police administration Report for the year 1908.

Praja Bandhu (38), 6th Feb., Eng. cols.

*57. "The Police Report of the Bombay Presidency for the year 1908 that has been just out ought to furnish the responsible authorities with food for serious thought as how best to make the working of the Police Department as efficient as possible. A casual glance at the Report is sufficient to show that the working of this important Department is not as satisfactory as one would wish it to be in the interests of public peace and safety.......... That the general political situation is disturbed is an acknowledged fact, but that is surely no valid reason for the Police to neglect their ordinary and legitimate duties. The Police Department is the one that comes in intimate contact with the people. The working of such a Department can never be too efficient for the simple reason that the extent of its efficiency will be an unfailing evidence of its title to being named the protectors of persons and property. It is in the public interests, therefore, that all possible improvements in the Department should be introduced by the responsible authorities, and the latter cannot do so too soon."

Indu of Bombay (8A), 5th Feb.

58. "The report of the Police Administration in the Presidency during the year 1908 is hardly calculated to enhance the reputation of the department. The proportion of undetected to true crime disposed of stood at 44·5 per cent. against 41·4 in the preceding year and 38 per cent. in 1906! The Inspector-General of Police cannot but characterise this state of things as a blot on the working of the Police in the year under review. This deterioration was noticeable throughout the Presidency. There must be some cause for this notorious lapse. The Commissioner of the Central Division states that the increase in undetected crime was confined almost entirely to the districts of Násik and Poona. Among the contributory causes he mentions the abnormal conditions in connection with the *Sinhasth* fair in the Násik district and in the Poona district the picketing movement and ferment caused by the anarchical outbreak in Bengal, both of which tended to divert the energies of the Police from the investigation of ordinary crime. If this be so, it is indeed regrettable that the Police should have proved unequal to the task of coping with political crime along with ordinary crime in spite of the strengthening of the C. I. D. during the year.......... By all means ferret out sedition, but let not the equally important work of ordinary criminal investigation suffer thereby. Let the C. I. D. guard against wasting its labours on running after shadows."

Kesari (128), 1st Feb.; *Sudhárak* (160), 31st Jan.; *Mumbai Vaibhav* (137), 29th Jan.

59. It is not strange that when 46 per cent. of the Police are unlettered and when only 15,000 rayats out of two crores are armed that the Police have to present us with such a poor show of work turned out. We meet everywhere in the report with the bad reputation of the Poona and Násik Police. The Inspector-General of Police frankly acknowledges that as they had to watch many persons on account of picketing cases and bomb outrages in Bengal, they had no time to attend to other crimes. Is it not faithless and censurable to slacken the duty of watching over the property of the loyal ryots on the plea of three weeks' picketing in Poona and of Bengal bombs? Who grudged the Police more hands to meet with increased work? Is it not more necessary to investigate into murders and dacoities than to keep a record of the exact number of times political agitators sneeze every day? The rayats are disarmed and cannot fight against dacoits themselves. The framers of the Arms Act may consider themselves statesmen. But in spite of it anarchists and dacoits arm themselves and the disarmed loyal rayats fall victims to

them! [The *Sudhdrak* also complains that the Police have been guilty in wasting their time over the detection of sedition and anarchism to the neglect of their ordinary duties of ensuring the general security of the people, while the *Mumbai Vaibhav* avers that the conduct of the Police subordinates is not always above suspicion and recommends increase in the stipends of the lower ranks to secure men of a better stamp.]

Alleged annoying conduct of the Police during the house searches at Mahád (Kolába).
Ráshtramat (47), 4th Feb.

60. A Mahád (Kolába) correspondent writes to the *Ráshtramat*:—The Assistant Collector and the Police Superintendent enter kitchens of the people with their shoes on while house searches are being carried on, and this has been a cause of great annoyance to the people of this place as it affects their religious susceptibility. The officials, it must be regretted, are working with a pre-supposition that an anarchic conspiracy exists here, and it is no wonder that their conduct towards the people is influenced by it.

Comments on the steps taken by the Bombay Police *re* the last Muharram.
Ráshtramat (47), 26th Jan.

61. In our opinion the Police are solely responsible for the misunderstanding and bad blood that has been created between the Shiah and the Sunni sections of the Muhammadan community during the recent Muharram celebrations in Bombay. So far, music used to be allowed before the Shiah mosques during the *Tábut* processions and the prohibitory order was not at all warranted. The Sunni Muhammadans deserve to be complimented on the self-control and the tact they showed in not giving any ground for offence by not forming the procession at all. The credit for the quiet passing off of the Muharram must, therefore, be given to the Muhammadans alone. The Police, as on some former occasion, showed their weakness by prohibiting popular celebrations. The prestige of the Bombay Police is being weakened under the present Police Commissioner, and we are afraid their motives are likely to be misunderstood by the public.

Hindus should not take part in the Muharram.
Bhála (108), 1st Feb.

62. It must be admitted that a degeneration from all quarters has set in in our country and that if timely precautions are not taken we shall be lost for ever. Western education has effected a regeneration in our midst so far as our politics are concerned, and we are looking forward to the achievement of Colonial self-government in the distant future. But our people also seem to be backward in the religious ideas as is evident from the part the Hindus take in the Muharram festival. Half the number of tábuts made at Poona belong to Hindus. The same deplorable state of affairs is to be found in other parts of the Presidency. It is really disgraceful on their part to take part in the Muharram festival and thus dishonour their own God's religion. The Muhammadans never take part in any of the Hindu celebrations and the Hindus should try to learn self-respect from them. The Hindus have Ganpati and Pálkhi celebrations and if they like they may organise some more in the name of other demi-gods. But why in the name of goodness should they take part in the Muharram? The evil is to be found mainly amongst the non-Brahmins and we hope the various sectional associations that have recently been formed amongst them will seriously take up the question and remove the evil as early as possible.

Complaint about the impressment of carts, etc., of poor agriculturists in the Mahi Kántha Agency.
Káthiáwár and Mahi Kántha Gazette (76), 30th Jan.

63. The *Káthiáwár and Mahi Kántha Gazette* while protesting against the system of *Veth* prevailing in the Mahi Kántha Agency, by which the Political Officers when on tour force the cultivators to supply them with bullock carts, draws the attention of the authorities to the hardships inflicted on the cultivators of the Rehvár District by being forced to supply a large number of carts to carry fodder for the Sowars of the Agency Police to Sádra for a distance of over thirty miles. It requests the authorities to take pity on the miserable lot of the poverty-stricken cultivators and to make some other arrangements for bringing the fodder to Sádra.

Comments on the reply of the Bombay Government to the memorial submitted by the Bombay Temperance Council.
Praja Bandhu (38), 30th Jan.

64. The reply given by the Bombay Government to the memorial presented by the Bombay Temperance Council cannot on the whole be considered satisfactory. The most important of the suggestions made by the Council was that Government should avail themselves of the assistance of a sub-committee of the Council in regulating the number of liquor-shops in this Presidency. In other Presidencies the work of fixing the number of liquor-shops, of granting licenses and of the location of these shops is performed not by Government officials but by a committee composed of Justices of the Peace and representatives of the people. Government have, however, refused to accede to the request of the Council. The proportion of liquor-shops in the Bombay Presidency to the total population is startling. There is one shop to every three to four thousand persons in the Presidency, as compared with eight to ten thousand in other parts of India, and to one lakh in America. In India, where there is a religious prohibition against the use of liquor, the conditions are more favourable for the temperance reform than in America. But as long as the Local Option Committees remain completely in the hands of Government officials, it will be impossible to have any improvement.

Suggestion that liquor-shops should be closed during certain Hindu holidays as during the Muharram.
Ráshtramat (47), 29th Jan.

65. A Bombay correspondent writes to the *Ráshtramat*:—The avoidance of any trouble during the recent Muharram was in a great measure due to the wise step taken by our Police Commissioner of keeping the liquor-shops in the city closed for five days. I would now request the same officer, in the interests of the peace and happiness of the people of this city, to order the liquor-shops to be closed during the Gokul Ashtami, Ganesh Chaturthi and Holi holidays.

Comments on the Resolution of Government on the last Abkári Report.
Ráshtramat (47), 4th Feb.

66. Government attribute the reduction of the sale of country liquor to a bad harvest and high prices of food-stuffs and the advent of the *Sinhasth* year. The activities of the temperance reformers have been treated with contempt as beneath notice, and it is alleged that their movement had no lasting effect. We think that the District officials were careful not to refer to such causes as might prove unpleasant or offensive to Government. Government do recognise the importance of temperance reform, but they want temperance preachers to restrict themselves to its moral aspect. We do not, however, think that moral preaching can have any effect on confirmed drunkards. The sale of foreign liquor has been increased, but Government in order that the public may not ascribe it to increased taxation on country liquor attribute it to the tax on still-head liquor and the new system of granting licenses lately introduced in nine districts of the Presidency.

Alleged close proximity to each other of certain liquor-shops in Lárkána (Sind).
Lárkána Gazette (53), 22nd Jan., Eng. cols.

67. "We respectfully draw the attention of the authorities of Lárkána to the fact that there are liquor-shops near one another on the Bunder road, which is the frequent resort of the people specially in the evening. One of the country liquor-shops is in severel respects a nuisance, because the owner manages a hotel and a soda water shop and all these three shops stand side by side. The result of this naturally is that people, who happen to come to the hotel, cannot resist the temptation of drinking also. To allow such a state of affairs is to grant more than reasonable facilities to the public for indulging in intoxicating drinks by allowing temptations to lie in their way and that is certainly against the intentions of the Government."

Suggestion that the census of 1911 should be taken earlier than in March of that year.

Indu of Bombay (8A), 3rd Feb.

68. **Mr. D. G. Pádhye, Principal, Goculdás Tejpál High School, writes as follows to the *Indu of Bombay* :—"As one actively asssociated with the Census operations in Bombay city in 1901, will you allow me to suggest to Government to fix some earlier month than March for the census of 1911?** In March, Bombay is in the throes of plague and besides the risk to the workers, the migration of a large portion of the population of the city to mofussil places and to the suburbs results in an entirely misleading census of Bombay City and Island."

Legislation.

Comments on the new Press Bill before the Imperial Legislative Council.

Pársi (37), 6th Feb., Eng. cols.

***69.** "It was a sort of chastening of the spirit of the new Imperial Legislative Council when the first Bill that was presented to them was of a distinctly retrograde though necessary character. The retrogression, unfortunately, is in the *morale* of certain sections of the population, who have taken it upon themselves to preach a crusade against law and order, against truth and righteousness. The new Bill, which is entitled to the hearty support of every right-thinking man, provides drastic remedies in the laws of suppression and confiscation for the crime of disseminating sedition, and it is to be hoped that this, the third attempt to cope with a growing evil by means of new legislation, will be effective. The only source of possible failure lies in the appeal which every prosecuted person may make to the special tribunal for a decision as to whether the matter for the publication of which he is prosecuted is seditious or not. Among men accustomed to think in one language and write in another, it very often happens that they say more than they mean, but this business of poisoning the public mind has been going on so long, and it is so easy to say what one will by way of honest criticism without imputing bad motives or exciting ill feeling, that there is little likelihood of anybody coming to grief under the operation of the new Act unless he deliberately incurs the risk. To practise sailing near the wind in times like the present is in itself proof of a desire to create mischief."

Indian Social Reformer (6), 6th Feb.

***70.** "The Honourable the Home Member introduced the New Press Bill in the Viceroy's Legislative Council on Friday........ As to the necessity of a measure for the better control of the deliberately seditious and inflammatory section of the Press, we do not question the view expressed by Sir Herbert Risley, though his admission that the singularly successful prosecutions for sedition in recent times have failed to check the spread of doctrines inimical to British rule suggests to us a line of thought, of which we do not find a trace in his speech. We may say in passing that some of the doctrines which he specified in this category, such, for instance, as the impoverishment of the people, the ill-treatment of Indians in the Colonies and excessive grants to the Army and salaries to English officials, seem to us to be, apart from their correctness or otherwise, subjects which one ought to be entitled to discuss without fear of being called upon to give security. Sir Herbert Risley also included in his list the doctrine, which we remember to have heard from Governors and Viceroys, that British rule had destroyed religion by a godless system of education. As it happens, we have held that Governors and Viceroys were wrong in this view, but that does not affect the fact that Sir Herbert Risley's illustrations of 'objectionable matter' leave one very much in the dark as to the extent to which the definition may be stretched. That is our first objection, namely, the vagueness and the width of clause (*c*) in the definition of 'objectionable.' We should not care to object to the introduction of Native States and Princes in it but for the fact that the Government of India is itself dragging them into political controversy......... The next and even more important point to be considered is whether the guarantees provided against improper and vexatious interference with legitimate criticism are sufficient and satisfactory. The Local Government is entrusted with the administration of the Bill, subject to an appeal to the Special Bench of the High Court. We realise the difficulties of Government in proceeding against insidious forms of sedition in a court of law, but there is another side to the question. The good name of a journal is built up by years of incessant and often wearing attention and labour, and it is not just that it should be liable to be ruined by the fiat of one or three gentlemen who may happen to form the Local Government for the time being. Some years ago, a vernacular book published by Mr. Malabari was stigmatised in an official publication as being mischievous and disloyal. Mr. Malabari had friends in high quarters, and his loyalty was vindicated in a debate raised by a member in the House of Lords. We mention this instance to show that any fears as to arbitrary action will not be altogether groundless, when judgment in a matter of this delicate kind is left to executive action alone. The journalist should at least be given a statutory right to be heard in his own defence by the Local Government before it passes an order for him to furnish security. To an honest publicist, the provision of safeguards against precipitate action in the first instance is far more important than the allowance of an appeal even to the highest judicial tribunal as a last resort. The measure is not obviously one which calls for jubilation. At the same time, we have not the heart to blame Government for it after the mad acts of our own anarchists."

*Gujaráti (29), 6th Feb., Eng. cols.; *Mahrátta (11), 6th Feb.; Ráshtramat (47), 5th Feb.

71. "Just before going to press we had before us in their outline the provisions of the new Press Bill. It is impossible to notice them at length. Lord Minto has had such a measure in contemplation for some time past which would have been carried into effect twelve months ago, but for the restraining influence of Lord Morley and the Liberal party in England. The events in 1897 led to the amendment of the Sedition Law in India and the occurrences in 1907 and 1908 led to the enactment of the Newspapers (Incitement to Offences) Act of 1908. Recent outrages have supplied a fresh reason for repressive press legislation. We have hitherto been proud of the institution of a free press in India. But partly owing to the blunders of rulers like Lord Curzon and their disastrous consequences and partly owing to the wild extravagance of certain sections of the Indian and Anglo-Indian press, a legislative measure is now going to be enacted which makes the continuance of that proud feeling no longer possible. We strongly hold that the writings of the Anglo-Indian press react most injuriously upon the tone and attitude of the Indian press and Indian political writings and speeches. But that press will practically continue to be untouched by the new legislation, and it is the Indian press that will have a Damocles' sword continually hanging over its head or to face continual difficulties. It is admitted that prosecutions for sedition have so far proved invariably successful, and it is well known that the source of the revolutionary propaganda lies mainly in Europe and not in this country. That should have been stopped long ago. In our judgment the present Bill is needlessly drastic and sweeping in its provisions. The existing law of sedition is enormously vague and it is not at all a hopeful situation that the administration of a much more vague and sweeping law should be left to Magistrates. We are entirely against such a provision and would rather leave it to District Judges to demand securities from the keepers of presses and publishers of newspapers. We would have preferred a measure which enforced a high educational qualification from publishers of papers and the giving of security after one conviction in the case of new journals. To throw almost insuperable difficulties in the way of fresh journalistic ventures and leave them at the mercy of Magistrates in the mofussil is not to promote the development of a healthy press and is in our judgment a grave mistake. Further we do not like the idea of having such a measure permanently on the statute book. Let it be declared to be in force for a certain number of years according to the discretion of Government and in such parts of districts as may be determined by them. We have always condemned most strongly revolutionary or anarchical propaganda. But at the same time we cannot approve of a measure so vague in its phraseology or so sweeping in its scope, the more so because it is left to be administered in the

case of new presses by Magistrates and because it is to remain for all time on the statute book and is going to be extended to the whole country indiscriminately." [The *Mahrátta* writes :—" The Bill verily tolls the knell of the freedom of the press in India, because, whatever Sir Herbert Risley may have to say by way of defence or justification, there is absolutely no doubt that freedom of opinion will be a thing of the past, as the range of the prohibited subjects is so wide that anything and everything could be brought under it, and the securities and penalties are so heavy that they must operate as prohibitive." The *Ráshtramat* declares that if the Bill is passed without modification it will furnish a handle to the lowest officials of Government to make the lives of editors miserable to them.]

Education.

Comments on the proceedings of the Bombay University Senate *re* University Reform.

Sánj Vartamán (40), 1st Feb., Eng. cols.

72. " No question of graver moment was ever, we think, before the Senate of the Bombay University than the one which is occupying its mind at present.......... Its gravity does not centre round the abolition or retention of this or that examination, or the place that should be occupied by the ancient history of Greece and Rome in the curriculum. Not that these questions, in themselves, are of little moment. We are fully sensible of their value, but they are merged somewhat in the larger issues they involve. These affect the integrity and independence of the Senate. The Senate was in no need of any mandate from Government.......... With a Senate consisting of one hundred members, of whom as many as eighty are dependent upon the Government for their nomination as Fellows, a letter of such a decisive character addressed to this body is likely to give a bias and direction to its collective mind in favour of the Government view; and these apprehensions have received startling confirmation in the surprises which have come upon us during the progress of the deliberations on that remarkable official document. The Government letter was submitted to a committee. Their report was drafted in the terms agreed to by a large majority of the committee on the various specific proposals which had formed the subject of their deliberations, and yet when the report was ready for signature, six members of the committee appended their signatures to it, while seven members opposed it with dissenting minutes of their own. Among these dissenters were the Vice-Chancellor and the Director of Public Instruction, who in committee had sided with the majority, and who had been included in a sub-committee appointed to draft a report on the conclusions of the committee. All this is passing strange.......... This is not the age of miracles, yet one has been achieved in the body of the University. Men of light and leading, great authorities on education and culture, high officers dealing daily with the practical problems of education, were converted to views diametrically opposed to those which they had entertained.......... What conjuration, what mighty magic, could have brought about the conversion? Or shall we call it tergiversation? "

Indian Spectator (7), 5th Feb.

73. " We are unable to see anything unconstitutional in the Government making suggestions, whether in reply to a request or not, provided that it surrenders its appellate authority when it has initiated a discussion.......... As for change of opinions, the Honourable Mr. Sharp had the courage and candour to acknowledge that he had learnt much about the mischief of the Matriculation Examination after becoming Director of Public Instruction. No one should ever cease to be a student and to learn. The weak point of the reformers was that they could not agree as to the best means of averting the chaos that might result from the University's withdrawal from the Entrance Examination. The discussion, however, was not focussed on that point, and no speaker gave any reason to despair of arriving at a satisfactory solution of the difficulty. What is more, Mr. Sharp did not make it plain how the School Final Examination and the Entrance Examination held by the heads of Colleges would together wipe out all the evils in secondary education that are generally laid at the door of the Matriculation Examination conducted by the University. If the University should not grant a certificate, it may merely conduct the examination on behalf of the Colleges to regulate admissions, instead of asking the Colleges to do it. This does not seem to be the most crucial point in the discussion. Mr. Sharp's arguments suggest that the University may cease to grant Matriculation certificates: they do not carry us farther and establish that any of the other arrangements proposed would be better than the Matriculation Examination. To the student the most important question is whether his entrance into a College must depend upon the result of a public examination only or whether he may prove his fitness also otherwise."

Rdshtramat (47), 1st Feb., Eng. cols.

74. "The three debates held hitherto in the University Senate on the proposals of Government were among the liveliest we have seen during several years. Considering the present constitution of the Senate Sir Pherozeshah had, indeed, a hard task before him. There is an evil genius hovering over our country at the present moment, so that even the ablest of our men are but too willing to make a free gift to the rulers of the shreds and patches of freedom which they have been enjoying. And since the screw began to be tightened, these men have lost even the very semblance of manhood and meekly wait to be made footballs of by the powers that be. The men inside the Senate, very many of them, are no better than their kind outside. One can, therefore, easily imagine how difficult the task was which Sir Pherozeshah set himself to perform—the task of combating the deliberate attempt made by the Bombay Government to ride rough-shod over the constitutional rights of the Bombay University.......... But the pleas put forward by Sir Pherozeshah were absolutely incontrovertible and we are relieved to see that, at least on this occasion, the majority of the Senate had sufficient sense of self-respect to follow him.......... 'Impertinence and gratuitous interference' sums up the whole position marvellously well and now that it has been thoroughly laid bare, we trust the rest of the agenda will be treated as the first proposition put by Sir Pherozeshah Mehta. The other party attempted to scare the recalcitrants by solemnly reminding them of the high educational and scientific attainments of Sir George Clarke. In awed tones they said: 'Know ye from whom the proposals come?' From the 'noblest Roman of them all'—an intellectual prodigy, an academic Colossus, a Daniel come to judgment. Will ye commit blasphemy by rejecting them?'......... Nobody does, none ever has, questioned Sir George Clarke's high attainments. But could not His Excellency have made his proposals in his capacity of a member of the Senate than as the head of the Government? Herein lay the insidious sting of the whole thing and the University ought to be grateful to Sir Pherozeshah Mehta for having buckled up his armour and saved the Senate's few remaining privileges almost in spite of themselves."

Suggestion that the Poona High School should not be removed from its present location.

Mahrátta (11), 6th Feb.

***75.** "The proposal of removing the Poona High School to the outskirts of the city, or in the alternative, of amalgamating it with the Camp School is so absurd and crude that we should have regarded it as simply unthinkable, were it not for the fact that it has been actually put forward in all seriousness and even earnestness by the Educational Department. There should be no objection in the abstract to the amalgamation of any one school with another. But the circumstances in the present case make the proposal ridiculous. There is a manifest limit to the attendance of boys from the Camp population; and the removal of the school to the outskirts of the city is simply an ideal of gratuitous practical inconvenience. As a rule the boys from the Camp are well-to-do enough to command a carriage or a bicycle; on the other hand, the city boys are most of them poor boys. And the removal of the school to a distance is bound to make it unpopular and to result in its natural desertion, if not wilful boycott. But there are other and also serious objections to the proposal; and they have been well set out in the memorial which has been recently submitted to Government in this matter. The Poona city has contributed a sum of Rs. 12,000 towards the rebuilding of the Vishrámbág Wáda, the present home of the High School. We think Government have no right to remove the school from this building and use the wáda for any other purpose. There is also some meaning in the argument that the Vishrámbág is closely associated with the dearest memories of nearly three generations of the Poona public. We know this is sentiment, but it is a valid and legitimate sentiment and certainly deserves to be respected. And this sentiment is not more sentimental than the one of Lord Minto in holding the first meeting of the new Legislative Council in the old time-honoured Council Chamber or that of Lord Curzon in putting up brass plates to commemorate historical buildings. What is Eton or Harrow but an empty name, if it were not associated with the loving memories of youth in future generations of men? And the Vishrámbág wáda ought to be allowed to remain undisturbed as the hereditary home of the Poona High School, if there are people who care to remember it as their *alma mater*. The third proposal is that the High School should be closed. Well, this particular proposal is, we must say, free from the objections which vitiate the first two proposals. This proposal by itself is intelligible enough. We can understand the closing of the High School on its own merits. But we fail to understand its propriety as an alternative for its removal to the city outskirts or its amalgamation with the Camp school. Is it possible that the abolition may be a threat intended for coercing the city public to consent to the removal or to the amalgamation?"

Alleged educational wants of Sind.
Sind Journal (20), 27th Jan.

76. "The area of the Province of Sind, excluding the Native States of Khairpur, is more than treble that of the Northern Division of the Presidency. In population it is nearly its equal. Like the Northern Division it is divided into six districts, and a seventh is in course of formation. Unlike that Division, however, it has not got a High School and a Deputy Educational Inspector for each district.......... The Thar and the Upper Sind Frontier Districts may not yet be ripe for a High School, but Lárkána is in urgent need of it.......... The Karáchi High School is overcrowded. It has insufficient accommodation and inadequate staff.......... From all points of view the school merits quite as much consideration as the Elphinstone and should have on its staff at least two highly paid assistants on Rs. 250 and 200 respectively to help the Head Master in supervision and management. This will promote the efficiency of not only the Karáchi High School, but of the Sind High Schools generally."

Municipalities.

Comments on the Amendment of the Famine Code directing Municipalities and Local Boards to co-operate with Government in the matter of famine relief.
Mahrátta (11), 6th Feb.

***77.** "One of the first fruits of decentralisation is the responsibility thrown by Government on Municipalities and Local Boards in the matter of famine relief in the earlier stages of the visitation. A Press Note on the subject has been issued and it practically means that both Local Boards and Municipalities will have hereafter to spend an amount of money on a purpose which concerns them most distantly. It is already notorious that the slender resources of our Municipalities and Local Boards have been thinned owing to the Plague operations forced upon them during the last ten or twelve years. On the other hand, these bodies have invariably gone on increasing their expenditure on primary education out of proportion to their own revenues as well as to the legitimate demand that Government could have made on them. As a result of this their sanitation is left inadequately cared for; and they are hardly able to satisfactorily discharge their other primary duties. And now on the top of it all comes the new burden which Government seem bent upon throwing on their shoulders without, however, any corresponding assignment of revenue to them. The question involved herein is a very important one; and may we hope that all the local bodies in the Central Division will make a united effort to argue the question with Government?"

Native States.

Comments on the alleged blackmailing of Native Princes by Native papers.

Rdshtramat (47), 26th Jan., Eng. cols.

78. "There was something ludicrously pathetic about a certain remark which Prince Ranjitsinghji, the Jám of Navánagar, made when proposing the health of His Excellency the Governor at the official banquet given to him...... It appears from the Jám Sáheb's speech that certain Gujaráti journals published in British India have for long carried on a regular trade in blackmailing—the victims, of course, being the Indian Princes....... It is really a pity that there should be a kind of a reptile Press in Gujarát. But even these journalistic reptiles should not be condemned unheard.......... No Káthiáwár Chief need be afraid of these journalistic leeches if, like Cæsar's wife, his administration is 'above suspicion.'......... There is not a more leprous coward in the world than the professional blackmailer—nothing more heinous when he is a journalist. But we have no sympathy to spare when a sporting Rajput prince like the Jám of Navánagar, with a rueful face, approaches the Governor of Bombay and begs to be rid of these blackmailing vermin. We are glad to see that Sir George Clarke is emphatically of the same opinion. Like a *diplomat* that he is, Sir George, of course, heartily sympathised with the Jám Sáheb and the other Chiefs rowing in the same boat as he. But he made a present to the Chief of Navánagar almost of a wet blanket when he said: 'I hope that the Princes and Chiefs will realise that the lucubrations of these papers can do them no harm, and that no one whose opinions are of value would for a moment be influenced by anything they may publish.' Rather cold comfort this—and, perhaps, the Jám Sáheb felt that silence on the point would have been more than golden. Let the Princes but set their own houses in order and they will be in a position to snap their fingers at all blackmailers."

Comments on the report of the administration of the Gondal State for 1909.

Indu of Bombay (8A), 1st Feb.

79. "It is evident from the report that the Thákor Sáheb of Gondal has spared no pains to elevate his people in every direction as far as he could. As is well known, His Highness is a highly educated gentleman. He has a worthy partner in the Ránisáheb......... Their Highnesses, highly educated as they are, do not indulge in any unnecessary personal pleasures. Where a sovereign of the Thákor Sáheb's type holds the reins of Government, is there any likelihood of discontent, famine, epidemics, etc., raging in the land and decimating its inhabitants? Certainly not."

Alleged misrule in the Idar State.

Káthiáwár and Mahi Kántha Gazette (76), 30th Jan.

80. The *Káthiáwár and Mahi Kántha Gazette* severely criticises the Police administration of the Idar State, and observes:—We have repeatedly drawn the attention of His Highness the Mahárája and the State officers to the tyranny of the State Police, yet we are sorry to say that no steps have been taken by them in the matter. The Police have made common cause with the culprits and consequently thefts and murders are committed in the very vicinity of the Police Station, and the lives and property of the people have become insecure. The Sessions Court having found the Mahárája's *Marjiddn* guilty of murdering two women, had passed sentence on him, but the Mahárája set him at liberty. The subjects have become greatly alarmed at such a state of affairs. In the districts the tyranny of the Police knows no bounds, but in the general chaos prevailing there no one takes notice of it. The Police officers force the people to give them bribes, and in case they fail to do so, are harassed mercilessly. The case of Mukhi Hira Vágha of Silon, who died of the tortures inflicted on him at Dungarwáda by the Police officer, shows clearly the mal-administration of the State. We earnestly request Government to take over the Police administration of the State into their own hands.

Alleged undeserved deprivation of the administrative powers of the Tálukdár of Mohanpur, Mahi Kántha Agency.

Káthiáwár and Mahi Kántha Gazette (76), 30th Jan.

81. Government acting upon the report made by Mr. Fitz Gerald, the late Political Agent, Mahi Kántha Agency, had some four years ago taken away the management of the Mohanpur Táluka from Thákor Himatsingji, the present Tálukdár, and placed it under *japti*. Thákor Himatsingji is well versed in all the branches of administration and is very much beloved by his subjects. He had done nothing which could have justified Government in depriving him of the administration of his táluka, without even informing him of the charges laid against him by Mr. Fitz Gerald who was misled by his Kárbhári whom the Thákor wanted to dismiss. As far as we can guess, the charges fathered upon him were that he was given to drink and that he had been changing his Kárbháris very frequently. We cannot believe that the charges against him, even granting that they are true, are of such a nature as to justify Government's action. Many other Tálukdárs are even worse than what Thákor Himatsingji is alleged to be, and yet no steps have been taken against them. We along with all his subjects are of opinion that Government have played into the hands of his enemies. His subjects love him and are anxious to see him once more administering his táluka. We hope the Political Agent will inquire into the case and do justice to such an accomplished Tálukdár by handing over the administration of the táluka back to him.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 10th February 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] No. 7 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th February 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: How agricultural exhibitions can be made more useful than what they are at present 32
Bengal: Comments on the release of the Bengali deportees . . . . 1—10
British rule:
  Absolute submission, and not co-operation, is wanted by the Anglo-Indians 16
  Comments on the attitude of the European mercantile community of Calcutta with regard to co-operation with Indians in suppressing anarchism 14
  Extremists will never play false to the Native States 11
  Government should disregard the advice of the Native Chiefs and follow a liberal policy in dealing with discontent in India 18
  Great tact necessary in the rulers to keep alive the feeling of loyalty amongst the people 13
  Greater liberty was enjoyed by our authors some years ago than at present 20
  Lord Curzon responsible for the present discontent in India . . 17
  Mere religious education will not turn the minds of Indian youths from anarchism 12
  The people will co-operate with Government to root out anarchical tendencies 19
  The policy that should be followed by Indian newspapers in view of the new Press Act 15
Excise: Comments on the Government Resolution on the Abkári Report for 1908-09 27
Governor of Bombay: Beneficial effects of His Excellency the Governor's tour in Káthiáwár 26
Imperial Council:
  Comments on the Government's reply to the Honourable Mr. Dádábhai's question *re* free primary education in India . . . . . 21 & 22
  Protest against the nomination of Sir Sassoon J. David to the — . 23
Judicial matters:
  Comments on the conviction of Mr. S. K. Dámle for defamation of the police of the Jat State 29
  Suggestion that the proposed system of serving summonses through Post in the city of Bombay may also be extended to other cities in the Presidency 28
Moslem League: Comments on the Aga Khán's speech before the — at Delhi 25
Native Press: The grounds for starting the *Gujaráti Ráshtramat* and its aims . . . . 33 & 34

Politics and the Public Administration—continued.

Police :

Comments on the Bombay Presidency — Administration Report for the year 1908 30
Liquor-shops should be closed during the forthcoming Holi holidays as during the Muharrum 31
Sind : Alleged heavy rise of prices of fuel in — 35
South Africa : An appeal to Government to proceed to a satisfactory solution of the Transvaal question 24

Legislation—

Comments on the Bombay Town-planning Bill . . . . 55 & 56
Comments on the new Press Act . . . . 36—45
Comments on the Press Bill . . . . 46—53
Suggestion for the amendment of the Khoti Act 57
Suggestion that provisions for the regulation and control of public Accountants should be inserted in the Companies Act Amendment Bill 54

Education—

Comments on the proceedings of the Bombay University Senate *re* the question of abolishing the Matriculation Examination . . . . . 55—61

Railways—

Comments on the increase in the railway fares 62

Municipalities—

Bombay : A complaint against the Water Department of the — Municipality 63
Suggestion that the principle of communal election should be applied in the case of Municipal elections in Sind in the interests of the Muhammadans 64

Native States—

Alleged unlawful conduct of the Police at Virpur (under Bálásinor) in a Criminal case 65
Alleged unnecessary interference by the Political Agent in the internal affairs of certain — in the Mahi Kántha Agency 66

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Rrahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—concluded.				
29	**Gujaráti**	**Bombay**	**Weekly**	**Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.**	**3,500**
30	**Gujarát Mitră**	**Surat**	**Do.**	**Hormasji Jamshedji ; Pársi ; 48**	**700**
31	**Gujaráti Punch**	**Ahmedabad**	**Do.**	**Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.**	**2,300**
32	**Hindi Punch**	**Bombay**	**Do.**	**Barjorji Navroji Apakhtyár ; Pársi ; 50**	**800**
33	**Jám-e-Jamshed**	**Do.**	**Daily**	**Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.**	**4,400**
34	**Kaiser-i-Hind**	**Do.**	**Weekly**	**Frámji Cáwasji Mehta ; Pársi ; 60**	**2,000**
35	**Káthiáwár News**	**Rájkot**	**Do.**	**Jamshedji Frámji ; Pársi ; 44**	**200**
36	**Káthiáwár Times**	**Do.**	**Bi-weekly**	**Jamnádás Maháshankar; Hindu (Nagar) ;**	**600**
37	**Pársi**	**Bombay**	**Weekly**	**Jehángir Sorábji Taleyárkhán ; Pársi ; 34**	**2,000**
38	**Praja Bandhu**	**Ahmedabad**	**Do.**	**Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.**	**1,850**
39	**Rást Goftár**	**Bombay**	**Do.**	**Byrámji Furdoonji Marzbán ; Pársi ; 70**	**1,200**
40	**Sánj Vartamán**	**Do.**	**Daily**	**Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.**	**4,200**
41	**Shri Sayáji Vijay**	**Baroda**	**Weekly**	**Máneklál Ambárám Doctor ; Hindu (Bania); 29.**	**4,200**
42	**Suryă Prakásh**	**Surat**	**Do.**	**Umedrám Nagindás ; Hindu (Bania) ; 29.**	**200**
	Anglo-Mara'thi.				
43	**Dnyánodayă**	**Bombay**	**Weekly**	**Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55**	**660**
44	**Dnyán Prakásh**	**Poona**	**Daily**	**(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.**	**2,500**
45	**Dnyán Prakásh**	**Do.**	**Weekly**	**Do. do.**	**2,700**
46	**Indu Prakásh**	**Bombay**	**Daily**	**Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.**	**1,500**
47	**Ráshtramat**	**Do.**	**Do.**	**Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).**	**9,000**
48	**Subodh Patrika**	**Poona**	**Weekly**	**Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.**	**600**
	Anglo-Portuguese.				
49	**Echo**	**Bombay**	**Weekly**	**J. C. F. D'Souza ; Goanese ; 40**	**1,000**
50	**O Anglo-Lusitáno**	**Do.**	**Do.**	**Leandro Mascarenhas ; Goanese Christian ; 50.**	**1,000**
51	**O Goano**	**Do.**	**Do.**	**F. P. Fernandes ; Goanese ; 25**	**1,000**
	Anglo-Sindi.				
52	**Al-Haq**	**Karáchi (Sind)**	**Weekly**	**Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.**	**1,500**
53	**Lárkána Gazette**	**Lárkána (Sind)**	**Do.**	**Premchand Isardás Bijláni ; Hindu (Amil) ; 24.**	**500**
54	**Musáfir**	**Karáchi (Sind)**	**Do.**	**Kesandás Bhawándás ; Hindu (Amil) ; 32**	**1,800**
55	**Sind Patrika**	**Lárkána (Sind)**	**Do.**	**Deosing Shámsing ; Hindu (Amil) ; 23**	**350**
56	**Sindhi**	**Sukkur (Sind)**	**Do.**	**Virumal Begráj ; Hindu (Kurseja) ; 35**	**1,000**
57	**Sookhree**	**Karáchi (Sind)**	**Do.**	**Jamatmal Lálchand ; 37**	**400**
	Anglo-Telegu.				
58	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.**	**2,000**
	English, Mara'thi and Gujara'ti.				
59	**Hind Vijayă**	**Baroda**	**Weekly**	**Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.**	**600**

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.			—	
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni ; Hindu (Sáraswat Bráhman) ; 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
135	Mumbai Punch	Bombay	Do.	....	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái ; Hindu (Chitpáwan Bráhman) ; 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
8A	Indu of Bombay	Bombay	Daily	......	...
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhai; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly ...	......	...
113A	Chitramaya Jagat ...	Poona	Monthly	......	...
119A	Indu Prakásh	Bombay	Daily	......	...
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The Editor of No. 135 is Govind Damodar Khándekar; Hindu (Karáda Bráhmin); 20; copies sold about 1,000 per week.

The Editor of No. 145 is Ganesh Rámchandra Kashälkar.

Politics and the Public Administration.

Comments on the release of the Bengali deportees.

Indian Spectator (7), 12th Feb.; **Pársi* (37), 13th Feb., Eng. cols.

1. "From an æsthetic standpoint it was well that the happy news of the release of the deportees succeeded immediately upon the passing of the law for a better control of the Press, for it must tend to relieve that tension which might have been caused in certain quarters by what His Excellency the Viceroy admitted to be a repressive measure, however urgent and necessary. As regards the reasons for the deportation as well as for the release, the public have to accept His Excellency's assurances, without knowing any further details. It seems that the Government believed the deportees to have been leaders of a political movement which has since degenerated into 'an anarchical conspiracy waging war against British and Indian communities.' So, then, the deportees were not themselves involved in the conspiracy. This acknowledgment by Government must give the deportees even more satisfaction than the release itself. The time for the release was said to have arrived, because the political situation had changed, and the increased representation of Indian interests and communities had not weakened but vastly strengthened British administration. This perhaps means that the voices of some of the elected members now are not relatively as powerful as they were in the smaller Council, and they are drowned by the general volume of support which the Government has on its side. The Press cannot attach as much relative importance to-day to the speeches of the Opposition leaders as it was obliged to formerly, and the Government's hands might have been strengthened." [The *Pársi* writes:—"Lord Minto chose a happy moment for announcing the release of the deportees. It was a characteristic act on his part and emphasised his belief that though the worst elements in the country are whirling meteor-like towards destruction, the men of influence have mostly come round to a better way of thinking."]

Indian Social Reformer (6), 13th Feb.

*2. "His Excellency the Viceroy has explained why his Government decided to release the deportees at this juncture. He did not conceal the fact that it was done partly on the ground of policy. Nobody who knows anything of the feeling in Bengal and elsewhere will doubt or deny His Excellency's statement as to these deportations having been a cause of sore feeling not only with extremists but with sober and thoughtful men. So far as Bengal is concerned, it would have been futile to expect the co-operation of persons of good repute among their fellows, so long as a man like Mr. Krishna Kumár Mittra was kept in jail without trial or legal proceedings of any sort. We must confess that we are even yet doubtful if the Bengali leaders will grasp the opportunity so frankly offered to them. But of one thing we are certain; if they do not do so, it will be many years before they get a similar opportunity. There is no room in constitutional politics for persons who are given to brooding. Government, through the mouth of the Viceroy, say that they have decided to obliterate so far as they have in their power the sore feeling caused by the deportations. For the heart-ache and anguish that was caused to the wives and children of the deported, no reparation is possible on this side of death. The anarchist movement with which we are confronted has first to be put down. This cannot be done without cordial co-operation between Indians and Englishmen, the rulers and the ruled. Let us forget the past and work together to save the country from the plague of under-ground methods. We trust we are not straining His Excellency's words in understanding them to mean that Government do not exclude the possibility of the degeneracy of the political movement, of which the deported men were the leaders, into an anarchical plot, having been due to the sudden and summary withdrawal of their restraining influence. Such an admission would in no way detract from the responsibility of such of the deported, and now released, gentlemen as might have been the unwitting instruments of accumulating material which left to itself would cause disaster."

3. The release of the deportees has evoked feelings of joy as well as surprise in Bengal. We are sincerely grateful to Lord Minto for this step. The efforts of our friends here and in England have at last been crowned with success. The sentiments expressed by His Excellency the Viceroy make us believe that the suggestions of the people's representatives have proved efficacious and that Government acknowledge the necessity of removing the thorns that rankle in the side of the people. The release of the deportees at a critical moment like the present shows the courage of our rulers. It would not be proper if the people come to believe that as Government are panic-stricken they have resorted to such measures. No one ever dreamt of the release just after a fortnight of the assassination of a trusted officer of Government. After the outrage, we did not expect the deportees to be released at least for six months more. His Excellency the Viceroy has come to believe after the last anarchical deed, that the people have awakened to the necessity of crushing anarchism. Government believe that the co-operation of the people is necessary in stamping out anarchism, but Government should repose implicit trust in the people if the latter are to co-operate with them at all. To show that Government have full confidence in the people they released the deportees. This step of His Excellency is a very far-sighted one. It will create a healthy impression on the popular mind. We would ask Government to release those also who have been sentenced for sedition and have undergone one year of their sentence. Such a step is bound to create an ineffaceable impression on the people. If His Excellency Sir George Clarke were to follow up the Viceroy, his statesmanship would be valued at its proper worth by the educated public. [In a subsequent issue the paper says:— The Native Press is lost in admiration at the extraordinarily bold step of the Viceroy, but the Anglo-Indians and their Press are dissatisfied with it. The *Times of India* suspects the hand of Lord Morley in this step, yet we fully believe that the release is due solely to the Viceroy. During Lord Minto's Viceroyalty much that has happened has called for repressive and rigorous remedies at the hands of his Government, but on no occasion did he lose control over his mind like the Anglo-Indians and their Press. We never supported his repressive measures and even now we do not support them. But we must admit that he has acted during critical and trying times in the spirit of a true statesman. In the matter of the Reform scheme he has proved himself a sympathetic friend of the country. The present step manifests strength and not weakness on the part of Government. This is only an act of justice and those who have done it are held in honour and esteem by the people.]

Sânj Vartamân (40), 9th and 10th Feb.

4. There are some who hold that the deportees are released at an inopportune hour, as the release may be interpreted to mean sugaring the bitter pill of the Press Act or it would also mean the success of the Extremists who will attribute the step to the continuation of anarchical misdeeds. We would, however, advise people not to look the gift horse in the mouth. It is enough that the nine Bengalis are restored to liberty and to their hearths and homes. There is only one unfortunate sentence in the Viceroy's speech referring to the deportees. The argument brought forward by His Excellency as justifying their release only serves to justify their imprisonment. Why are they not proceeded against criminally if the political movement of which they were the leaders comes under the category of sedition? Is it not hard for them to be released with the stigma of sedition put on them by Government? Lord Minto has declared that the anarchists are alike the enemies of the people and of Government and to weaken their strength it is imperative that both should join hands. It is the duty of the people to give a sympathetic response to this appeal from Government. One aim of the Bengal Press has been fulfilled. If not for anything else, at least for being successful in their other object, the people of Bengal should co-operate with Government to eradicate anarchy that has proved a curse to the country. Co-operation can be made possible in two ways; by weaning the

Jâm-e-Jamshed (33), 10th Feb.; **Gujarâti Punch* (31), 13th Feb., Eng. cols.

youth of the country from the path of crime and by dropping the item of "boycott" from the political programme. "Boycott" has engendered bad blood between the rulers and the ruled. Government have acceded to one of the requests of the Bengalis. Now it is the turn of the latter to respect the wishes of Government and prove loyal to them. [The *Gujaráti* writes:—"After long, long waiting, a great wrong has been remedied, and His Excellency Lord Minto has been pleased to direct the release of the deportees......... We are glad to see that His Excellency's Government are taking all steps possible to satisfy the people by concessions and acts of justice, and we beg to offer our hearty congratulations for this most praiseworthy and statesmanlike attitude."]

Gujaráti (29), 13th Feb., Eng. cols.

***5.** "The deportation of nine Bengalis just on the eve of the announcement of Lord Morley's scheme of reforms was just as great a surprise as His Excellency the Viceroy's announcement of the decision of his Government to release them. We have never approved of these deportations nor of the policy underlying them, and we are not prepared to go into ecstasies over the release of the deportees. We notice that some of our contemporaries on the other side look upon it as an act of statesmanship. The deportations did not in our judgment afford any proof of statesmanship, and although we are sincerely glad that the men who had been taken away summarily from the bosom of their families even without the semblance of a trial have been restored to liberty after fourteen months, we fail to see where statesmanship comes in. The value of political concessions is surely in no way enhanced, because they are accompanied by deportations of well known Indians, and the drastic rigour of the new press legislation is in no way diminished, because it is made to synchronise with the welcome release of deportees. From His Excellency's speech it appears that the nine gentlemen were deported, because they were engaged in political agitation of a seditious character. If so, the reasons advanced for their release are not quite intelligible and do not justify the action taken against them under the Regulation. It is, however, useless to quarrel with the belated decision of Lord Minto's Government to release the deportees or the strange reasons on which it is founded. There is a very close analogy between the policy followed fourteen months ago and the one which has culminated in the passing of a repressive press legislation side by side with the release of the deportees. We confess we can neither admire nor approve of it We do not pretend to understand the exact resultant of two conflicting policies adopted at one and the same time. There is more behind them than we are able to see in the absence of fuller information. Lord Minto and his advisers seem to be believers in the efficacy of unpalatable and indigestible mixtures of political sweets and bitters. It is a novel development in Indian politics, but the justice, efficacy and wisdom of this new policy are, to say the least, open to serious doubt. Surely the coincidences in question are not purely accidental but must admit of some explanation. They have already called forth a good deal of speculation. Whatever that may be, the release of the deportees some months ago would, no doubt, have been hailed with greater satisfaction. Their release a few months hence would have been quite intelligible, and we are not surprised that some people look upon it as a mystery that their release should have been made to synchronise with the retrograde and hurried press legislation which, we are afraid, is destined to create soreness of feeling throughout the country, unless it is going to be enforced in a spirit of liberal-minded indulgence."

Rást Goftár (39), 13th Feb., Eng. cols.; *Kaiser-i-Hind* (34), 13th Feb., Eng. cols.

***6.** "The *Times* views the release of the deportees with concern, and fears that it will be regarded as a token of weakness and indecision. We refuse to share this opinion. If anything, the release will show that the Government were not afraid of handling the situation even though a handful of deportees were at large, and that strong in their power they were ready to restore them to freedom and not to keep them in custody a day longer than was necessary......... We should, therefore, repose the same faith in the prudence of the Government's orders for their release which we implicitly placed in their orders for their deportation. We hope that the deportees will come out of the jail wiser men and will realise that the authorities are strong enough to detect secret conspiracies as well as to put down revolt and disturbances as they happen." [The *Kaiser-i-Hind* remarks:—"Not only Bengal but the whole country rejoices over this great act of clemency and justice, and anticipates that His Excellency the Viceroy's prophecy about its consequences will be more than fulfilled."]

Praja Bandhu (38), 13th Feb., Eng. cols.; *Gujaráti Punch* (31), 13th Feb., Eng. cols.

***7.** "The news of the release of the deportees has been naturally received with a feeling of thankfulness from one end of the country to the other, but the justification for their release put forward by His Excellency at the Council meeting, *viz.*, that the political position has entirely changed, and the political movement of which the deportees were the leaders, seditious as it was, has degenerated into an anarchical plot, which can no longer be legitimately included as part of the political agitation in which they were so culpably implicated, is one that we are afraid will hardly be appreciated either by the deportees or the general public. In spite of this we welcome this change for the better in the attitude of the Government of India in connection with this important matter, and trust it will continue for a long time to come." [The *Gujaráti Punch* expresses great satisfaction at the release of the deportees.]

Mahrátta (11), 13th Feb.

***8.** "While we must say that the Press Act is a positively mischievous measure, we are prepared to say that the release of the deportees is positively a gracious act. If we condemn the original measure of deportation, we are bound in all conscience to feel grateful for the present measure of release. There can be only one description of this release; it is an act of justice; and being such it would be unfair to seek to detract its value on any ground."

Mumbai Vaibhav (137), 10th Feb.; *Dnyán Prakásh* (4[illegible]), 10th Feb.

9. Simultaneously with the passing of the Press Act the nine Bengali deportees have been released, as in the opinion of His Excellency the Viceroy their detention in custody was no longer necessary. It is, however, to be regretted that the Viceroy, without any offence being proved against them in a court of law, affirmed that the deportees were connected with a disloyal movement. The reasons advanced by the Viceroy for releasing the deportees go to prove the inadvisability of passing the Press Act at this stage. [The *Dnyán Prakásh* writes:—Rejoicing prevails throughout India at the release of the nine Bengali deportees spirited away from amongst us without any trial fourteen months ago. A serious cause of discontent amongst the Bengalis has now been removed, and had the partition of Bengal been likewise annulled matters in this country would have taken quite a different turn. The officials want the co-operation of the Indians in the administration of the country and such a measure would have secured to them all that they want from the people.]

Sind Gazette (19), 9th Feb.

10. "Two of the liberated deportees, it will be remembered, were journalists, and one of them, Shámsunder Chakravarti, was the editor of the notorious *Bande Mataram*, the further publication of which, on account of its outrageous writings, was prohibited by Government. The release of these men, just at the present juncture, is calculated to nullify the whole moral effect of the new Press Act as leading to the belief that the Government is not really in earnest. It is indeed sowing the wind, and we shall be greatly mistaken if the whirlwind is not reaped a little later."

Extremists will never play false to the Native States.

[illegible]udhári (146), 6th Feb.

11. Government have prejudiced themselves about the Extremists and are after them. They have some reason to be angry with the Extremists. But even the Native States, under the influence of surroundings, look with disfavour on their propaganda as revolutionary. They are afraid that anarchy will set in after the British rule.

Even supposing it does, who will stick to the present state of things, when the only privilege is to be poor and the only pleasure is to die? We have not as yet become so debased as to be ashamed of our past. We were a thousand times more renowned than we are now. The Extremists have no desire for a civil war. They will not allow any Native State to make war on another. Their rights and privileges will be duly respected, their estates maintained intact and they will be considered as members of the nation. The condition of Germany was similar to ours a few years ago. The way they solved their difficulties is also open to us. The Extremists do not want the present state of things to continue when a disgraceful murderous campaign is abroad nor do they want to recreate the past. They will never be ungrateful to the Native States which are the living examples of our national life. They know the difficulties the Native States are labouring under, but they will not tolerate any insults from them. The Extremists may have assumed a terrible front; they may have incited the youths, but they will not play false to the Native States. They are not false even to the English who entered India under the mask of traders and became our masters by political duplicity. Will they be untrue to the Chiefs whom they have known for generations? They want to regain the lost glory of the motherland. The Native Princes should firmly trust in them and give up all fear. Many of them commit many blunders, but still the Extremists do not criticise them. They know that the Princes cannot rise superior to their surroundings. The Princes may outwardly attack the Extremists, but they should sympathise with them in their heart of hearts.

Mere religious education will not turn the minds of Indian youths from anarchism.
Mumbai Punch (135), 2nd Feb.

12. The adage "the king rules time" may not be worthy of credence, but experience has now taught us that the Saheb does indeed rule it. Let him heap abuse on the Hindu religion; he is sure to find some insane imitators amongst us. Let him laud it and his words also find an echo. This trend is easily observable in the matter of the present mania for religious education of our youth. Because Saheb says that it is a *sine qua non*, many of us are found echoing the cry. But these idiots do not understand that the religious education that is now being loudly talked of is not to be like the religious education we received in olden times. Nobody cared to look into the education of the young, so long as they kicked their parents at home. This new proposal for religious education only came up when teachers and Government officers began to suffer from the students' pranks. Please mark that the new proposal is only intended to combat this evil. It will, of course, not matter if the boy does not care to bow down to the household gods, but the first lesson that is to be taught to him is that he is to prostrate himself daily before his English Professor. He may not perform his daily *sandhya*, but he must ever make by heart lessons on loyalty to Government. Rámáyan and Mahábhárat may not be read—the Gita, of course, will be tabooed—but the student shall commit to memory articles in the *Jagad Vritta* and the *Times*. All this talk about religious training is merely an echo of the rigmarole in which the Viceroy indulged during his tour in India after rushing down from the heights of Simla. The cry has been taken up with redoubled force since Mr. Jackson either accidentally met his death at Násik or was deliberately murdered there. You may perhaps suppose that Englishmen have come to admire the Hindu religion because Mr. Jackson died at a holy place like Násik and went to heaven. But that cannot be. It is only the Moderates that are capable of being hoodwinked by the Sahebs. Religious education will prove useless to bring our lads again under control. They have an intense desire to perform patriotic and heroic deeds. Let our people who are so anxious to satisfy the desires of widows pay some attention to these ambitions of our youth. If that is done, they would not turn out anarchists. Mere religious education will accomplish nothing.

Great tact necessary in the rulers to keep alive the feeling of loyalty amongst the people.
Pudhári (146), 6th Feb.

13. Loyalty is an easy gift, but to maintain it intact requires great tact in the rulers. People are willing to be loyal to the degree prescribed by Government, but the latter should be careful in utilising it. But a man first loses his brains, then his capital. Similarly Government adopt a mistaken policy which gives rise to discontent. His Excellency Sir George Clarke remarked at Jalgaon that he hoped that people were severe in their condemnation of the methods of anarchists. Even if he doubted the good faith of the people, he was unwise in giving expression to his disbelief. Those who expressed lip-loyalty only to please His Excellency may as well exclaim: 'This is the reward for our having tried to appease the Governor by loyalty, setting aside God, religion, and truth'!! [Elsewhere the paper remarks:—Mr. Stead has advised the creation of an Indian Nationalist party in London and the necessity of co-operation with Irish Nationalists. It appears that he wishes us to wait at the doors of the British Parliament for hundreds of years and give up our heroic agitation which will fructify early. Young India, beware!]

Comments on the attitude of the European mercantile community of Calcutta with regard to co-operation with Indians in suppressing anarchism.

Indian Spectator (7), 12th Feb.

14. "As an instance of how both the contending parties in Bengal are to blame we may point to the attitude of the European mercantile community with regard to the proposal to suppress anarchism in that province. It was proposed the other day that Indian and European leaders alike should join the movement, and a representative public meeting was announced for the purpose. But our Anglo-Indian friends took it into their heads at the eleventh hour to say that unless the Indian leaders signed a requisition offering to support any and every measure to be undertaken by Government for the suppression of anarchy, they would have none of the proferred co-operation. The unwisdom of this attitude is too obvious to need dwelling upon. In the first place no self-respecting citizen could sign such a blank cheque, which would be tantamount to giving himself away. And even if some poor creature were to sell his conscience by agreeing to support he knows not what, his signature would not be worth the paper on which he scribbled it. On the other hand, if he said he could not surrender his judgment wholesale, his European fellow-citizen might turn round with the taunt—'there, I knew what you are at heart.' Think of his resentment at the threat held out. And this at a time when every offer of co-operation, from every quarter and every section of the community, should be invited and even encouraged! What evil spirit is coming over Anglo-India!"

The policy that should be followed by Indian newspapers in view of the new Press Act.

Ráshtramat (47), and *Gujaráti Ráshtramat* (39A), 8th Feb.

15. The Press Act has silenced honest criticism and time alone will convince Government of the mistake they have committed in enacting the law. From a theoretical point of view, the people in their own as well as their rulers' interests are bound to oppose a law which they think to be wicked and unjust and they will not be held responsible in the sight of God for so doing. But our countrymen have not been endowed with that moral stamina and courage required to offer passive resistance to such a law, and they must, therefore, submit to circumstances. Under the altered conditions we shall have to change our policy and to abstain from giving expression to our candid opinions about Government officials or measures as such criticism will henceforth be considered objectionable. The newspaper editor's intention of helping Government by means of criticism has been misunderstood and stigmatised as incitement to murder and anarchy, while in reality it is the policy of Government themselves that is responsible for the unrest in the country. We cannot help giving vent to our honest conviction that anarchy will be a thing of the past in India if Government grant people their rights and remove their legitimate grievances. Newspapers being now denied the privilege of criticising current politics, will have to turn their attention to other methods of popular education. The peoples' thoughts are now turned towards the consideration of the origin of Government, the duty of subjects to themselves and to their rulers and the way to achieve national regeneration and best independence. We shall, therefore, devote our energies to supply healthy guidance to the people in these matters and to point out to them their mistakes with a view to inspire a spirit of self-reliance amongst them. It is really most censurable and shameful for a journalist to be a mere purveyor of news or to indulge in vapid and hypocritical criticism after the liking of the officials, with a view to remain within the limits of an unjust law. Better it would be if newspapers are stopped altogether. But that should take place in the case of all journals. Otherwise, if only perverted newspapers are kept agoing, they would have a most detrimental effect on the public mind. We shall, therefore, continue to exist to save the people from that calamity. Newspapers must hereafter resort to the preaching of principles instead of indulging in fearless criticism. The Nationalists have entered upon their duties with a firm conviction of the righteousness of the cause they advocate and a firm faith in God. They will, therefore, be never discouraged by any number of obstacles. We have to meet difficulties and dangers in our path which will only tend to strengthen and elevate us and ultimately secure for us our desired object and the blessings of God. [The *Gujaráti Ráshtramat* of the same date publishes a translation of the article.]

Absolute submission, and not co-operation, is wanted by the Anglo-Indians.

Gujaráti Ráshtramat (39A), 4th Feb., Eng. cols.

16. "Outrages, real or imaginary, are taken advantage of by the Anglo-Indian papers to goad the Indian community to do things which many Indians undertake to perform in their fear. Thus the Ahmedabad public was told that they must exert themselves to find out the bomb-thrower and until that was done the stigma on their name could not be effaced, as if the whole Ahmedabad public was privy to the supposed crime. The Ahmedabad public was made, however, of sterner stuff and did not give any heed to the foolish counsel and refused to make a stupid exhibition. After the Jackson murder, Bombay, however, presented a different scene and at the behest of the *Times of India* some local idiots were induced to convene a meeting of Shástris and Bhikshuks, who pronounced their disapprobation of the murder and told the world that murder is a very bad thing and against the Hindu religion.......... If this is the sort of co-operation the Anglo-Indian officials want, then certainly we cannot form a very high opinion as to the superior wisdom of these Solomons....... In this wonderful co-operation no man of ordinary common-sense will take any part. Honestly speaking, it is not co-operation that the average Anglo-Indian wants. The Indian must render absolute submission to the official will and must be ready to do his bidding at any cost."

Lord Curzon responsible for the present discontent in India.

Gujaráti (29) 6th Feb.

17. The recommendation of His Highness the Nizam to His Excellency the Viceroy about following up repression with liberal concessions seems to have been fully acted upon by His Excellency. For this grace the Indian public is extremely grateful to him. The imperialistic Lord Curzon planted evil seeds among the peace-loving population of India, and it falls to the lot of Lord Minto to reap the bitter fruits. This greatest enemy of the British Government is attempting by a series of shameless deeds to throw the blame of the present unusual times on Lord Minto and impudently asserts that his Viceroyalty was free from anarchical outrage or mischief. We believe that the present mischief is due to the fact that Lord Curzon has been left unpunished. Lord Curzon in his insolence continued in his misdeeds till the feelings of revenge and hatred were roused in the people to their acutest point. The discontent and the deeds in Bengal that have shocked the world are due to this fact. The second Viceroyalty of Lord Curzon, the approval of his administration and the doctrine of 'settled fact' lie at the bottom of the mischief. Had Lord Curzon been impeached on his return home like Warren Hastings, he would have been forced to defend himself whereby his mischievous proclivities might have been checked and he would not have dared to blame the present Government. Secondly, Indians would have been placated to see the Government of England anxious to do justice to India. A public trial of Lord Curzon would have calmed the anger of the people, and the anarchists would not have been heard of. The reforms of Lord Morley would have been valued at their real worth. Unfortunately, the Imperialists were in power and they spoiled matters. Even now the trial of

Lord Curzon would pacify the people. The only other alternative in case such an impeachment is not possible is to adopt a liberal policy, entertain feelings of love towards the people, make them prosperous and give them a share in the affairs of Government. We believe in the triumph of such a course as it will serve as an antidote to the poison infused by Lord Curzon.

Government should disregard the advice of the Native Chiefs and follow a liberal policy in dealing with discontent in India.

Karndtak Vritt (102), 1st Feb.

18. It was the duty of the heads of the Native States who as Indians know the minds of Indians best, to dive deep into the causes of discontent and to advise the British Government to adopt a more liberal policy in dealing with their subjects. But they have not dared to speak the truth and thus to incur displeasure. We admit that kings should have powers to suppress the wicked, and we believe Government already possess sufficient powers in that respect. It is not wise to add to these powers often and trust to them alone. Even supposing there is some connection between the writings of the Press and anarchical outrages, the latter will not stop even if the former are bridled. For instance, though there are many gagging laws in Russia, anarchist outrages take place there. Our kind Government should not depend entirely on these laws but undertake the work of public beneficence. [Elsewhere the paper remarks:—The holy flame of patriotism burning in the hearts of inexperienced youths instead of leading them to the salvation of India has of late prompted them to commit outrages on bureaucrats. The Anglo-Indians and the Natives are all engrossed in devising means to put a stop to the evil caused by this flame. The Anglo-Indians are beside themselves and are simply ranting. Some have suggested the suppression of the Gita and some that of national schools. The bureaucrats should consult the educated classes rather than the Anglo-Indians and their own tools, the Native States. In their replies to the Viceroy's *Kharita*, the Native States have suggested all sorts of repressive measures. Even the bureaucrats will admit that the anarchist party is as yet in its infancy. It is not an organised party, and the mistakes committed by it show that these anarchists are not old hands. This fell disease can be cured, if properly doctored. But the Anglo-Indians and the dependent Native States are not the proper physicians for it. The Anglo-Indians think that outrages are possible only in a discontented and seditious atmosphere caused by extremism. They believe that criticisms on Government measures create discontent which leads to disaffection and secret conspiracies. But they forget that criticisms do not cause discontent, but are caused by it. Newspapers are safe outlets of popular discontent. The train of reasoning followed by Anglo-Indians is vitiated and their suggestions are accordingly mistaken.]

The people will co-operate with Government to root out anarchical tendencies.

Gujarát (71), 5th Feb.

19. The *Gujarát* publishes the second instalment of the translation of Count Tolstoy's letter (*vide* paragraph 10, last Weekly Report) and observes elsewhere in the same connection:—These outburts of anarchism can no longer be tolerated by any wise man. The people had hoped that anarchism would soon die out from the land, but all their hopes are falsified and it has now become imperative in the interests of both the rulers and the ruled that prompt measures should be taken to root out the evil. The regeneration and rise of India are possible only under the British flag. All true patriots think so. India has been from times immemorial a conquered country. But even in her direst moments she has never stooped to immoral actions, and it is a pity some of her sons have now stooped to that which she has avoided for generations. The people are ready to co-operate with Government in rooting out an evil which every sane man abhors. We are glad Babu Surendranáth Bannerjee has come forward with his band of Volunteers to do so. To all such misguided people we recommend the letter of Count Tolstoy, in *Free India*, which we have already published. According to Count Tolstoy the Indians are slaves, not of the Government but of their own deceased brains.

Greater liberty was enjoyed by our authors some years ago than at present.
Kál (124), 11th Feb.

20. 'Rámkrishna' writes to the following effect in the *Kál* :—It strikes one how certain views which Sir Herbert Risley so strongly condemned the other day in his speech in the supreme Legislative Council have been prevalent in the Maháráshtra for nearly half a century without producing any ill effect. The late Váman Dáji Oke, himself a Government servant, for example, asks people in one of his poems, not to enter Government service as one has to lead a 'dog-like life' in it. He also declares in the same poem that the people of India are miserable, dependent and helpless, that trade has run away from the country, and that the whole of the land has been famine-stricken and reduced to poverty. The poet also calls upon the Native Princes to make their subjects happy, to leave off internal disputes and to cultivate friendship with one another. All this shows how much latitude of expression was enjoyed by our authors a few years back.

Comments on Government's reply to the Honourable Mr. Dádábhái's question *re* free primary education in India.
Kesari (128), 8th Feb.

21. The reply of Government to the Honourable Mr. Dádábhái's question regarding free primary education indicates that Government have shelved the matter completely for the present. Two years ago, Government seemed to approve of the idea of free primary education; their answer, therefore, comes as a complete surprise. Sir Herbert Risley contended that remission of fees was analogous to reduction of taxation and that it could not be done for want of funds. Government have become quite sensitive and have forged a new law to stop even candid criticism. The bureaucrats argue generally that the masses are silly and uneducated and that Sávkárs and educated classes deceive them. But when we ask Government to educate the masses, they plead shortness of funds, and when we request them to make it compulsory, Government fight shy of the tyranny entailed thereby. Why should not Government take up free primary education as a necessary duty? If Government have no funds, let them levy additional taxes. The rayats will not grudge to pay them. But Government follow the penny wise and pound foolish policy! It is very strange that while Native States have not at all found it difficult to introduce free primary education the Imperial Government should be threatened by financial difficulties in doing the same for their subjects.

Bombay Samáchár (66), (?) Feb.

22. The reply of Sir Herbert Risley to a question in connection with primary education asked by the Honourable Mr. M. B. Dádábhái is highly disappointing. Last year he asked similar questions when he was told that the opinions of the Provincial Governments were under consideration. Sir Herbert says clearly that the Provincial Governments are agreeable to the idea of free primary education. When the correspondence is published we will be afforded the opportunity of threshing out the question of compulsory and free primary education. It is certain that the Supreme and the Provincial Governments will not support those who bring forward the hollow plea of there being no need of making primary education free. The Indian Government have not been enjoying financial ease because of the fact that certain great departments consume a portion of Government revenues out of all proportion to the resources of the country. In years past the responsibility for the financial arrangements rested on Government only; now it is shared by the popular members of the Councils as well. Government and their officials are known to seek help from the non-officials in the country in adjusting the estimated expense on education, and the Bombay Government have, it is said, taken the initiative in the matter. We hope the non-officials and officials will silence the Extremists by financing education better than they have been doing hitherto. The next questions to be taken in hand after better provision is made for education are the opening of new schools and making primary education free. Both of them are of an important character

and there should be no delay in settling them. The aim in view should be that no village should be without a school. So long as primary education is not made free all attempts at imparting education to a poor population will avail but little.

Protest against the nomination of Sir Sassoon J. David to the Imperial Council.

Oriental Review (13), 9th Feb.

23. "One of the most interesting and pleasing features of the Reform Scheme was the recognition accorded to the rights of the Indian commercial community which shook itself free from its obsession and began to share in the higher and freer life of the movement of progress. However impartially the European Chambers of Commerce may be doing their work, it is human after all that their views should be coloured by their interests which often differ from those of Indian merchants. The Government of India have nominated the Honourable Sir Sassoon David as a representative of the Indian commercial community in the Imperial Council. This nomination raises up a complex question of far-reaching importance as to who should be called an Indian. Whatever may be Sir Sassoon David's qualifications the fact is certain that he cannot be called an Indian. He ought to be considered as a European. Not only that, but he does not belong to any recognised Indian commercial body. His nomination clashes seriously with the rights of the Indian commercial community, which is deprived of having a representative on the Imperial Council. The disadvantage is serious, specially at a time like the present when its rights and privileges require to be safeguarded. Truly, the Indian commercial community must ask the Government of India to lay down once for all the connotation of the term 'Indian commercial community' in order that there may be in future no loose use of it which may allow of other communities getting the privilege originally meant for Indian merchants."

An appeal to Government to proceed to a satisfactory solution of the Transvaal question.

Indu Prakash (119A), 8th Feb.

24. The inhuman treatment to which our brethren in the Transvaal have been subjected of late is vividly depicted by Mr. Polak in a recent publication of his. Therein a Police Superintendent in charge of the registration of Asiatics is reported to have affirmed in open Court that it was a white man's duty to hunt Asiatics out of his country. It is matter for some gratification to learn that the Magistrate reprimanded the Police Superintendent for such a reckless and provocative statement. But at the same time it indicates the feeling of hatred which the Transvaalers entertain towards our fellow-countrymen in the Colony. It is no wonder, therefore, that the Indians express themselves in strong language against the treatment meted out to them in the Transvaal and the indifference of the Government towards their sufferings. Now that the Press Act has been passed it will no more be safe for the Indians to express the bitterness of their feelings against the gospel of race hatred preached by some of the Anglo-Indians and its manifestations in Africa. We would, therefore, appeal to the liberality of the British Government and ask them, for the sake of their prestige, to forthwith proceed, to a satisfactory solution of the Transvaal question which has played not an unimportant part in the unrest at present prevailing in this country.

Comments on the Aga Khán's speech before the Moslem League at Delhi.

Shakti (90), 5th Feb.

25. Commenting on the Muhammadan proceedings of the Conference held under the auspices of the All-India Moslem League at Delhi the *Shakti* observes:—Only a few months ago the Muhammadans were emphatically renouncing any connection whatsoever with the Hindus and were asking for separate electorates, but now their leaders have been urgently declaring that the common interests of both the communities demand that they should stand shoulder to shoulder and work hand in hand. It is not easy to account for this sudden change in the attitude of the Moslems towards their Hindu brethren. The appeals for co-operation fervently made by the Congress leaders have all along been flouted by the responsible Muhammadans as alien to their interest and purpose, but now they themselves have turned round and are inviting their Indian fellow-men to join hands with them We are afraid we cannot take this invitation seriously. To us it seems to have been dictated by a keen desire on the part of the Muhammadans to see that what they have recently grabbed in the matter of the Council seats should not be snatched away from them by any agitation by their opponents. Despite this phase of the matter, we cannot but appreciate the endeavours made by the Right Honourable Syed Amir Ali and His Highness the Aga Khan to impress upon their co-religionists the ideas of self-reliance and self-help. This is highly to be applauded and shows how the Muhammadan propaganda is nearly akin to what has been preached by the Nationalist section of the Indians. A close analysis of the prominent speeches made at the Delhi session of the League would go to prove the complete unanimity of thought and action between the Hindus and Muhammadans, and that is no small thing at the present juncture.

Beneficial effects of His Excellency the Governor's tour in Káthiáwár.

Kaiser-i-Hind (34), 6th Feb., Eng. cols.

26. "Sir George Clarke's tour in Káthiáwár has done immense good in many directions. It has not only brought the paramount Power and the Ruling Chiefs and Princes of the Peninsula in closer touch with each other but it has also given an incentive to the material, moral and social progress of the province. It has infused fresh activity in those who are in a position to further the advancement of the various States and to bring them in a line with the more progressive portions of the Presidency and the country. His Excellency's personal contact with the various Chiefs and the exchange of friendly counsel and good advice, as well as His Excellency's personal acquaintance with the various classes of the population must have done a great deal to remove those last few lingering traces of suspicion and distrust which were till late seen to exist in several parts of the Peninsula.......... On the whole, the tour must have strengthened the bonds binding the paramount Power and the Káthiáwár Feudatories together and made the spirit of the British Rule and the British connection better understood by the people than before."

Comments on the Government Resolution on the Abkári Report for 1908-09.

Kesari (128), 8th Feb.; *Ráshtramat* (47), 8th Feb.

27. Mr. Shankar Ganesh Lawáte commenting on the Government Resolution on the Abkári Report, writes as follows to the *Kesari*:—There was a decrease of 300,000 gallons in the sale of country liquor, but Government seem to regret that the decrease is not of a permanent character. It is a disgrace to the people and to the British Government that Maháráshtra, which was entirely free from drink a hundred years ago, has taken to it at present considerably. Government allude to the temperance movement, but characterise it as having been undertaken to discredit them. It is ridiculous to believe that Government are discredited by attempts to decrease the sale of liquor. It may be that Government lose some revenue if people are persuaded to abstain from frequenting liquor-shops. But the movement has not been begun to ruin deliberately the revenues of Government. They have themselves declared many a time that they do not care for Abkári revenue, that they want to stop only illicit production. Government argue that the means employed by temperance reformers were intimidation and compulsion. Some people may have erred. But why did Government put down the whole of the agitation? If the mistakes of a few are to be taken as sufficient to ruin the reputation of all, we shall have to maintain that Government are tyrannical because some individual bureaucrats adopt repressive measures. The picketing movement first came into existence in Poona. All the prosecutions begun thereafter were for disobeying the Police orders and obstructing the thoroughfare. Where lies the manliness in dubbing 'picketing' as intimidation? It does not befit Government who sympathise with the moral elevation of their subjects that students who adopted only peaceful persuasion should have been convicted on such silly grounds. The conduct of Government was evidently impelled by greed for Abkári revenue. But Sir George Clarke gets

exasperated at such a statement; and he is all-powerful. But what do Government lose, even if we request the people to be moral, with a political motive? Do not Government welcome people who bestow large sums in charity with an eye to titles? Why should political agitators be then tabooed? Is it impossible and improper for them to think of the morality of the people? Government also are equally guilty in this matter; for they have a political side of their own. Government should cease trading in liquor and they will be saved from all bother. Government have approved of the temperance movement of Dádurám, but it may be noted that they do not approve of it when educated men head the movement. In Kolába, certain castes bind themselves not to drink. But it is noteworthy that implements of illicit production were found invariably by the officials in the houses of the leaders of the movement and that they were convicted. Let Government entrust the temperance movement to men like the Honourable Mr. Gokhale in whom they have confidence. Or if they want to keep it quite free from the contact of any political agitators, it will not be difficult to find volunteers who will devote themselves solely to this work. Government should not limit their sympathy for their subjects only to abusing others. Otherwise, they may be accused of throwing a veil over their questionable conduct on the strength of their political power. [The *Ráshtramat* also publishes the letter.]

Suggestion that the proposed system of serving summonses through Post in the City of Bombay may also be extended to other cities in the Presidency.

Satya Shodhak (152), 6th and 10th Feb.

28. Referring to the draft notification recently published in the *Bombay Government Gazette*, directing the service of summonses within the limits of the City of Bombay by Post, the *Satya Shodhak* suggests that the practice may be introduced also in other cities of the Presidency with advantage. It declares that the new system will not only ensure an early service of the summonses, but will also relieve parties to suits of the heavy burden of process fees which they have at present to pay.

Comments on the conviction of Mr. S. K. Dámle for defamation of the Police of the Jat State.

Mahrátta (11), 13th Feb.

***29.** "We learn that Mr. S. K. Dámle who was charged with defamation at the instance of the Police of the Jat State was convicted by the City Magistrate of Bijápur and fined Rs. 60. Judging by the evidence the charge was almost untenable, but evidently the Magistrate has taken a different view; and though the fine is a light one, still it cannot but leave a technical stigma on Mr. Dámle as a publisher. The Police are of course entitled to protection, but the publishers of daily newspapers are not the less so."

Comments on the Bombay Presidency Police Administration Report for the year 1908.

Indian Spectator (7), 12th Feb.

30. "More crime and less detection were among the features of the criminal administration of this Presidency during the last official year. The subsequent months may have shown some improvement, but the Inspector-General of Police remarks that in the particular year the high proportion of undetected crimes was a blot on the working of the Police. In view of the failure to detect the criminal who made an attempt on the life of the Viceroy at Ahmedabad, we may call attention to the remark of the Commissioner of the Northern Division that the explanations given to him of the unsatisfactory work of the Police generally point to 'discontent with prospects, the poorness of recruiting material at the wages now offered, and deterioration of the *morale* of the force as the reasons for pronounced lack of detective ability.' The Inspector-General goes further and declares that the department has been passing through a critical period brought about by 'disappointment, depression and discontent, created by unfavourable and unpopular measures of reorganisation affecting the pay and prospects of the rank and file.' Who, then, have benefited by the reforms, on which lakhs are spent every year?"

Liquor-shops should be closed during the forthcoming Holi holidays as during the Muharrum.

Mumbai Punch (35), 2nd Feb.

31. **The officials indeed appear to have become the bondsmen of the Moslems! Why, did not Mr. Edwardes, as the Muharram approached, frisk from house to house in the Muhammadan quarter of the City of Bombay? Did he not hold meetings and give feasts to conciliate that community? But after all they played false and all his efforts went in vain! Last year, though the poor mill-hands tried every means in their power to** induce Mr. Edwardes to close the liquor-shops during the Holi holidays, he turned a deaf ear to their prayers and declared that the matter lay solely with the Abkári Department. But that very official during the Muharram closed the shops for five days instead of two days as usual! We hope he will not give a similar refusal on the occasion of the forthcoming Holi holidays.

How agricultural exhibitions can be made more useful than they are at present.

Dnyán Prakásh (44), 12th Feb.

32. Agricultural exhibitions have their own use, but the quick succession in which they have been held of late at various places in the Presidency has tended to give them an aspect of artificial bolstering up and extravagance. It has been found that those for whom the exhibitions are meant regard them as mere shows. This is no doubt due to the ignorance of the agricultural population. If itinerant lecturers are sent about the country in advance to explain to the people the objects of these exhibitions, they would derive greater advantage from the shows than they do at present. Besides most of the prizes should be made available for the cultivators instead of the landed proprietors as has been the case, so that a spirit of healthy rivalry may be created amongst them. In our opinion expensive structures are not necessary for the exhibition, and the money can be better utilised for purchasing modern implements of agriculture and popularising their use by the hire-purchase system and by means of lectures.

The grounds for starting the *Gujaráti Ráshtramat* and its aims.

Gujaráti Ráshtramat (39A), 1st Feb., Eng. cols.

33. "A new venture in troublous times may surprise many of our friends.......... Yet this is just the time when we ought to take a firm stand and locate our thoughts in order that the deliberately created confusion may not rout the party. When a double danger is facing us—that of losing our natural rights on the one hand and of vile terrorism on the other—we must make our position clear so that all right-minded people may not be scattered all over.......... Let there remain no possibility of hiding despotism under the specious cover of fine words. And looking to the usefulness of things the necessity of a daily paper of this kind is all the more keen specially at the time when misrepresentation, conscious as well as unconscious, is raising such immense clouds of dust even in the tropical Indian atmosphere.......... Nationalistic ideas are taking root in Gujarát no less than in Maháráshtra, and the literature also of that school is published, with no less ability and earnestness by the Gujarátis; but it is absolutely necessary in the present state of the country that the different sections of the population speaking different languages should understand each other better in order to make the path of the evil-doer more difficult, and a union more possible and effective. We have the co-operation of many of our friends in this undertaking and we count upon the active sympathies of many more, and we trust we may be able to establish a clearer understanding between the Gujarátis and their brethren in Maháráshtra."

Gujaráti Ráshtramat (39A), 1st and 2nd Feb.

34. **It is a fortunate circumstance that even when on the point of being utterly annihilated, India is slowly awakening from its deep slumber, and is just able to take the full measure of the depth to which it had sunk after enjoying years of glory and fame. Considering India's glorious past, we have been inspired with a desire to extricate the country from its sunken condition and to raise it once again to the zenith of advancement it had once reached. In the present state of India look where you will, you at once**

find deceit and fraud, chaos and tyranny, suppression of benevolent desires, and the evil signs of the mighty misdeeds that would result from the present endeavours to demolish the liberty of the Press and of speech. The contact of the materialistic West has served to deviate the children of the East from their path of piety and has filled their imagination with false ideas of independence and patriotism. The mean desire of causing bloodshed, unknown to Indian history, has been created in some youthful minds. Consequently, it is our earnest hope to voice the true sentiments and feelings of the Indian nation and, endeavouring to protect both the people and their rulers from this dreadful situation, to help as far as it lies in us, to bring about the elevation of our fellow-countrymen. Endeavours have been made to mislead the awakened youths of India in various directions, but the masses have now fully realised that there is no hope of achieving anything by putting reliance upon others. Hence we have taken upon ourselves to instil the principles of self-help and self-reliance into the minds of the Indians, as the same have been preached by Messrs. Tilak and Arabindo Ghose. We have no wish to transgress the bounds of law, and within those limits we shall not hesitate to speak out freely or fearlessly what seems truth to us. We are mere tools in the hands of the Almighty and so it is our bounden duty to obey His dictates and do what we are bidden to do. Taking advantage of the present condition, full of disaster for the Government as well as the people, the Anglo-Indians and others who take pride in sowing ill-will among the rulers and the ruled have been misguiding the authorities. We, therefore, enter upon the task of vouchsafing sound advice to the authorities with a full consciousness of the task that in this connection devolves upon us. Movements of a similar character have been set on foot in the Punjáb, Bengal and elsewhere, and newspapers have been started to point to the masses the direction in which lies the achievement of political salvation. In order that Gujarát should not lag behind in the race, we endeavour to meet the long-felt want of a Gujaráti daily conducted on national lines. [In its next issue the paper tries to distinguish the goal of the Western from that of the Eastern nations, and to show how their methods of achieving salvation in the world differ as widely as the poles. It concludes with a desire to work on the lines laid down by the leaders of the Nationalist movement and trusts that the Almighty may help it to attain its object.]

Alleged heavy rise in prices of fuel in Sind.
Lárkána Gazette (53), 29th Jan., Eng. cols.; *Sind Patrika* (55), 29th Jan.

35. "The prices of fuel have gone up of late.......... Considering the circumstances of the people of this place we can unhesitatingly assert that the prices now prevailing are abnormally high. Even the middle class people have been feeling that the prices are almost prohibitive.......... Such prices are too heavy even for princely cities like Karáchi and Hyderabad, more so therefore for a poor town like Lárkána. Since Lárkána and its suburbs abound in rich forests and jungles, we believe it is certainly the bounden duty of the authorities to see that the articles of necessity are supplied to the people at fair prices. We can certainly say that the old system of allowing Jats and camelwallas to bring fuel from the forests and to sell the same in towns worked satisfactorily, because in that case the law of demand and supply was naturally and without the help of any external agency brought into play. At present the supply, instead of being over and above the demand as was sometimes the case formerly, is not even adjusted to the demand, with the result that fuel merchants are able to command very high prices in the market. We hope that the authorities will be good enough to redress this grievance." [The *Sind Patrika* makes a similar complaint.]

Legislation.

Comments on the new Press Act.
Indian Spectator (7), 12th Feb.

36. "The cardinal principle of Sir Herbert Risley's Act is that the control of the Press must be in the hands of the executive Government, for the deterrent effect of punishment by a court of law is either slow in its operation or is unreal. But under the Act as actually framed and passed, the principle is not carried out thoroughly.......... Giving security in the first instance is not the essence of the measure: its efficacy lies in the forfeiture of the security, or the press and the publication, as the case may be, by the Local Government. No person should be deprived of property—and property too, which may sometimes be of considerable value—unless he has infringed some law, and the Local Government order is, therefore, made subject to an appeal to the High Court.......... One of two things must happen under the Act—either the High Court out of deference to the Local Government must be slow to differ from its interpretation of the nature of a publication, or it must come into conflict with the Local Government. Neither alternative is satisfactory to contemplate. In a country where the executive Government attaches much importance to prestige, it is a questionable policy for the highest executive authorities practically to seek a conflict with the highest judicial authority. In the Bill introduced by Sir Herbert Risley, a writing which brought any 'lawful authority' into hatred or contempt was liable to be included in the purview of the law. The Select Committee felt that this was too much to swallow, and made it objectionable to bring the 'administration of justice' into contempt. But what sort of writing brings the 'administration of justice' into contempt? The offence is not defined.......... Every adverse criticism of the conduct or pronouncement of a judicial officer brings the administration of justice into some degree of contempt. Is all such criticism prohibited, and if not, where is the line to be drawn?......... To create offences without defining them with sufficient precision is not the best way to legislate. We cannot but think that the omission to indicate when exactly the administration of justice is brought into hatred or contempt was due to the hurry in which the Bill was passed.......... The object with which the new Act prohibits the bringing of the administration of justice into hatred or contempt seems clear enough. The actions of Magistrates and the decisions of the High Courts in sedition trials have recently been criticised in a section of the Press with a freedom which may perhaps eventually endanger all respect for law. Some sort of remedy may be needed. But as long as the meaning of the law is uncertain, we cannot know what sort of remedy is really provided. It may be good or it may be bad. The nature of the remedy apparently provided by the Legislature has yet to be determined. We are inclined to think that the hurry in which the law was passed is responsible for the defect and the doubt." [The same paper elsewhere writes:—"If every passage in the Home Member's speech had the force of law, we should have respectfully taken exception to certain examples of objectionable writing given by the Honourable Member, notwithstanding the general persuasiveness of the whole utterance, due in no small measure to the art of the practised literateur. It has been wondered at with some reason how the condemnation in the Press of the ill-treatment of Indians in the Transvaal came to be included among the illustrations of objectionable writing. His Majesty's Ministers and the central as well as the Local Government in India have condemned that treatment, and that which is but a choleric word in their representations to the Colonial Government concerned, cannot be sheer blasphemy in an Indian newspaper......... It must be some consolation to the 'Fourth Estate' of the realm that the new law does not directly aim a blow at its independence, but wishes to control its vagaries indirectly through the printing press. The publishers, too, are in a less enviable position than editors of newspapers: the reason perhaps is that the editorial personality has proved in the past to be a little too elusive, and it can easily elevate itself to martyrdom. Though the gentlemen who share with Royalty the privilege of speaking in the first person plural are treated with respect, and though Sir Herbert does not seem to look upon journalists as mere purveyors of news, we may remind Government that many journalists would not consider it worth while exercising their calling at all if it were not associated with the function of alike voicing and guiding public opinion to the best of their abilities and opportunities. Most of them are on the side of Government, in the sense that they would abhor any attempt to undermine its foundations, if they realised that such would be the tendency of any writing; few of them would care to be on the Government or on any other side, in the sense they are mere gladiators who have undertaken to fight other people's battles......... To a stringent law, if it is certain and easy of application, we wish to take no exception in the present crisis, when the Government's forbearance has been sorely tried, and something has to be done urgently to arrest the spread of sedition. If the Government had more time at its disposal, we should have urged, not for the first time, that the words 'hatred or contempt' occurring in the definition of sedition and in the new Act require replacement by other language more certain in its meaning......... They may find a place in popular parlance, and in judgments in conjunction with other words explaining the nature of disaffection; but in the definition of an important offence they do not show that the legislator has risen equal to his task. When the objectionable language is used against the Government by law established, we may overlook the uncertainty of the expressions used in the definition of the offence. But when the net is cast as wide as the Legislature has now done, we are not without misgivings as to the latitude of interpretation which vague expressions will acquire even when they are interpreted by the High Courts. When Indian Acts are drafted on the lines of English statutes, or they codify the principles contained in English text-books, the High Courts construe them in the spirit of the law of England. But when they have to interpret the language and intention of the Indian Legislature, they cannot be expected to administer the law otherwise than in the spirit in which the law is conceived by the executive Government whose point of view dominates the legislation in this country, particularly when they have to decide whether a Local Government has correctly applied the law or not in declaring a forfeiture."]

Indian Social Reformer (6), 13th Feb.

***37.** "At the sitting of the Viceroy's Legislative Council last Tuesday, the Press Bill introduced on the previous Friday was passed with a few unimportant changes. The debate on the measure showed that every member of the Council was fully conscious that a new situation had arisen, which Government and public were seriously called upon to meet....... The course adopted by Mr. Gokhale, Mr. Mudholkar and Sir Vithaldás Thackersey was, we think, the right course in view of the circumstances of the case. Apart from all questions of detail, apart even from the question whether this particular measure would have any effect in putting down anarchism, the great point was to demonstrate that responsible public opinion would support Government in their campaign against the cult of assassination. Turning to the Act itself, we cannot help thinking that it represents at least as much the consummation of a long-standing and persistent official sentiment as the conclusions of a calm and reasoned attempt to trace anarchism to its actual sources. 'When men have the demon of a fixed idea in their cerebral convolutions,' Lord Morley has profoundly observed, 'they easily fall victims to a devastating credulity.' How often have we not heard during the last twenty years that the Indian press is the root of all mischief and that it should be suppressed if there is to be peace in the land? The point we wish to note is this: that in the official view, Indian papers are to be classified as most seditious, more seditious and simply seditious. In drawing up the present Act, in the very concessions made in the Select Committee, the influence of this standing idea is unmistakeably evident. The attitude of the Act is not that of condemnation of the few wrong-doers but of suspicion towards all newspapers. The Honourable Sir Harold Stuart argued that there was no slur in giving security, and a Punjáb Zamindár thought that it was positively a mark of distinction calculated to enhance the dignity of the press. There is no use attempting to answer arguments of this class. It is impossible to think that they were seriously put forward. We really believe that the atmosphere of official suspicion has in the past been greatly responsible for the undiscriminating attitude and sullen tone of the Indian Press as a whole. If the members of Government had more opportunities of contact with journalists of the better class, the Press Act would have been cast in a different mould."

Gujaráti Punch (31), 13th Feb., Eng. cols.

***38.** "We have to admit that with the mischievous and baneful doings of anarchism before them, the Government and the Honourable Members could scarcely act in a different manner. But the Act as it stands is indeed very strong, and it is feared that in the hands of the prejudiced or ill-informed officials it will prove a dangerous instrument to be, used against the vital principles of the liberty of the Press. It is a measure which has been hastily conceived and hurried through the Council with the greatest speed imaginable.......... But we have also to appreciate the difficulties of Government. With the increase of anarchism and terrorism in the country, it is not unnatural or unreasonable that some such step should be taken by the Government in the interests of the people and for the safety of its own officials.......... The Press is a most powerful instrument in furthering or obstructing the interests and progress of the people, and it is its first duty to see and remove any poison that vitiates the fruits of its good work. The new Act, from this point of view, comes to it as a help and is designed to clear from its field weeds and brambles, which retard its fertility. There is in this connection, however, the duty of the Government to see that the large powers granted to the Executive under the Act are not unnecessarily brought into operation or abused........ It is not unknown that the pernicious writings of some of the irresponsible Anglo-Indian papers have often been responsible for drawing out by way of reply equally bad or much worse outpourings from the Indian Press. Under the present state of things, the result is most likely to be that while the former would get off scot-free, it is only on the latter that the entire blow would fall. This is no light matter, and one single case of injustice of this type would be sure to do greater harm than a bushelful of anarchist pamphlets distributed among the people.......... However just, fair-minded and reasonable a man he might be, an officer is after all human. It would, therefore, be much better if a consultative body of Indians were created for each district, to help in destroying sedition and anarchism and advice in such matters as the bringing into operation of the Press Act.......... Government in this way would be able to touch the very heart and brain of the people, and the opinions of these gentlemen would often be of great use to the officers in taking definite action. The responsibility of the latter would decrease and the hands of Government would be strengthened. We hope some such measure as this will be adopted ere long to prevent miscarriages of justice and to increase popular co-operation and also to allow people to be materially helpful to Government in rooting out anarchy and sedition. The passing of the Press Act has not, we are sure, at all changed the attitude of Lord Minto's Government, for on the very same day of passing the Act, the deportees were released. The sympathy of such men as the Honourable Mr. Gokhale towards the Act proves also that there is not much to fear from such a measure. We understand the difficulties that beset Government in the present situation, and hope that on the clearing of the horizon a better state of things will again be brought about as was done under the *regime* of Lord Ripon of sainted memory."

**Gujaráti* (29), 13th Feb., Eng. cols.; *Kál* (124), 11th Feb.; *Prakásh* (144), 9th Feb.

39. "The new Press Bill has already passed into law. The lamentable fact stands prominent that a Bill, which affects the press throughout the whole country, has been rushed through the Council, without giving the press and the public any opportunity to place their views before Government. There was absolutely no justification whatever for this extraordinary haste. For some time past there have been such loud and persistent appeals to the Indian public for co-operation with Government that the public and the press are justified in asking whether Government have acted with consistency and wisdom in refusing to allow the public and the press a reasonable opportunity for the expression of their views upon such a drastic Bill as has been hurried through the Council, and in thus summarily rejecting their co-operation....... Are the public to believe that the interests of good government and of the country generally would have suffered if at least a week's time had been allowed for discussion of the merits of the proposed measure?......... May we ask in the name of elementary fairness and consistency of principle, in the name of statesmanship and at least in that of common sense, if this is the way to seek the co-operation of the Indian public, the Indian press and Indian public associations? Is such a policy fair to the public and Government themselves? Is such a policy calculated to conciliate public opinion and avoid soreness of feeling? We know that legislation in panic is just the thing that is desired by some Anglo-Indians. But surely Government have a higher responsibility resting upon their shoulders, and it is, indeed, a most humiliating commentary upon the new reforms that the very first Bill which the enlarged Supreme Legislative Council took up for consideration was passed in such unprecedented haste without giving the public at large any opportunity whatsoever for the discussion of such an important measure and even without letting the public know the text of the Bill. We cannot condemn too strongly violent and anarchical writings. But there was no evidence placed before the Council that the recent tragedies at Násik and Calcutta were the outcome of such writings or that new anarchical organs were about to be started in any part of the country. We, therefore, repeat our strong conviction that there was absolutely no justification for rushing the measure through all its stages in such hurry, and that a week's delay would not have produced the slightest harm.......... Coming to the Bill itself and viewing it as a whole, we confess we cannot induce ourselves, in spite of all that has been urged to the contrary, to accept the main principle of the Bill, and we are extremely sorry that that principle was accepted by the Indian Councillors with two notable exceptions.......... At least the elected Councillors ought not to have assented even with reluctance to the 'principle of providing a certain amount of executive control at the initial stages over printing presses and newspapers,' except on the two conditions to which the Honourable Mr. Gokhale and the Honourable Mr. Mudholkar refer in their minute of dissent. If exceptional legislation founded on such a principle is absolutely necessary to meet an exceptional situation, then it ought not to form part of the permanent statute-book of the country. Secondly, the principle of demanding security from every keeper of a new press or publisher of a new periodical, unless a District Magistrate thinks that there are special reasons for exemption, is an utterly erroneous principle, and as pointed out by the two honourable members, the right principle would have been that ordinarily no security should have been required except in cases in which a District Magistrate thinks that there are reasonable grounds for believing that the press or newspaper is intended or is likely to be used for any of the purposes comprehensively described in section 4, sub-section (1).......... For our own part we do not believe that seditious writings are largely responsible for the outrages that have been committed. Most of the seditious journals have been successfully prosecuted and others are still being proceeded against. Continued vigilance in this direction will assuredly go far towards the removal of the alleged abuses of the liberty of the press. Further, we strongly hold that most of the outrages and armed dacoities that have taken place would have been most certainly avoided, if the machinery of Government for preventing the importation of deadly arms and revolutionary and anarchical literature from Europe had been more effective than it has been. The powers given to the District Magistrate are very wide, and there will be no appeal from his order. Similarly, it is left to Government to decide whether any act has been committed within the comprehensive purview of section 4 and whether any security should be demanded from the keeper of an existing press or the publisher of an existing periodical. Here, too, the powers of Government are absolutely unrestricted and unless and until a forfeiture has taken place, the validity and justice of the decision of Government can never be contested. This provision will always hang like Damocles' sword over the heads of press proprietors and publishers of periodicals. Therein lurks genuine danger to the liberty of the press and the free, independent and fearless expression of opinion. Those who look upon the Congress agitation as seditious or discussion of the drain theory in the same light will not find it difficult to come to the conclusion that security should be demanded from publishers of newspapers for the expression of views similar to those of the Congress or of Mr. Dádábhái Naoroji. .... We own we cannot reconcile ourselves to the legislation as it stands, and its passage through the Supreme Legislative Council with the support of the majority of the Councillors is a most discouraging commentary on the future of the enlarged Councils......... We do not know what the terms of the amendments proposed by the Honourable Mr. Gokhale were. But if they were meant to cover the points which he and the Honourable Mr. Mudholkar had urged in their minute of dissent, the voting thereon shows that the non-official Councillors hopelessly failed to rise to the occasion and that the enlarged Council is no improvement upon its predecessor. Whatever the opinion of the officialised Supreme Council, the opinion of the educated Indian public and the Indian press is directly at variance with that opinion. We look upon the Press Act in its present form as an unstatesmanlike measure and a grave mistake." [The *Kál* writes:—The new Act was not necessary as the nationalist papers have never advocated driving away of the British out of India or political assassinations. The people, even more than the authorities, are anxious for the stopping of the anarchic outrages. But the measures which the latter are adopting with that end in view are mistaken. We are confident that the Nationalist party will successfully pass through the ordeal that awaits them, if they face it with patience, without transgressing the law or the rules of morality. The *Prakásh* remarks that the new Act was not required as the Acts already passed by Government have brought about a satisfactory change of tone in the Press. It declares that real statesmanship consists in winning over the enemy with love than in passing new repressive laws.]

Pársi (37), 13th Feb., Eng. cols.

***40.** "Every honest and patriotic citizen must be anxious that the new Press Act may have the desired effect.......... If this new Act is not more effectual than those which it replaces, censorship is the next inevitable step.......... The dissemination of seditious matter through the medium of the Post is a more difficult thing to check. Foreign countries are not sufficiently interested to go to much trouble in the way of preventing the printing of seditious matter within their borders, and this means that the productions of London, Paris and Geneva have to be dealt with on the arrival of the mail at Bombay. Some of the poisonous sheets have been reduced in size to the ordinary limits of the letter post, which means that Government would have to undertake an extensive opening of letters in its hunt for the unclean thing. This is nasty process and causes enormous ill-feeling. A person whose letters are opened inevitably feels that he is a suspect, and if his conscience is clear, he is not unnaturally indignant, so on a revision of the Bill in committee, private communications were exempted from violation....... Circumstances are conceivable where the new Act would be injurious to public interest by preventing some necessary criticism, but we may as well face the situation honestly and admit that these circumstances could only arise through the campaign of virulence being carried on so pertinaciously that the gagging powers of the Act always had to be kept in full blast. A repressive Act cannot, of course, be regarded as a means for exciting affection, and there are tricks known to the rhetorician, whereby a paper might be made highly objectionable even under the new law and yet be comparatively safe. Still, the Act practically draws the teeth of the seditious section of the Press, and consequently gives honest journalism a better chance of living. The campaign which is carried on by word of mouth is not affected. There is no provision for suppressing the sham Sadhu Government have for the present concentrated on the newspapers on the assumption (not altogether proven) that they are the only formidable enemy to the law." [The same paper remarks elsewhere:—"The most remarkable feature of the debate on the new Press Bill was the general agreement in which the Council found themselves. None protested against the measure altogether, and the amendments proposed were nothing affecting the principle of the Bill.......... If the hoped-for improvement in the situation is realised by the end of three years, the granting of exemption will become the ordinary reply to formal application, and the rest of the Act will not come into operation at all. This, indeed, is its highest recommendation, that it interferes with popular liberties only so long as such interference is called for."]

Praja Bandhu (38), 13th Feb., Eng. cols.

***41.** "We cannot but characterise the Press Act as a serious blunder. It is a matter of history that the entire Indian Press, with only a few exceptions that have paid the penalty for their violent and thoughtless writings, has remained loyal. It has condemned in unmeasured terms seditious as well as anarchical acts. It is surely not a wise or a statesmanlike policy to

virtually restrain the liberty of the Press as a whole for faults of a small section of it and more especially when the existing law of the land is admittedly powerful enough to punish the guilty."

**Rást Goftár* (39), 13th Feb., Eng. cols.; **Kaiser-i-Hind* (34), 13th Feb., Eng. cols.; *Bombay East Indian* (2), 12th Feb.

42. "It is generally held to be an irony of fate that the very first measure which the first Legislative Council under the new Regulations has been called upon to pass is an Act which even the Viceroy has been constrained to characterise as 'repressive.' It is, however, a happy augury that the era of reform synchronises with an era of a new and beneficial idea, of which the Press Act is the first concrete embodiment. The enactment of a piece of legislation which, five years ago, would have been opposed tooth and nail, has now been carried by the votes of a unanimous Council and endorsed by the moral support of the whole country.......... The pernicious effects of an uncontrolled Press have made themselves manifest in the repressive measures which have been passed in rapid succession within the last four years. The New Act promises to bring about the much desired improvement in the tone of the Press, and it is, therefore, more likely that we shall hear less of retrogressive legislation in future than we have heard during the *regime* of Lord Minto. By the removal of the obstruction in the way of further progress, the new Act has allowed the country an opportunity to give a free and fair trial to the Reform scheme. The Act could have been made more draconic and drastic, but Government have resisted the temptation of arming themselves with more power than is absolutely needed to meet present exigencies. We may rest assured that the powers vested in the executive will not be abused at any time. The mere possibility that a few irregular proceedings might take place in future is not a valid and conclusive reason to deprive the Act of its strongest part. The Act has been introduced as a permanent addition to the Statute-book, and not for three years as proposed by the Honourable Mr. Gokhale. We wish this suggestion had been accepted, for the Act could have been re-enacted if the tone of the Press did not show within the next three years such marked improvement as to warrant its abolition at the end of that time." [The *Kaiser-i-Hind* remarks:—"It would be, on the one hand, sheer hypocrisy to pretend any love for the Press Act, and, on the other, it would be equally unjust to denounce the measure as iniquitous.......... 'Public opinion'—that most doubtful entity at all times—demanded the measure; and we cannot reasonably protest either against the action of the Government of Lord Minto or the support it received from the non-official members. The former deserves the acknowledgment of having performed an unpleasant task with singular moderation, and the latter of having discharged their obligations as loyal subjects and peace-loving citizens with remarkable tact and ability." The *Bombay East Indian* declares the Act to be an "absolutely necessary measure, entitled to the hearty support of every right-thinking man, be he European or Indian."]

Bombay Samáchár (66), 11th Feb.; *Akhbár-e-Islám* (61), 10th Feb.; *Jám-e-Jamshed* (33), 9th Feb.; *Sánj Vartamán* (40), 9th Feb.

43. Commenting on the proceedings of the Imperial Council on Tuesday, the *Bombay Samáchár* discusses the opinions expressed by the Honourable Mr. Bhupendranáth Basu, the Honourable Mr. Madan Mohan Malaviya and the Honourable Mr. Sinha and refuses to believe that the institution of a Press censor would achieve the object which it is sought to attain by the Press Act. While appreciating the tone and tenor of the Honourable Mr. Sinha's speech, it regrets that the Honourable Mr. Gokhale's amendment limiting the operation of the Act to a period of three years should have been thrown out. Moreover, it confidently opines that the movement that has been set on foot in various provinces to strengthen the hands of the Executive in arresting the growth of anarchical tendencies would bring about such a vast change in the country that the Press Act would of its own accord cease ere long to be materially operative. [The *Akhbár-e-Islám* blames the opposers of the Bill in the Imperial Council for having forced the hands of Government by deliberately helping the mischief-makers in seeking for cheap notoriety. The *Jám-e-Jamshed* deplores

that Lord Morley who had only a year ago protested against any muzzling of the Indian Press should have now sanctioned a measure aimed at restricting the liberties of the Press, apparently under pressure from the Indian Government. It welcomes the amendments in the Bill proposed by the Select Committee and especially the one omitting the words 'religions or sects' occurring in clause 4 (1)(c), but apprehends that in spite of this deletion, the clause in the hands of a self-willed officer would be sufficient to launch journalists into difficulties. Discussing the speeches made in Council, the paper takes strong exception to the language used and the views expressed by the Honourable Mr. Kenrick. The Act, it observes, supplies a double-edged tool in the hands of the officials and will demand the utmost care at their hands in carrying out its provisions. In concluding its remarks the paper strongly protests against the haste with which the Bill has been carried through the Council. The *Sánj Vartamán* also makes remarks similar to those of the *Jám-e-Jamshed*.]

Dnyán Prakásh (44), 10th Feb.

44. The anarchic outrages and the license which a section of the Indian press showed of late in criticising Government officials and measures and in advocating the attainment of absolute independence, have compelled Government to restrict the liberty of the press; but while agreeing with the principle of the Press Act we beg to differ with respect to the details which are likely to weigh heavily on all those that conduct honest journalism. Had Mr. Gokhale's suggestion with regard to the security been adopted, intending journalists would not have had to start life with a dead weight round their necks. It seems that what really constitutes objectionable criticism has not been made quite clear in the Act, and the newspapers will have either to agree with Government in all matters or to keep silence all together. A trial before a special tribunal would have been preferable to the discretionary power given to the Executive which is likely to be misused. We, however, hope that the authorities will use their new powers with great circumspection. The Press Act had to be introduced for the folly of a few, and the penalty which the Press has now to pay for it will, it is hoped, teach the people the value of sobriety in political matters.

Mahrátta (11), 13th Feb.

***45.** "The people of England have passed through a more fiery ordeal of repression than the people of India; the latter in fact got within one century from the establishment of British rule in India what the former took two centuries to attain in their own country and at the hands of their own Parliament. There is not a single repressive measure so far aimed against the liberty of opinion in India which has not an exact parallel in the constitutional history of England in the 18th and 19th centuries.......... In England, as in India, during the period of trial and repression, the rulers dealt with every excess and indiscretion with the utmost severity; controversial license was persistently confounded with malignant libel. And yet the severities of law did not subdue the influence of the Press. Its freedom was invaded; but its conductors were ready to vindicate their rights with a noble courage and persistence. The same perhaps will be the case with Indian journalism; but that is another story. Now once more when a number of other laws dealing with crime and sedition have already been added to the Statute-book, the Government of India has completed its scheme of repression by reviving the Press Act of 1878 in many of its objectionable features........ The new Act omits the provisions in the old Act about the press censorship....... Now, censorship in itself is admittedly a great evil. But as an alternative to the bond and the money deposit, it may conceivably have been welcomed by many printers and editors....... The eschewing of the censorship from the present edition of the Press Act of 1878 might have been relished better if every new printer and editor were not made liable to be called upon to give security before making a declaration. The Press Act of 1878 was avowedly and professedly a measure aimed against the Vernacular Press. The Act of 1910 is not expressly sectional. But it will be so for all practical purposes, because we have an idea, based on experience, as to how far the strictest impartiality could be observed in the administration of such a law against

Native and Anglo-Indian printers or journalists. And thus we are in this year of grace 1910 where we were in respect of the liberty of the Press before 1835. It is an irony of fate that the very first legislative measure in the reformed Council should be a Press Act of such a capacity for mischief. And it is no less an irony of fate that Lord Morley should be the Secretary of State for India when such a measure is sanctioned." [Elsewhere the paper says:—"The sponsors of the Bill carried everything before them. The Honourable Babu Bhupendranáth alone distinguished himself by faithfully representing the popular side to the question and was admirably seconded by the Honourable Pundit Madan Mohan. There was a marked flagging in the tone and the spirit of the speech of the Honourable Mr. Gokhale, and we are extremely sorry to see that he could accept the principle of the Bill and give it his support though with utmost reluctance. The unexpected sometimes happens, and we feel extremely disappointed at his surrender of the popular cause. No doubt he moved some very useful amendments; he very properly criticised the Anglo-Indian press and pleaded for a time limit to the new Act. But we believe that a still higher duty was before him, *viz.*, of recording his disapproval of the substantive principle on which the Bill is founded; and this, we regret, he has failed to do. But the speech of the Honourable Mr. Dádábhái was the best of the day, and though he went with Mr. Gokhale in eventually voting for the Bill, still he excelled him in his speech which was a masterly exposition of the arguments against the Bill.... ...... Among the nominated members of the Council there was a harmonious chorus of approval of the spirit as well as the terms of the new Act; and some of them, who perhaps think themselves wiser in their generation, even blamed the Government for not enacting such a law long before, and for allowing things to come to such a pass. Lord Minto, judging of the matter by these portents, was certainly right when he expressed his satisfaction at the fulfilment of his expectation, *viz.*, that the expansion of the Legislative Council, containing representatives of different races, religions, castes and creed, would only result in strengthening and not weakening the hands of the administration in India. Whatever their grievance, the people of India can no longer contend that things are as they are because there are not enough additional members in the Legislative Council. In sport one feels a peculiar pleasure in beating an opponent on his own ground; and the Government can legitimately claim such a pleasure, now that the advocates of the expansion of Legislative Councils in India have no alternative but to acknowledge a defeat on the ground that the first fruit at any rate of this expansion of Councils is a proportionate restriction of the liberties of the people."]

Comments on the Press Bill.
Kesari (128), 8th Feb.

46. The Press Bill is a very terrible measure and if it passes as it is, would completely kill all the freedom of the Press. If any one were to say that to pass such an important Bill in hot haste would be to make light of the Legislative Council, possibly he would invite a prosecution against himself for bringing into contempt Government. To conduct newspapers or keep presses hereafter would be very precarious. It is not that there was no danger up till now. It lay entirely with Government to get any man convicted for sedition, and if more newspapers have not been prosecuted, it was solely because of the sweet will of Government. Sir Herbert Risley acknowledged in the Council that every prosecution launched by Government turned out successful. Such successful shooting does not seem to have been accomplished even in legends. But mostly the editor suffered by the press prosecutions. The printer was leniently dealt with as a mere abettor. Government first thought that printers and publishers would be ready to sell their opinion if they were made to suffer physically. But when they saw people willingly coming forward to suffer, they tried to inflict monetary loss on them. Henceforward printers and publishers will have to give securities which will be forfeited, if they are found guilty of the offences described in the new Act. Minor details left out of the sedition laws have all been scrupulously included in the Act. Even criticisms written rather strongly will be sufficient to get the securities forfeited. Till now sedition was generally thought to be concerned only with Government established by law or His Majesty. But now any lawful authority and all persons in whom public servants are interested have to be looked after so that they may not be offended. Editors and printers should consider all these minor officers as worshipped deities and if they are in any way injured should appease them with gold. The extension of the definition of sedition, the heavy securities demanded and the suspicious attitude of Government point out the extinction of the Press as the only possible result of the Press Act. The reasons adduced by Sir Herbert Risley for the necessity of the Press Act are simply ridiculous. Sedition is no new thing in India. It has been with us for the last thirty-five years on Sir Herbert's own showing. The only new things that have occurred are the four or five political murders. But it is mischievous to connect these murders with the writings of the Press. Government have provided themselves amply with weapons and thus can deal effectively with the murderous campaign. It is quite unnecessary to gag the Press to put a stop to murders. Murders have provided the bureaucrats with a convenient but a lame excuse for the Press law. Government realise that popular grievances are just, but have not patience enough to listen to them. They have adopted the Press law not as a preventive of anarchy, but as a preventive of the bitings of conscience due to the representations of the people of their grievances. Prevention is no doubt better than cure, but no one cuts off the hands and feet of the people to keep them from crime. Sir Herbert Risley's citation of the Austrian example was quite out of place. Why should we, subjects of England, look up to Austria as an example? India is the jewel in the crown of England. It does not belong to Austria. If we are to be under the rule of England, why should we not claim the rights and privileges of English citizenship? Is there in England any such Press law? If we are not to discuss whether the country is poor or not, whether the taxes levied press heavily or lightly, whether public expenditure is conducted on good lines or not, what are we to discuss? If honest criticism lies outside the pale of these subjects, the British Government seem to have perverted the meaning of it. The new law is quite against the traditions of the English people and heaps disgrace on Indians. As Lord Morley said, people may not speak out, but they will be discontented and disaffected, and the bright jewel of India will lose all lustre by the operations of the new law. [The paper elsewhere writes :—The practice of inviting the opinions of the Native States on matters pertaining to British India is mistaken and harmful. Government generally do not allow their own subjects to criticise the internal administration of the Native States. Why should they then be allowed to criticise British policy and administration? Under the Press Bill, King Edward and all the heads of the Native States, high and low, have been placed under the same category. Does it not lower the prestige of British statesmanship to seek the support of the Native States to justify its repressive policy? Should the Native States take the British administration as their model or *vice versa*? But it is not strange that Government are forging laws after the fashion of the Native States, when they have before them as a model the laws of Austria, which next to Russia is the most autocratic country in Europe.]

47. "We cannot regard the Press Bill as adequate to deal with the very serious situation that confronts the Government at the present juncture. In the first place the taking of security should be made compulsory in all cases and should not be left to the Magistrate to dispense with at his discretion. ......In the case of Native Magistrates it will open the door to intrigue to obtain the waiving of security, and the more conscientious the Magistrate, the more disagreeable will be the position in which he will be placed......... Apparently on the principle of giving a dog one bite, the press is not to be forfeited until it has twice published seditious or objectionable matter. This we consider is a very serious mistake......... The press should be confiscated on the first occasion. It should not be permitted to remain to carry on its evil work even though a higher security be given. Again, we consider that any definition of seditious matter is likely to defeat the objects of the

Sind Gazette (19), 5th Feb.

measure. Orientals are adepts in suggestion, and there is an enormous output of literary matter which cannot be defined as directly seditious but which nevertheless is calculated to do an immense amount of harm.......... When it is remembered that most of the seditious writings are the work of pleaders, well-versed in legal intricacies, it is easy to see that appeals on the subject as to whether the matter does or does not come within the scope of the definition, will go far to nullify the effect of the measure. The executive authorities should be the judges as to whether any particular matter is, or is not, likely to do harm in a particular district, having regard to the general conditions existing in that district, and should be empowered to act accordingly. It appears to us to be further of cardinal importance that the Magistrate, in whom power is vested to deal with this subject, should be an European.......... In a Native Magistrate not only will very great moral courage and initiative be required but there will be a very natural and excusable tendency in him to be prejudiced in his view of what is likely to do harm or otherwise.......... The evil of the seditious press has grown to such magnitude, and the results have been so disastrous not to Europeans only but equally to Indians, that it will be wiser in the interests of all to err, for a time at any rate, on the side of strictness rather than on that of leniency."

Jám-e-Jamshed (33), 7th Feb., Eng. cols.

48. "The new Press Bill will be received with very mixed feelings in Indian circles. No thoughtful Indian can help feeling it to be a slur on the national character, an undoubted and unmistakable indication of retrogression since 1882......... But, on the other hand, no thoughtful or patriotic Indian can fail to recognise that what is being now attempted to be done is in obedience to an inexorable mandate of circumstances which could neither be ignored nor belittled......... We shall not stand in the way of the Government if they believe the measure likely to be effective......... But the point for inquiry and consideration remains as to whether the measure is likely to prove really effective in suppressing sedition? If the legislation so far tried has been found wanting, how will the present be made to reach the evil-doers? To begin with, Government seek to control printing presses and means of publication. Now are the printing presses only the means of manufacturing seditious literature? Have Government heard of such things as Duplicators, both for hand and type-work, and do they know that the better kind of these Duplicators will give as many as 2,000 copies per hour by the hand process alone?......... Now, what would Government do with instruments of production like these?—Give orders that Duplicators shall not be imported into the country, or that every seller and buyer of a Duplicator shall obtain a license and make a declaration before a Magistrate, or that every merchant and Government official who needs a Duplicator shall, in order to prevent a misuse of it by some office kárkun or other evil-minded outsider, keep it in an iron safe?......... The second point to be considered is the forfeiture of security. What is the forfeiture of a small sum to achieve? It has to be remembered that the impression in the public mind, so far, has been that the campaign of sedition and anarchy is financed by some extremely wealthy agency, some secret society or societies whose members can afford to spend large sums. Will these be deterred by the forfeiture of fifty or for the matter of that five hundred rupees?......... And what is the meaning of the Government not touching the existing presses and publications? Government have been driven to the present measures by the existing papers—or more correctly the more discreditable of them—and yet they propose the new legislation as if their aim were to prevent new journals and presses of the baser sort from taking birth. If Government think that the existing law is sufficient to meet the present offenders, why should not the same law suffice for the new ones?"

Jám-e-Jamshed (33), 5th, 7th and 8th Feb.; *Káthiáwár and Mahi Kántha Gazette* (76), 6th Feb.

49. The authorities commit a mistake in believing that the control of the Press would effectively check the growth of sedition. No convincing proofs have been forthcoming to bring the present charge home to the Native Press. If the newspapers are offending in that direction, the series of prosecutions instituted against a large number of them during the past twelve months prove the sufficiency of the existing law to meet the danger. It is not a far-sighted policy to muzzle the Press more than at present. To do so, in our opinion, is hardly beneficial to the authorities themselves. The experience gained in Bengal during recent years points to the failure of forfeiture of the Press, &c., to arrest the spread of seditious literature. We are consequently afraid lest the amount of security fixed under the present Bill should fail to achieve the object it is meant to attain. The course adopted at present could enable the miscreants to open other ways and means to continue their doubtful propaganda and evade any amount of legislative enactment that could be framed to check them. The times are indeed critical and demand exceptional remedies, but we doubt very much if the Press Bill would get to the root of the evil. We think that in order to put down sedition with a strong hand the detective service should be strengthened to enable its members to reach its source. [In its issue for Monday the 7th February the paper reviews the opinions expressed by the Anglo-Indian, the Indian and the English Press on the Bill and expresses no surprise at the fact that the Anglo-Indian journals should have been jubilant over it. It attributes their attitude to the support they receive at the hands of Government and regrets that Government should have denied similar treatment to the moderate section of the Native Press. In its issue of the 8th February the paper reverts to the subject and in view of the conflicting opinion expressed on the Bill in India it appeals to the authorities to appoint a small Commission of enquiry for unearthing the causes of the present discontent and dissatisfaction and finding out remedies therefor. The *Káthiáwár and Mahi Kántha Gazette* makes observations somewhat similar to those of the *Jám-e-Jamshed* of 5th February summarised above.]

Indu of Bombay (8A), 7th and 8th Feb.

50. The Calcutta correspondent of the *Indu of Bombay* commenting on the Press Bill remarks:—"I ask, were not the printers of the *Yugántar*, *Sandhya*, etc., fined a thousand rupees each in addition to imprisonment? Did they care for that fine? So, will any *budmash* editor care for the forfeiture of the deposit money of 500 rupees or so?......... Anarchical pamphlets, books, placards, notices, such as we have seen in Láhore and Calcutta and Dacca, are not printed in the existing printing presses. The Láhore placards were type-written: the Dacca notices were hand-written: the notices containing bomb formulas were distributed during the floods.......... Government think that journalism is connected with anarchy. The public contend that it is not. Anarchy was no doubt connected with certain journals, as the *Yugántar*, but not with all. .... And what cared the *Yugántar* if its printing press was confiscated? It was printed at some other unknown and undiscovered press owned by some vile proprietor. What cared he if he had deposited a security? He printed secretly and nobody found it out. When all presses refused to print the *Yugántar*, it began to be hand-written.......... Vile proprietors bent on outrages will not hesitate to deposit money if they have it. When they do not care for their lives, why should they care for money?.......... If you stifle the cry of the vernacular press, people will talk instead of reading and writing. The anarchists will talk and spread sedition.......... The anarchist movement has been in existence three or four years. The evil has been wrought. To eradicate it by a succession of Carlyle and Risley Circulars, Press Confiscation Acts, deportations, imprisonments, fines, has been useless.......... If the existing laws are insufficient to punish anarchists, the new laws will be also the same. For what greater sentence can there be than hanging? The old law provides hanging in a lavish manner, and I fail to see the necessity for a new law. Anarchy must be fought by stratagem; give up hanging the prisoners; give life imprisonments: they will carry a wholesome lesson to those who contemplate further murder." [The same paper, criticising the Bill in detail in its editorial columns, writes:—"The vesting of the decision to forfeit securities in the Executive is wrong in principle and also opposed to equity and wisdom. No doubt the new bludgeon powers are vested in the highest Executive authorities, but even they are prone to get panic-stricken and to do things of which they might have to repent later on......... The fact is, the framers of the Bill have paid attention only to the pro-seditious press and they do not mind throwing into the fire their best friend, the honest journalist." In its next issue the paper observes :—"The inclusion of 'class animosities' is the very climax of vagueness and thereby of inequity......... Why not abolish all newspapers if the sphere of their free criticism is to be so narrowed down?"]

Bombay Samáchár (66), 7th Feb.; *Akhbár-e-Soudágar* (23), 7th Feb.; *Hind Vijaya* (59), 9th Feb.: *Shri Sayáji Vijaya* (41), 10th Feb.; *Akhbár-e-Islám* (61), 7th Feb.

51. It is indeed an unfortunate circumstance that the Indian Press Bill should have been brought before the Imperial Council for consideration. The situation that has been created in the country during recent years is highly to be deplored, and there seemed no escape either for Government or the people without the help of any such measure as the above. Under the circumstances we have been constrained to justify the Bill forced upon the country by the wicked doings of a few visionaries. At the same time we cannot but feel grateful to Lord Morley and Lord Minto for the wise drafting of the Bill so as to exclude from its operation the respectable and law-abiding section of the Press. Again it is indeed a welcome provision which lays down in unequivocal and clear terms that the Bill affects the Indian as well as the Anglo-Indian Press and makes no distinction whatsoever between these two classes of journals. If the letter of the law is strictly adhered to and the offending journal of whatever nationality is placed before a court of law, we have no doubt that the strong hand of Government would soon eradicate the root cause which is undermining the happy relations between the rulers and the ruled. In view of the fact that cheap and trashy literature of more or less doubtful character easily finds access to raw and semi-literate minds in the country, would it not be advisable for the authorities to carry respectable journals free of charge into the villages? Such a course would at once place into the hands of the rustics what is good and wholesome for them. As regards the provision of safe-guarding the Chiefs and Princes of India from vile attacks of journals published in British India, we can only hope that due care will be taken not to give undue protection to the Ruling Chiefs at the cost of their subjects whose grievances are ventilated in the columns of the Native Press. As a guarantee against the misuse of this protection these Princes should be asked to allow the Press within their respective territories that liberty which is being enjoyed by the British Press. [The *Akhbár-e-Soudágar* considers it an unfortunate coincidence that the reformed Council should have been called upon at its first sitting to consider the Press Bill. It regrets that repressive measures should be considered the only panacea for the many ills the country has been suffering from and is afraid that the gagging of the Press would produce effects contrary to all expectations. The *Hind Vijaya* apprehends that in endeavouring to place the Bill on the Statute-book hardly any care has been taken to gauge the feelings of dissatisfaction and distrust prevailing in the masses, and attributes it to the apparent divergence which, according to the paper, exists between the real demands of the people and what Government understand them to be. It acknowledges the existence of a few fanatic rags, but refuses to admit on that account any necessity for the present Bill which, it takes, would widen the gulf between the Indians and their British rulers. The *Sayáji Vijaya* regards the Bill as a check upon the free articulation of public opinion and as such setting back the hands of India's progress. The *Akhbár-e-Islám*, on the other hand, welcomes the Bill and wishes success to Government in their endeavour to suppress outright the spirit of anarchism that has been abroad since 1907.]

Sánj Vartamán (40), 7th and 8th Feb.

52. The series of dastardly attacks on the lives of Government officials of whatever rank has naturally unnerved the Government of the day, and the result is the early fulfilment of the augury made by Lord Minto at the first meeting of the Council about Press legislation. The Bill on the subject was not made public even an hour before the Council met, though the importance of the measure and the issues it involved demanded its discussion in the public Press for at least a week before it was discussed in Council. This is a revolutionary measure so far as the liberty of the Press is concerned, and yet if it attains the objects for which it is meant we should welcome it whole-heartedly. The Bill places an extreme remedy in the hands of the officials and on the way in which it is carried out depends its success or failure. Large and ample powers have thereby been given to the executive, and despite the declaration of Sir Herbert Risley to the contrary, there is no chance of the executive hesitating to put its provisions into force against honest critics. There was practically no necessity for this new measure, as the existing enactments have been admitted to be sufficient to meet the present contingency. But by the Bill under consideration, the executive has been sought to be strengthened at the cost of the Indian Press—for the Anglo-Indian journals would be at liberty to publish objectionable writings and to shower upon Indians all sorts of abuses and violent epithets and there would be no Government interference to arrest the spread of dissatisfaction among the Indians caused by such attacks. The Anglo-Indian journals enjoy a sort of license to say anything they like. But unless and until the Government of India endeavour to put the law in motion against the Anglo-Indian journals who have undertaken to foment race hatred among the various Indian communities, there is no hope of happy relations ever being established between the rulers and the ruled. The greatest defect in the present Bill lies in the fact that the authority to declare an article objectionable is vested in the executive. Though an appeal against its decision lies to the special Tribunal of the High Court, we do not think that that would be a just and safe remedy. Again, the catalogue of writings likely to be impeached as objectionable is so long that we can hardly realise what would not be brought under the Act by the whims and caprice of the official mind. We deplore that the faults of a few black sheep should have brought obloquy upon the entire Indian Nation, and consequently we trust that utmost care will be taken to put the Act into operation. [In its issue for the 8th February the paper quotes the views of Lord Morley and the late Mr. Gladstone on the subject of the liberty of the Press and regrets that this drastic measure should have been forced upon the country though the few objectionable rags which persistently endeavoured to instil the spirit of anarchism into raw minds have ceased to exist.]

Káthiáwár Times (36), 8th Feb.

53. "It is sad to note that India can no longer now boast of a free press. The Indian Government is no doubt fully justified, as observed by Sir Herbert Risley, in adopting one more repressive measure to ward off the evil influence of the devil of anarchism. However, it should be said that all these necessary measures were required to be enforced temporarily and only within the most affected area. Because howsoever rapidly sedition and anarchy might spread all over the country, it is obvious that being wholly a foreign importation, it would hardly find any longer healthy surroundings even for its very life in any part of India. What the paramount Power is at present further required to do is to ask that section of the Anglo-Indian Press, which wilfully chooses to revile even the best conducted Indian newspapers, to withhold from doing so. Because it is also the unbecoming impudence of some of the Anglo-Indian papers which generates race hatred between all the leading Indian communities."

Suggestion that provisions for the regulation and control of public Accountants should be inserted in the Companies Act Amendment Bill.

Kaiser-i-Hind (34), 13th Feb., Eng. cols.

***54.** "The proposed amendment in the Companies' Act regarding the appointment of Auditors has given rise to another vital question of placing a satisfactory measure on the Statute-book for the regulation and control of public Accountants.......... The appointment of Auditors in Limited Companies is in the hands of the shareholders, but the shareholders have little or no opportunity of being able to judge of the qualifications of their men, as anyone may offer himself to the public as a public Accountant. It is, therefore, necessary that as the law places upon shareholders the responsibility of appointing the Auditors to Companies, it should also provide reasonable safeguards, ensuring that the persons elected have certain guarantees which they can produce, of reliability, of fitness, and of character......... When a Register on these lines is set up, there will be undoubtedly a purifying process immediately set in operation calculated to promote public interests generally."

Comments on the Bombay Town-planning Bill.

Oriental Review (13), 9th Feb.

55. "Bombay City can congratulate itself on the fact that the idea of its extension and healthy expansion is ever present before Sir George Clarke.......... But the latest result of Government's activity, the Town-planning Bill, is presented in such a manner as to make the public a little doubtful whether the activity is working on right lines with regard to the interests of the parties concerned.......... The Bill as framed by the Government is sent to the Bombay Corporation for their opinion, and it will give some clue to the public opinion if the Government scan the report of the discussion that took place at its very first presentation. There was a general feeling of consternation at the new Bill observable among the Corporators. Sir Pherozeshah Mehta voiced their opinion truly when he protested against the retrograde nature of the Government proposals. While any measure to be successful ought to aim at working the development scheme in unison with the representatives of the people, the new Bill vests undue powers in 'authorities,' meaning, of course, thereby Government officials. The Government will do wisely to modify the Bill in accordance with the wishes of the public as town-planning cannot be carried out satisfactorily if people themselves view it with suspicion."

Bombay Samáchár (66), 12th Feb.

56. Commenting on the question raised by the Bombay Corporation of its position in connection with the new Town-planning Bill, the *Bombay Samáchár* writes:—The explanation which Government have been now pleased to give to the Corporation will hardly satisfy any one. It is quite clear from it that not only they have not still decided as to what course to adopt in the matter, but that it has been their aim to lessen the prestige of, and bring discredit upon, the Corporation. While District Municipalities commanding a revenue of only a few thousands are deemed competent by them to be entrusted with the control of building operations, the Bombay Corporation, which commands a revenue as large as that of a big State like Baroda and which stands head and shoulders above all the District Municipalities in experience and all matters connected with public interest, does not appear to them to be competent enough to be entrusted with the control of the building operations within its limits. Can anything be more strange than this? The Corporation is much more competent than any other body of its kind to be entrusted with the control, and its Committee ought to draw Government's attention to this fact. From the explanation of Government it appears that they are thinking of giving the control either to the Improvement Trust or to a body to be newly created. The Improvement Trust has, however, proved to be a complete failure. The new body too, if created, is bound to meet with a similar fate, and as we have already pointed out the Corporation ought to urge Government to merge the Trust and the new body into itself. It has been very often advanced that the responsibilities of the Corporation are too many already. This, however, is untenable. The best course is to merge the Trust into the Corporation and to enlarge the latter with increased powers on the model of the London County Council.

Suggestion for the amendment of the Khoti Act.

Bakul (107), 6th Feb.

57. Section 9 of the Khoti Act is evidently intended to prevent occupancy tenants from selling or mortgaging their lands without the consent of the Khot. But that is being frequently done in practice and *sáwkárs* are thus being benefited at the cost of the Khots. The section, therefore, requires to be modified with a view to make its intention clear. The Act requires further amendment with a view to define the responsibilities of *vahivátdár* Khots whose remissness in making payments to other co-sharers frequently gives rise to tedious and costly litigation.

Education.

Comments on the proceedings of the Bombay University Senate *re* the question of abolishing the Matriculation Examination.

Bombay Samáchár (66), 7th and 10th Feb.; *Jám-e-Jamshed* (33), 11th Feb.; *Akhbár-e-Soudágar* (23), 8th Feb.; *Arya Prakásh* (25), 6th Feb.; **Pársi* (37), 13th Feb., Eng. cols.

58. The public will be gratified to learn that the proposition of Sir Pherozeshah Mehta to retain the Matriculation Examination is passed by the Senate. The number of votes for the proposition clearly shows the keenness of educated men in the Senate and outside that body for the retention of the Examination. Those who were for doing away with it advanced arguments that ought never to have been heard from University men. Those who sided with Government, in spite of the difference of views they lately expressed, have not given a satisfactory explanation to the people. There is no wonder if the explanation of the Honourable Mr. Sharp of the views he entertains about abolishing the Examination is not accepted as correct by the people. It is doubtful, as Mr. Chaubal pointed out, whether the right of the University to hold the Examination can be lightly relinquished by the Senate. By the very constitution of the University the Senate is bound to hold the Examination; and only a change in the constitution can absolve that body from the responsibility. We have never denied that the Examination is not free from defects; and to remove the prevailing dissatisfaction the standard of the London University should as far as possible be adopted. The Indian graduates are like drops in the ocean. So also the number of candidates for the Matriculation Examination, looking to the circumstances, is insignificant. There is a great disproportion between the numbers of those who ought to take secondary education and those who actually take the benefit of it, and if the connection of the examination with the University is meant to reduce the disproportion to a minimum, then according to Mr. Sharp's argument the connection should be preserved. We fear that those who talk of leading young men to education for which they have a special aptitude are inwardly desirous of seeing the young men driven out of the grooves in which they run at present. Mr. Lory has openly said something to the effect in the Senate. The pith of Mr. Lory's argument is that the sons of cobblers and barbers should take to the professions of their fathers. Had the recommendation of Mr. Lory been in force in the great public schools in England the gentleman who made the recommendation and a great many of his brethren would never have found an opportunity to be in this country. [The *Jám-e-Jamshed*, the *Akhbár-e-Soudágar* and the *Arya Prakásh* write in a similar strain. The *Pársi* writes:—"The Matriculation Examination has certain objections raised against it, but the remedies suggested by the abolitionists would be no improvement on the present state of things bad as it is......... So long as there is a demand for the Matriculation as a standard of education there is no reason why the University should refuse to supply it. If it can improve the standard, well and good; it certainly needs improvement badly. But it would be better mended than-ended."]

Oriental Review (13), 9th Feb.

59. "After days of deliberation and discussion, the University Senate has rightly responded to the public wish and passed by an overwhelming majority the proposition of the Honourable Sir Pherozeshah Mehta retaining the Matriculation Examination. Since the inception of the question, there was a strong protest from all the influential Indian papers and Indian gentlemen against what would have proved a fatal blow to higher education. Notwithstanding this, the Anglo-Indian Press as usual persisted in maintaining that 'the public' demanded the abolition of the Matriculation. The Senate deserves the thanks of the public for their eminently independent and wise action in retaining the Matriculation Examination."

***60.** "It was urged by a high officer of the Educational Department at the Senate meeting that all classes of the people should not receive the same kind of education as is imparted at present. We are no less surprised than pained to see such an argument urged by a responsible officer, for it means that young boys should only follow the professions of their forefathers. This reasoning, to say the least, is quite queer and as such it is far from convincing. There is hardly any such distinction made in the great public schools of England, and surely no valid reasons have been shown to justify a departure from that practice in this country. As for certain defects referred to at the meeting in connection with the present Matriculation Examination, we believe the Senate is quite competent to remove them, and every sensible person in our Presidency that has the true welfare of our boys at heart will gladly welcome the introduction of suitable changes in the curriculum. For all these reasons, we are glad to find that good sense has ultimately prevailed with a majority of the members of the Senate who have rightly decided to continue the present arrangement, which has on the whole worked fairly satisfactorily. No sensible person would object to its being mended in certain essential particulars, but there is a lot of difference between 'mending' and 'ending,' for the one is as distinct from the other as white is from black. In conclusion, we desire to thank on behalf of the public the Honourable Sir P. M. Mehta for his strenuous fight in this case as well as those Fellows that stood by his side." [The *Gujaráti Punch* also declares itself highly satisfied with the decision of the Senate in connection with the question of abolishing the Matriculation Examination.]

Praja Bandhu (38), 13th Feb., Eng. cols.; *Gujaráti Punch* (31), 13th Feb., Eng. cols.

***61.** "When the dust of battle has been laid, the defeated minority will themselves, perhaps, come to think that it has been altogether a wise decision that has been arrived at and that Sir Pherozeshah Mehta has, by fighting in the way he has done in this matter, added one more leaf to the laurels which already adorn his brow as a thoroughly fearless and independent but withal eminently sane, moderate and constitutional advocate of the rights of the educated community.......... We shall not seek to apply to Government the many opprobrious epithets which have been sought to be applied to them in discussions on the subject in private circles. We shall not say that their motives and intentions have been sinister, as has been clearly but somewhat distantly hinted at in some public journals. But we shall fearlessly say that the way in which Sir Pherozeshah Mehta has fought out this question and defended the right of the University to manage its own affairs, independent of the mandates from the 'higher authorities,' constitutes not the least of the many great and signal services he has in the course of his long and distinguished public life rendered to his countrymen."

Kaiser-i-Hind (34), 13th Feb., Eng. cols.

Railways.

62. Commenting on a recent speech of the Chairman of the Native Piece Goods Merchants' Association the *Oriental Review* writes:—"The Government and Railway Companies will do well to bear in mind the protest the Honourable Mr. Manmohandás Rámji lodged against the increased first and second class railway fares and also against the rumoured increase in the rates of season-tickets. All this will have but one effect, and that is to check the healthy expansion of Bombay. There is a natural movement among the people to live out in the suburbs to escape from the ravages of malaria and plague in the city. Any increase in the rates of season-tickets as also the recently inaugurated increase of rates for first and second class passengers will tend to check this movement. It is, therefore, that we commend to the attention of the Government and the Railway authorities the suggestion of the Honourable Mr. Manmohandás Rámji to keep the first and second class rates for distances of one hundred miles from Bombay the same as before, if reversion to the former rates *in toto* is impossible."

Comments on the increase in railway fares.
Oriental Review (13), 9th Feb.

Municipalities.

A complaint against the Water Department of the Bombay Municipality.

Kaiser-i-Hind (34), 13th Feb., Eng. cols.

***63.** "The Bombay Municipality exposes the water meters not only to the sun and the wind but they are placed as it were under the very nose of freebooters......... The meter reading is supposed to be done by the ever infallible Water-Inspectors...... In some cases, which are few and far between, wherein the Inspector is not amenable to the soothing influence of the silver coin, the house-owner finds that he is incorrigibly obstructive. Obstruction is second nature to him!......... If any reading of the meter is challenged, it involves the house-owner in interminable delay and correspondence. He is threatened with the cutting off of his water connection on the one hand by the Water Department, and on the other by the Assessor with legal proceedings for having delayed the payment of the assessment dues. Leniency is an item somewhat rare in the Municipal administration. Do the Standing Committee or the Commissioner whose sanction is applied for by the Water Department for the cutting off of water connections ever personally enquire into the house-owners' grievances? When a new building is erected and the house-owner uses well water, the Water Department considers that it is baulked of its dues—especially when pipe water is also available at the premises. On completion of the building a claim is made that pipe water has been used and it is then a question of the word of the house-owner against that of the all-powerful myrmidons of the law!.......... Why should the Municipality receive a pice where a rupee could be forthcoming? If the party is rich enough to pay—he must pay, to swell the surplus. If he does not, 'the doors of the law Court are open,' the Municipal Solicitor is available only for the asking."

Suggestion that the principle of communal election should be applied in the case of Municipal elections in Sind in the interests of the Muhammadans.

Al-Haq (52), 29th Jan., Eng. cols.

64. "The next Municipal election in Sind is fast approaching and the intending candidates from the fortunate (Hindu) community have commenced their work. We call this community fortunate because the increase in the elective element in the Municipalities is an advantage which will, in the existing state of things, be solely availed of by them. The Muhammadans, it is an acknowledged truth, most rarely succeed against Hindu antagonists in Municipal elections. The reason is plain enough as the bulk of voters consists of Hindus. The preponderance of elected Hindu members over Muhammadans was in a measure, howsoever slightly, counteracted by the local Government nominating more Muhammadans than Hindus. But now that only one-third of the total number of Municipal councillors is to be nominated the working of that counteracting force is inevitably to become less effectual. We are only amazed to find that Government, while in reality handing over reins of civic administration to one community, express with gratified pride that they add to the strength of local self-government. The extreme difficulty for Muhammadan candidates to succeed at Municipal elections springs solely from the defectiveness of election rules which, as they stand, are entirely favourable to the Hindu community only. The extension of the right to vote at Municipal elections to assessors has dealt a deathblow to the hopes of Muhammadan candidates for Municipal seats......... Take, for instance, the town of Hyderabad. Here Hindu assessors are 490 and Muhammadan only 50. Now, merely owing to the qualification arising from assessorship, the number of Hindu voters for Municipal seats exceeds that of the Muhammadan by so many as 440, not to speak of other conditions of eligibility to vote. At the time of signing the lists of assessors prepared by the office staff, District officers never care to inquire why so many are chosen from one community and so few from another. Is any particular qualification prescribed for assessorship? No.......... Hindus apply to become assessors solely with the object of earning the right to vote at Municipal elections. Muhammadans, in general, lack that shrewdness. Some who apply meet necessarily with the fate of finding their applications consigned to the limbo of oblivion......... Offices are full of clerks from the antagonistic community. Many applications are destroyed directly they are received. They do not achieve even the honour of being shown in the Inward Register......... We think justice to one of the two rival communities in Sind demands a speedy amendment of the election rules. But should Government not deem it desirable to amend the rules, at least one thing is absolutely necessary in order to safeguard the interests of the Muhammadan community. Let each community be given the right to elect separately a number of members proportional to its population. We hope Government will accord their best consideration to this grievance of the Muhammadan community now that we have ventilated the same."

Native States.

Alleged unlawful conduct of the Police at Virpur (under Bálásinor) in a criminal case.

Káthiáwár and Mahi Kántha Gazette (76), 6th Feb.

65. The *Káthiáwár and Mahi Kántha Gazette* publishes a report of the riot of the Bhils and Thákardas of Koyadam in the Virpur District under Bálásinore, Rewa Kántha Agency, and the ignoble part played in it by the Virpur Police, and requests the Political Agent to cause an inquiry to be made in the matter. The facts of the riot are thus stated by the paper:—A theft of a buffalo was committed at Vasna under Ambliára by Ranchod Vakhta, Dala Vakhta and Gala Hima of Koyadam under Virpur. When the Ambliára Police went to Koyadam to apprehend the culprits, Jamádár Imám Ali and three other constables of the Virpur Police who had accompanied them, instead of lending assistance to them, instigated the culprits and other Bhils of the village to assault the Ambliára Police party with swords, rifles, etc. The result was that Fouzdár Mohanlál of Ambliára and the other members of his party had to take to their heels in order to save themselves from the infuriated villagers who pursued them firing and showering arrows on them, and had to leave behind them the stolen buffalo and their own goods to be divided between the culprits and the Virpur Police.

Alleged unnecessary interference by the Political Agent in the internal affairs of certain Native States in the Mahi Kántha Agency.

Káthiáwár and Mahi Kántha Gazette (76), 6th Feb.

66. The *Káthiáwár and Mahi Kántha Gazette* bitterly complains of the alleged interference of the Political officers of the Mahi Kántha Agency in the internal management of Native States and draws the attention of Government to the illegal pressure exerted by Major Merewether, the Political Agent, at the instance of some selfish back-biters, on the Thákors of Ghodásar and Ambliára to dismiss their faithful and able Kárbháris Messrs. Motilál and Dámodar. It states that both of them had been honestly looking after the interests of their respective States and were held in esteem by the subjects and their Chiefs alike and had done nothing to merit the wrath of the Political Agent. The paper then regrets that such interferences have become too numerous in the Mahi Kántha Agency and fears that if allowed to pass unchecked would wound the feelings and alienate the sympathies of the Native Chiefs. It then requests the authorities to remind the Political officers of the solemn declaration of His Majesty the King-Emperor and of the policy of non-interference, except under grave situations, in the internal affairs of the Native States pursued by the Government of India.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th February 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 8 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th February 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal: Comments on the release of the Bengali deportees . . . 3—5
British rule:
  Alleged necessity of putting a stop to fanatical outbursts in Anglo-Indian papers 11
  Alleged services of Swámi Vivekánand to Indian Nationalism . . 21
  Alleged secret of the success of the earlier British administration in evoking a feeling of loyalty amongst the Indians 12
  An appeal to Gujarát to take to *swadeshi* agitation like Mahárástra . 18
  Appeal to Hindus and Moslems to put aside all differences . . . 20
  Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians . . . . 6—8
  England has done nothing to raise India to a footing of equality with herself 19
  Government should not be asked to interfere in social and religious matters 15
  Suggestion for the establishment of a league on the lines of the Bengal Imperial League 17
  Suggestion for the release of all political offenders to conciliate public feeling in India 14
  The boycott movement is the legitimate weapon of the weak against the strong 16
  The Nationalist party should refrain from further political action till normal conditions are restored 13
  The younger generation must be prepared to undergo indignities and persecutions for the sake of the country 10
  " What is ours we shall take away " 9
Collectors' Durbars: Appreciation of the steps taken by the Collectors of West Khándesh and Sholápur to redress the grievances of the rayats . 24
Comments on Sir John Muir Mackenzie's speech at a prize distribution ceremony at Bandra (Bombay) 22
Judicial matters:
  Alleged unsatisfactory character of the Indian law of sedition . . 25
  Alleged harsh treatment of the prisoners in the Sukkur (Sind) sedition case in jail 26
Native Press:
  Adverse criticism on the remarks on the — in the Bombay Government's Administration Report for 1908-09 28
  The policy of the *Ráshtramat* in view of the New Press Act . . 31
  Proposal for a Native Press Association for Mahárástra on the lines of the Bengal Association 30
  Welcome to the *Gujaráti Ráshtramat* 29

PARAGRAPHS.

Politics and the Public Administration—continued.

Public service: The division of the — into Provincial and Imperial is based on racial distinctions and therefore mischievous 27
South Africa: Comments on the Honourable Mr. Gokhale's proposed resolution for restricting emigration to — 23
Viceroy of India:
  Comments on the reported selection of Lord Kitchener for the Indian Viceroyalty 2
  Suggestion for the appointment of His Royal Highness the Duke of Connaught as the next — 1

Legislation—

Comments on the Bombay Town Planning Bill . . . . 42 & 43
Comments on the new Press Act . . . . 32—41

Education—

Alleged injustice to a High School at Rájkot under private management . 51
Comments on the Convocation addresses of the Chancellor and the Vice-Chancellor of the Bombay University . . . . 44—50
Necessity of a Government High School at Lárkána (Sind). 52

Railways—

Complaint of race favouritism on the N.-W. Railway 53

Municipalities—

Bombay:
  Complaint against the increase in the legal expenditure of the Bombay Municipality 54
  Comments on the proposed increase of fares by the Bombay Tramways Company . . . . 55 & 56

Native States—

Suggestion for a Central Association of Native Princes under the different Agencies 57

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	800
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	3,500
30	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayá	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál...	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár ...	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk...	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
133	**Maháráshtră Vritt**	**Satára**	**Do.**	**Ramchandra Balwant Bhosle; Hindu (Marátha); 24.**	**300**
134	**Moda Vritt**	**Wái (Satára)**	**Do.**	**Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.**	**100**
135	Mumbai Punch	**Bombay**	**Do.**	......	...
136	Mumbai Vaibhav	Do.	**Daily**	**Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.**	**1,500**
137	Mumbai Vaibhav	Do.	**Weekly**	Do. do.	**2,000**
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	**Vyápári**	**Poona**	**Do.**	**Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.**	**500**
168	**Wárkari**	**Pandharpur (Sholápur).**	**Fortnightly**	**Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.**	**300**

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
169	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sanskrit.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
171	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkhâh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
174	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
176	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Shâwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
181	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
8A	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly ...	......	...
113A	Chitramaya Jagat ...	Poona	Monthly	......	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani; Hindu (Brahmin); 50; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi; Hindu (Brahmin); 36; 150; the paper is irregularly published.

No. 135 has ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

Politics and the Public Administration.

Suggestion for the appointment of His Royal Highness the Duke of Connaught as the next Viceroy of India.
Indu of Bombay (8A), 11th Feb.

1. "**We regret that no one mentions the name of His Royal Highness the Duke of Connaught in connection with the Viceroyalty of India.** Whilst the Queen-Empress was living there were valid objections against his being sent to India as Viceroy or nominated to a similar high executive office, lest the position might compromise the reigning sovereign. But now there should be no objection to the nomination of the Duke to the Viceroyalty. One thing we are absolutely certain of. No appointment would be more popular in India than of that able, sympathetic, courteous and ever generous son of the beloved Queen-Empress Victoria. And he would be best fitted to turn into enthusiastic loyalty even such covert or overt sedition as exists amongst us."

Comments on the reported selection of Lord Kitchener for the Indian Viceroyalty.
Kaiser-i-Hind (34), 20th Feb., Eng. cols.

*2. "Of course, we all recognise the greatness of Lord Kitchener; we are even prepared to concede that there is much to recommend the great soldier-statesman for the office now proposed to be entrusted to him. But we should think that Indians have very good grounds not only to resent but even to protest against the way in which His Majesty's Government have set about solving a difficulty of theirs. If they find that Lord Kitchener is insatiable, that drunk with fame and influence, he would not be satisfied with anything less than the Viceroyalty of India, and that they must need offer at the shrine of this pet idol of the British public the incense and the only sacrifice that is likely to propitiate him, why do it by throwing the blame on poor India, why show as if India has become so troublesome and so bad as to need the foremost British Captain of the day to keep her under the British rule? Why not frankly say that there is no other place save India which could possibly contain a man of such enormous popularity and influence?......... Why seek to make poor India odious, we ask again? Yes, if India had been on the verge of a general revolt, if there were the chances of a great cataclysm like that of 1857, it would have been quite a different thing. But it is not so. Why, even with the ghastly assassinations, with the net of conspiracy to murder and outrage thrown so wide as we all know and believe it to be, India is far more peaceful, loyal and well inclined towards England and the British *râj* than Ireland has been at any period of her history during the last ten years. Why, then, not talk of Ireland wanting Lord Kitchener? Of course, the Government at Home are the masters of the situation. Their will is bound to be law with us. India will accept any one they send to rule and govern her. But they could be at least just to her—just enough not to cast an unnecessary and altogether undeserved odium on her name."

Comments on the release of the Bengali deportees.
Oriental Review (13), 16th Feb.; *Kâthiâwâr Times* (10), 14th Feb.

3. "We confess we can see no reason to go into ecstasies over what we cannot help regarding as a bare but belated act of justice. Educated Indians all over India—loyal as they generally are to British rule with intense conviction—will rejoice that the deportees are released and that the Government of Lord Minto has removed from their path the greatest obstruction to their whole-hearted co-operation with the ruling authorities in the two-fold task of resistance to the revolutionary and the anarchist and of sincere and earnest endeavour to make the new reforms an unqualified success.......... At such a time it would be an ungrateful task to harp further on what it is advisable to forget in the public interest.......... We can only deplore that the entire European community at Calcutta is said to view Lord Minto's clemency as a grave mistake.......... We deplore still more the vile diatribes of which the Viceroy has been made the subject by that portion of the Anglo-Indian press which, in our opinion, has contributed not a little, and seems determined to contribute still more, to the unrest in India which it is its pleasant and congenial function to

attribute to Indian depravity and Indian ingratitude. None so blind as those that will not see. These intolerant scribes should in the cause of peace and good-will and of harmony and content abstain from that attitude of unreasonable opposition to all that the better minds in India aspire to legitimately, naturally, and with good faith and perfect loyalty." [The *Káthiáwár Times* writes:—"The gentlemen released will, at no distant date, publicly show, it is hoped, that the political movement of which they were the leaders was not seditious as authoritatively alleged, but that it was wholly in tune with those just aspirations of the awakened educated Indians which even the benign British Government have been pleased to acknowledge as in the Reform Scheme. It is indeed no fault of the prime movers of the healthy and constitutional political agitation if their unobjectionable moves and measures be misconstrued by a band of wholly-misguided youths."]

Gujaráti (29), 13th Feb.; *Pársi* (37), 13th Feb.; *Jám-e-Jamshed* (33), 15th Feb.; *Kaiser-i-Hind* (34), 13th Feb.

4. Indians consider it a fortunate circumstance that the injustice done to them in the matter of the deportation of nine Bengali leaders has been rectified even after a wearisome waiting of a year and more. The announcement of their release has been received with a feeling of satisfaction by the entire mass of people though it has disconcerted not a little the Anglo-Indian community. Neither Government nor the Police were in possession of an iota of evidence which could be adduced in support of the guilt fathered upon the deported gentlemen and which could justify in the eyes of the world the step taken by Government in regard to them. But the present day Indian authorities have grown so very suspicious and their nerves have been so much excited that they have begun to spy shadows of spectres in the rustling of dry leaves. It is, however, no small satisfaction that the mistakes committed by Government in this state of their mind have been rectified and Lord Minto's Government have justified the confidence reposed in them. This wise step of Lord Minto will not, we are afraid, be appraised at its true worth coming as it does in the wake of a measure which has snatched away the invaluable privilege of a free Press. [The *Pársi* observes:—By releasing the deportees from surveillance Government have proved their anxiety to act in consonance with Indian thought and in accordance with popular feeling at the present juncture. The announcement has been received with a mingled feeling of surprise and satisfaction: surprise, because it was made within a fortnight of the murder of Inspector Shams-ul-Alam, and satisfaction inasmuch as Government have inaugurated the commendable policy of removing the feeling of dissatisfaction which the detention of prominent citizens had engendered in the minds of the people. It is indeed an irony of fate that the wise step should have been taken on the eve of the forging of a measure aimed at the liberty of the Press. But at a time when strenuous efforts have been made in the country to put down anarchy, the policy of winning over the sympathy of the masses would not fail to be appreciated. While congratulating His Excellency Lord Minto upon his taking this timely and commendable step we hope the liberated citizens will be found worthy of Government's confidence. The *Jám-e-Jamshed* remarks that Government have themselves helped the deification of these Bengali citizens and made martyrs of them in the eyes of the Bengali nation. The *Kaiser-i-Hind* also receives the news with satisfaction.]

Kesari (128), 15th Feb.

5. Lord Minto took a statesmanlike move in releasing the deportees at the present moment. The wrath of the people evoked by the Press Act will be appeased a little by this release. But though the injustice of the deportations has been removed by this act of kindness, it is powerless to wipe out the black spot of the Press Act. It is satisfactory to note that Lord Minto distinguished between the agitation carried on by the deportees and that of anarchists. But we are not prepared to concur with His Excellency in holding that their agitation was seditious. It may be convenient for Government to charge them with sedition, though they have not been given the benefit of a judicial trial and though they have not been apprised of their exact crime. But we think such an attitude departs considerably from the true sense of justice.

Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians.

Indian Spectator (7), 1[illegible]th Feb.

6. "In the current number of the Central Hindu College Magazine Mrs. Besant publishes an impassioned appeal to Englishmen, which is being reproduced by many newspapers. It seems that a former student of the College was coming to Benares to attend the last anniversary. He entered a railway carriage, whereupon an Englishman—or rather a white man, for the identity of the person being unknown, his nationality is also a matter of conjecture—greeted him with the words: 'Get out, you Indian dog.' The indignant recipient of this insult came to his old Principal, Mr. Arundale, and 'poured out hot words of anger and of hatred easing his wounded heart.'......... This incident led to Mrs. Besant's appeal. Every word addressed to the particular unknown offender has certainly our fullest sympathy and approval, and we believe that most Englishmen unconnected with the Hindu College, and not professedly engaged in infusing into the Indian breast a love for Englishmen, will join in Mrs. Besant's bitter condemnation of the culprit's conduct.......... But this appeal seems to assume that a large number of Englishmen are apt to accost, or are in the habit of accosting, railway passengers in the disgraceful manner of which one unknown traveller was guilty; otherwise, would it be worth while publishing such an appeal?......... An isolated offence should not be made the basis of a general protest or appeal whatever the nationality of the offender. Mrs. Besant's reference to 'revenging oneself with blows' could not have been intended to suggest retaliation.......... Mrs. Besant raises the question why the Indian does not appeal to the law when he is outraged, and answers that 'though justice be done between Indian and Indian, alas! it is not done between Indian and Englishman.'......... We are afraid that if any 'old boy' of the Hindu College sets himself up as a journalist and repeats the emphatic assertion that justice is not done between Indians and Englishmen in this country, he will soon be asked under the new Press Act why action should not be taken against him for trying to bring the administration of justice into hatred and contempt. While we yield to none in condemning the dastardly language held by the unknown passenger to the weak and helpless young Indian, we doubt very much whether it is right to give a racial turn to such incidents." [Elsewhere the paper says:—"In the usual column we publish an appeal from Mrs. Besant. It is an appeal to the best feelings of the best amongst Europeans in India. There are few amongst the best disposed of the Indian community, who are not painfully familiar with the object of the appeal. How to attain the object is a problem which our Anglo-Indian friends alone can solve. Is it impossible for them to start a sort of Good Conduct League? The habitual rudeness of a section of the Anglo-Indian community towards their Indian fellow-subjects has been a standing reproach to their civilization and to their loyalty to the Government and the Crown. It has driven some of the most law-abiding Indians almost to desperation. It is deplored by the highest and best of Englishmen, from His Majesty the King-Emperor down. But what can these do personally? We have always held that a few words from the Sovereign or his representatives to the young officers, civil and military, who come out every year to carry on England's mission in India, might bear fruit. This, however, would touch but the fringe of the question. Who is to deal with the non-official element, increasing annually and drawn from all classes and countries of Europe? Even the Government of India cannot deal with these unless they are prepared to revive the Interlopers' Act and eject the objectionables on the perpetration of a serious offence. And in view of the fact that a good deal of the race hatred that is springing up in many parts of India is due to the habitual misbehaviour of this class of Europeans in the country, some such drastic measure often seems necessary. But even that would hardly half remedy the evil and would hardly prove the real remedy. This rests with the European community as a whole, and with the numerous clubs, associations and other public bodies that represent the community on its social, political and religious sides. Is the religion of Christ so useless in practice that its professors cannot be made to conform to its elementary teachings? Are Europeans in India so destitute of humanity

and of loyalty to the British Throne that they cannot put down the excesses of race superiority in which the lower minds of the community indulge? Nothing could be more degrading than the occasional wantonness of such misconduct, and nothing could well be so dangerous in the present mood of India. It speaks not a little for her patience, and not a little for the social and administrative excellence of the work done by Englishmen in India, that the evil against which Mr. Besant enters this passionate protest does not lead to worse results than those it has been our misfortune to witness for years."]

******Indian Social Reformer* (6), 20th Feb.; *Kaiser-i-Hind* (34), 13th Feb., Eng. cols.

7. "The appeal from the pen of Mrs. Annie Besant may strike some readers as being a little two perfervid for the occasion. Worse things have happened ere this, and one wonders why Mrs. Besant should have chosen this rather petty matter as a peg whereon to hang her lengthy and vehement declamation, especially as incidents of the kind have recently been decidedly on the decrease. But no one who knows how keenly conduct such as that of the unknown Englishman, which has provoked the letter, is resented by Indians, will deny that Mrs. Besant has no justification for protesting as she does against such insolence. We hope that the press at which Mrs. Besant's appeal was printed will not be called upon to give security for bringing into contempt the administration of justice in this country by the remark that 'though justice is done between Indian and Indian, it is not done between Indians and Englishmen.' We think she should, in fairness, have qualified the statement by the addition of the phrase 'in cases of personal violence,' because in cases of fraud, swindling and other of commercial dishonesty, European offenders are dealt with in the same way as Indians. The Viceroy, to whom Mrs. Besant directs her appeal, can personally do very little in the matter, and, indeed, there is much less need now for His Excellency's intervention as the growing feeling of nationalism is likely to place a check on acts of wanton insolence. The better class of Englishmen, too, has awakened to the danger of provocative conduct on the part of their countrymen in India." [The *Kaiser-i-Hind* says:—"The denunciation by Mrs. Besant of the haughty and overbearing attitude of the English is but just. We regret to say that of late such instances of misbehaviour are becoming very common. Instances of greater insolence on the part of Anglo-Indians towards Indians than the one pointed out by Mrs. Besant can be easily recounted. The treatment received by Messrs. Gokhale and Lál Mohun Ghose in railway trains at the hands of haughty Englishmen has been only too well known. The Anglo-Indian papers and several English politicians advocate friendly relations between Englishmen and Indians, but they fail to condemn the ungentlemanly treatment of the natives by the ruling race. The frank appeal of Mrs. Besant is one that ought to lead Englishmen to sink differences of colour and race and to cultivate friendly feelings towards the Indian population. If sensible Englishmen were to devote their attention to this matter, the chief cause of the unrest would be largely removed."]

Gujaráti (29), 13th Feb.

8. Mrs. Annie Besant has rendered a signal service to the Indian people. It is opportune and therefore most welcome. At a time when the officials are prepared to condemn the whole Indian population for the misdeeds of a few anarchists, Mrs. Besant has very ably shown that the fault of it all rests on the haughty Anglo-Indians and not on the meek Indian subjects. Indians know too well the hauteur of some of the Anglo-Indians. They believe these Anglo-Indians to be at the root of the present unsatisfactory state of affairs in the country. Writings are extant showing the hatred of the Anglo-Indians towards the educated classes in the country. Very often has it been said that the scandalous treatment of the Indians at the hands of low Anglo-Indians should end; but no official has hitherto looked into the matter. Very few Anglo-Indians are known to behave well with Indians whether rich or poor, educated or illiterate. The result is that feelings of suspicion are aroused between the Indians and the Europeans. Looking well into the matter we find the Anglo-Indians most to blame. The insolence of Anglo-Indians and officials in India, who would be pushed and elbowed in any crowd in England, is most unbearable. The existence of the bomb and the perpetration of detestable and wicked deeds are to be attributed to this attitude of Anglo-Indians towards the natives. Mrs. Besant has narrated only one of the numerous such events that have taken place. On many railway carriages is seen the board "For Europeans only." We wonder why this odious difference between the whites and the blacks is allowed by the authorities to continue. On occasions when coolies have been kicked to death and the modesty of women outraged, the justice done in law courts has been of a peculiar nature. The partiality of white Judges towards white misdemeanants has led the people to believe that nothing like justice is meted out between the whites and the blacks. In spite of these glaring facts the authorities attribute the present unusual times to the insolence of the Indians; and this official explanation has to be accepted by the Indians quietly. Any strong comments on it would come under the head of sedition.

"What is ours we shall take away."
Gujarát (71), 12th Feb.

9. One 'Sajjan' contributes verses to the *Gujarát* of which the following is the purport:—Our wealth of which you deprived us long ago, we will take back from you. We were young and foolish and were robbed of our possessions owing to our simplicity. Now that we have known everything we will take away what is ours. Whatever you have enjoyed you have made your own, but what remains is our ancestral property and we will take it away from you. Like true gentlemen give us what is our own: we do not want more, (but) what is ours we will take. Making a great show (of virtue), you carry on roguery; rest assured, this cannot go on any longer. What is ours we will have. Where is the fault if we demand what is ours? We will move the Courts and get what belongs to us. We will be firm—what if we are ruined? We will take as rightful claimants what is ours. Camels, howsoever tall, are no match for lions. We will pay you in your own coin and take what is ours. [The note appended to these verses takes care to explain that they represent the claims of agriculturists, who are getting educated, against money-lenders.]

The younger generation must be prepared to undergo indignities and persecutions for the sake of the country.
Kál (124), 18th Feb.

10. 'Shrikrishna-Das' again writes as follows in the *Kál*:—I have already told our enthusiastic younger generation that single-hearted devotion to the interests of the country is sure to bring about an early dawn of the regeneration of the mother-land, and to enable her to meet on a footing of equality or even of superiority the great Powers of the world. It is because we are lacking in single-hearted devotion that all our activities hitherto have gone in vain. Such devotion must also be combined with ceaseless work for the country. That is the lesson taught to us by Mazzini's life who gladly underwent all sorts of indignities and persecutions for the sake of his duty. The doings of some of the Indian saints too teach the same lesson. Our honoured leaders—Aravind and Tilak—too have shown to the world how the pleasure of doing one's own duty makes a man forget all outside troubles. Our motherland needs many such heroes of deeds. Just as a torrential river rushing towards the sea does not mind intervening obstacles, so the real hero of deeds is indifferent as regards success or failure. He has a firm faith in the attainment of his ideal, and thus no obstacles are able to turn him away from the path he has chosen. The result is that his desire soon sees fruition. My dear young friends, we must ever bear it in mind that we owe a heavy debt to our motherland, that God shall never love us until we pay off that debt. The new awakening in India did not experience any obstacles during the first few years, but now the times appear to be changed. To-day some gentle and helpless families have been brought into trouble by the engine of repression, and it is not known what further calamities are in store! Under these circumstances it is necessary that all our movements should be invested with great potency if they are to succeed. This potency can be obtained only if the heroes pursue their ideals with single-

and of loyalty to the British Throne that they cannot put down the excesses of race superiority in which the lower minds of the community indulge? Nothing could be more degrading than the occasional wantonness of such misconduct, and nothing could well be so dangerous in the present mood of India. It speaks not a little for her patience, and not a little for the social and administrative excellence of the work done by Englishmen in India, that the evil against which Mr. Besant enters this passionate protest does not lead to worse results than those it has been our misfortune to witness for years."]

**Indian Social Reformer* (6), 20th Feb.; *Kaiser-i-Hind* (34), 13th Feb., Eng. cols.

7. "The appeal from the pen of Mrs. Annie Besant may strike some readers as being a little two perfervid for the occasion. Worse things have happened ere this, and one wonders why Mrs. Besant should have chosen this rather petty matter as a peg whereon to hang her lengthy and vehement declamation, especially as incidents of the kind have recently been decidedly on the decrease. But no one who knows how keenly conduct such as that of the unknown Englishman, which has provoked the letter, is resented by Indians, will deny that Mrs. Besant has no justification for protesting as she does against such insolence. We hope that the press at which Mrs. Besant's appeal was printed will not be called upon to give security for bringing into contempt the administration of justice in this country by the remark that 'though justice is done between Indian and Indian, it is not done between Indians and Englishmen.' We think she should, in fairness, have qualified the statement by the addition of the phrase 'in cases of personal violence,' because in cases of fraud, swindling and other of commercial dishonesty, European offenders are dealt with in the same way as Indians. The Viceroy, to whom Mrs. Besant directs her appeal, can personally do very little in the matter, and, indeed, there is much less need now for His Excellency's intervention as the growing feeling of nationalism is likely to place a check on acts of wanton insolence. The better class of Englishmen, too, has awakened to the danger of provocative conduct on the part of their countrymen in India." [The *Kaiser-i-Hind* says:—"The denunciation by Mrs. Besant of the haughty and overbearing attitude of the English is but just. We regret to say that of late such instances of misbehaviour are becoming very common. Instances of greater insolence on the part of Anglo-Indians towards Indians than the one pointed out by Mrs. Besant can be easily recounted. The treatment received by Messrs. Gokhale and Lál Mohun Ghose in railway trains at the hands of haughty Englishmen has been only too well known. The Anglo-Indian papers and several English politicians advocate friendly relations between Englishmen and Indians, but they fail to condemn the ungentlemanly treatment of the natives by the ruling race. The frank appeal of Mrs. Besant is one that ought to lead Englishmen to sink differences of colour and race and to cultivate friendly feelings towards the Indian population. If sensible Englishmen were to devote their attention to this matter, the chief cause of the unrest would be largely removed."]

Gujaráti (29), 13th Feb.

8. Mrs. Annie Besant has rendered a signal service to the Indian people. It is opportune and therefore most welcome. At a time when the officials are prepared to condemn the whole Indian population for the misdeeds of a few anarchists, Mrs. Besant has very ably shown that the fault of it all rests on the haughty Anglo-Indians and not on the meek Indian subjects. Indians know too well the hauteur of some of the Anglo-Indians. They believe these Anglo-Indians to be at the root of the present unsatisfactory state of affairs in the country. Writings are extant showing the hatred of the Anglo-Indians towards the educated classes in the country. Very often has it been said that the scandalous treatment of the Indians at the hands of low Anglo-Indians should end; but no official has hitherto looked into the matter. Very few Anglo-Indians are known to behave well with Indians whether rich or poor, educated or illiterate. The result is that feelings of suspicion are aroused between the Indians and the Europeans. Looking well into the matter we find the Anglo-Indians most

to blame. The insolence of Anglo-Indians and officials in India, who would be pushed and elbowed in any crowd in England, is most unbearable. The existence of the bomb and the perpetration of detestable and wicked deeds are to be attributed to this attitude of Anglo-Indians towards the natives. Mrs. Besant has narrated only one of the numerous such events that have taken place. On many railway carriages is seen the board "For Europeans only." We wonder why this odious difference between the whites and the blacks is allowed by the authorities to continue. On occasions when coolies have been kicked to death and the modesty of women outraged, the justice done in law courts has been of a peculiar nature. The partiality of white Judges towards white misdemeanants has led the people to believe that nothing like justice is meted out between the whites and the blacks. In spite of these glaring facts the authorities attribute the present unusual times to the insolence of the Indians; and this official explanation has to be accepted by the Indians quietly. Any strong comments on it would come under the head of sedition.

"What is ours we shall take away."
Gujarát (71), 12th Feb.

9. One 'Sajjan' contributes verses to the *Gujarát* of which the following is the purport:—Our wealth of which you deprived us long ago, we will take back from you. We were young and foolish and were robbed of our possessions owing to our simplicity. Now that we have known everything we will take away what is ours. Whatever you have enjoyed you have made your own, but what remains is our ancestral property and we will take it away from you. Like true gentlemen give us what is our own: we do not want more, (but) what is ours we will take. Making a great show (of virtue), you carry on roguery; rest assured, this cannot go on any longer. What is ours we will have. Where is the fault if we demand what is ours? We will move the Courts and get what belongs to us. We will be firm—what if we are ruined? We will take as rightful claimants what is ours. Camels, howsoever tall, are no match for lions. We will pay you in your own coin and take what is ours. [The note appended to these verses takes care to explain that they represent the claims of agriculturists, who are getting educated, against money-lenders.]

The younger generation must be prepared to undergo indignities and persecutions for the sake of the country.
Kál (124), 18th Feb.

10. 'Shrikrishna-Das' again writes as follows in the *Kál*:—I have already told our enthusiastic younger generation that single-hearted devotion to the interests of the country is sure to bring about an early dawn of the regeneration of the mother-land, and to enable her to meet on a footing of equality or even of superiority the great Powers of the world. It is because we are lacking in single-hearted devotion that all our activities hitherto have gone in vain. Such devotion must also be combined with ceaseless work for the country. That is the lesson taught to us by Mazzini's life who gladly underwent all sorts of indignities and persecutions for the sake of his duty. The doings of some of the Indian saints too teach the same lesson. Our honoured leaders—Aravind and Tilak—too have shown to the world how the pleasure of doing one's own duty makes a man forget all outside troubles. Our motherland needs many such heroes of deeds. Just as a torrential river rushing towards the sea does not mind intervening obstacles, so the real hero of deeds is indifferent as regards success or failure. He has a firm faith in the attainment of his ideal, and thus no obstacles are able to turn him away from the path he has chosen. The result is that his desire soon sees fruition. My dear young friends, we must ever bear it in mind that we owe a heavy debt to our motherland, that God shall never love us until we pay off that debt. The new awakening in India did not experience any obstacles during the first few years, but now the times appear to be changed. To-day some gentle and helpless families have been brought into trouble by the engine of repression, and it is not known what further calamities are in store! Under these circumstances it is necessary that all our movements should be invested with great potency if they are to succeed. This potency can be obtained only if the heroes pursue their ideals with single-hearted devotion! Let us, therefore, disregard censure, persecution and insult! Let us have faith in the fact that our work is God's work and that it is bound to be crowned with success!

Alleged necessity of putting a stop to fanatical outbursts in Anglo-Indian papers.

Indu of Bombay (8A), 14th Feb.

11. Writing on the comments of the Calcutta Anglo-Indian journals on the proposal to hold a representative meeting at Calcutta to denounce anarchism, the *Indu of Bombay* observes :—" Is there no way, we ask in all seriousness, to muzzle such writings and put a stop to the instilling of a poison as virulent as it is insidious and no less potent for mischief-making than some of the anarchical writings of the *Yugántar* type? For let us remember that such writings are not only meant for the consumption of the mature minds of the European and Indian readers, but are also liable to be read by the impressionable younger generation, especially of the Indian communities.......... The sooner the official world realises the danger of allowing a free play to these fanatical outbursts on the part of a section of the Anglo-Indian Press, the better it would be for the rulers and the ruled. In this connection the impassioned appeal of Mrs. Besant to the better mind of Englishmen comes at an opportune time.......... The official world, let us trust, will receive Mrs. Besant's candid opinions in the patriotic spirit in which they are offered.......... It is also to be hoped that in the days to come at least, with the increasing trust put by the Government in the Indian communities, the Anglo-Indian non-official community will learn to appreciate the need of showing sympathy for and trust in the efforts of the Indian leaders for the amelioration of the country's drawbacks."

Alleged secret of the success of the earlier British administration in evoking a feeling of loyalty amongst the Indians.

Sind Journal (20), 10th Feb.

12. "In the political tumult and turmoil which is looming large on the Indian horizon, our Anglo-Indian rulers have lost sight of the secret of the thorough and well-deserved loyalty which filled the Indian mind in the last century. That secret was that the Anglo-Indians viewed the occupation of India by the English as a great and a sacred trust given to them by an All-wise Providence ruling over the destinies of nations. It is this idea of trust which enabled the Anglo-Indians to emancipate the Indian mind and initiate it into those grand principles of personal and political freedom which are associated with the hallowed name of England—an achievement which shall ever remain prominent in the history of the world to the everlasting credit of England. Unfortunately, the theory of the sword was put forward by short-sighted politicians later on and was taken up by the Anglo-Indian press with such eagerness that the higher ideal of trusteeship began to gradually disappear, so that it can now hardly be said to exist.......... What an amount of mutual misunderstanding would melt away like the morning mist before the summer sun, if our Anglo-Indian friends kept in view the real and the higher meaning of their mission in India, and in governing the Indian people remembered that they are ruling a people with a glorious past and vast potentialities for the future, whose inclusion and participation in the British Empire will make it the greatest and the most glorious one the world has ever seen."

The Nationalist party should refrain from further political action till normal conditions are restored.

Ráshtramat (47), 10th and 11th Feb., Eng. cols.

13. The *Ráshtramat* republishes in its two consecutive issues, the following article from the *Karmayogin* of Calcutta :—" A very serious crisis has been induced in Indian politics by the revival of Terrorist outrages and the increasing evidences of the existence of an armed and militant revolutionary party determined to fight force by force. The effect on the Government seems to have been of a character very little complimentary to British statesmanship. Faced by this menace to peace and security, the only device they can think of is to make peaceful agitation impossible.......... By the new measures free speech in the press or on the platform will practically be interdicted, since the perils of truthfulness will be so great that men will prefer to take refuge either in a lying hypocrisy, or in silence. Frankness, honesty, self-respecting and truthful opposition in Indian politics will be at an end.......... It is quite possible for an Indian politician at this crisis to consider, in a spirit of worthy gravity and serious recognition of the issues involved, the best way of combating the evil, even if it involves co-operation with a Government which persists in the repression of the national hopes and aspirations and seeks to compel co-operation by pressure instead of by winning the hearts of the people. But that is not the spirit shown by Moderate organs and by Moderate leaders at the present crisis. All that we can see is a desperate and cowardly attempt by every man to save himself and to burrow under a heap of meaningless words. Wild denunciations of the revolutionary instruments as fiends, dastards, cowards, with loads of other epithets; strange panegyrics of the deceased Police officer as a patriot, saint, martyr by those who formerly never discovered his transcendent merits or had a good word to say for the Police; meetings to arrange steps for the suppression of anarchism loudly advertised by leaders who know that they are powerless to take any effective steps in the present state of the country; Vigilance Committees which can at best pay for the hired vigils of watchmen easily avoidable by a skilful nocturnal assassin; are these the actions of responsible and serious political leaders or the ravings and spasmodic gesticulations of a terrified instinct of self-preservation? The Nationalist party can take no part in these degrading performances.......... The assassination in the High Court and the announcement of a stringent Press legislation, however, convinces us that any further prosecution of the public activities we have hitherto contemplated will be vain and unseasonable. Until, therefore, a more settled state of things supervenes and normal conditions are restored, we propose to refrain from further political action.......... We will give Government the chance of suppressing revolutionism by suppressing ourselves so far as current Indian politics are concerned. We have no wish to embarrass the action of the Government or to accentuate the difficulties of the situation.......... We advise our fellow-Nationalists also to stand back and give an unhampered course for a while to Anglo-Indian statesmanship in its endeavours to grapple with this hydra-headed evil." [The following is the latter portion of the article :—" But before we resort to silence, we will speak out once freely and loudly to the Government, the Anglo-Indian community and the people.......... To the Government we have only one word to say. We are well aware that they desire not the co-operation of the Nationalist party, but the annihilation of it.......... Choosing to be misled by a Police whose incapacity and liability to corruption has been loudly proclaimed they have formed a firm opinion that the leaders of Nationalism are secretly conspiring to subvert British rule.......... Nevertheless, it is due to the Government that we should speak the truth and it is open to them to consider or reject it at their pleasure. The one, the only remedy for the difficulties which beset them in India, is to cease from shutting their eyes to unpleasant facts.......... They are face to face with aspirations and agitations which are not only Indian but Asiatic, not only Asiatic but world-wide. They cannot do away by force with these opinions, these developments, unless they first trample down the resurgence in Japan, China, Turkey and Persia and reverse the march of progress in Europe and America.......... Reforms which would have satisfied and quieted ten years ago are now a mere straw upon a torrent. Some day they must make up their minds to the inevitable and follow the example of rulers all over the world by conceding a popular constitution with whatever safeguards they choose for British interests and British sovereignty, and the earlier they can persuade themselves to do so, the better terms they can make with the future.......... They have seen at Láhore and Hooghly that Moderatism is a dead force impotent to help or to injure, that whatever the lips may profess, the hearts of the people are with Nationalism. Impolitic severity may transfer that allegiance to the militant revolutionism which is raising its head and thriving on the cessation of all legitimate political activity.......... The

Anglo-Indian community, through its recognised organs, is now busy inflaming hostility, hounding on the Government to further ill-advised measures of repression and adding darkness to darkness and confusion to confusion. Statesmanship they never had, but even common sense has departed from them. The Indian people made a fair offer of peace and alliance to them at the beginning of the movement by including goods produced in India through European enterprise and with European capital as genuine *swadeshi* goods, but instead of securing their future interests and position by standing in the forefront of the political and industrial development of India, they have preferred to study their momentary caste interest and oppose the welfare of the country to which they owe their prosperity. As a punishment God has deprived them of reason. They are hacking at the roots of British investment and industry in India by driving blindly towards the creation of more unrest and anarchy in the country......... If they could look at politics with the eye, either of the statesman or of the man of business, they would see that neither their political nor their commercial interests can be served by a vain attempt to hold this vast country by pressing a mailed heel on the throats of the people. The pride of race, the arrogance of colour, a bastard mercantile Imperialism are poor substitutes for wisdom, statesmanship and common sense. Undoubtedly, they may induce the Government to silence and suppress, to imprison and deport till all tongues are hushed and all organisations are abolished—except the voice of the bomb and the revolver, except the subterranean organisation that, like a suppressed disease, breaks out the more as you drive in its symptoms. Have they ever contemplated the possibility of that result of their endeavours that the measures they advocate may only destroy the one force of nationalism that can now stand between India and chaos? To the people also we have a last word to say......... A triangular contest between violent revolution, peaceful Nationalist endeavour and bureaucratic reaction is an impossible position and would make chaos more chaotic. Any action at the present moment would be ill-advised and possibly disastrous. The Government demand co-operation from the Moderates, silence from the Nationalists. Let us satisfy them and let there be no action on our part which can be stigmatised as embarrassing the authorities in their struggle with Terrorism......... Let us, therefore, stand aside, sure that Time will work for us in the future as it has done in the past, and that, if we bear faithfully the burden of the ideal God has laid upon us, our hour may be delayed, but not denied to us for ever."]

Suggestion for the release of all political offenders to conciliate public feeling in India.
Sind Journal (20), 17th Feb.

14. "We can assure Government that the release of the deportees however tardy, has softened hearts more than one would have expected, and has really improved the Indian situation. How far it will affect the mad anarchist remains to be seen, but it is extremely likely, if not quite certain, a general feeling of affection, throughout India, towards Government will exercise a material influence on him, if it does not altogether sweep him away. Why then not go further in the direction of conciliation and release all political offenders in the country who are now undergoing heavy sentences for seditious or quasi-seditious writings or utterances?......... The Government of India would be acting most wisely if in the exercise of their prerogative of clemency, they issued a general reprieve. That would produce a most wholesome effect and work far more good than all the repressive measures put together. Let Government give a chance to these men under the changed conditions that now prevail. All that Government need insist on, in releasing the prisoners, is to get an undertaking from them in writing that, whatever they were in the past, consciously or unconsciously they shall henceforward be nothing but loyal in their sentiments, utterances and acts. We appeal to Lord Minto, in the name of the cause he has at heart—the cause of peace and good-will between the rulers and the ruled, between race and race—to act courageously in accordance with the dictates of wisdom and statesmanship and sobriety."

Government should not be asked to interfere in social and religious matters.

Mahrátta (11), 20th Feb.

*15. "The annual meeting of the Society for the Protection of Children in Western India (Poona Branch) was held last Monday.......... The Society has been doing highly philanthropic work in this part of the country. However, we question the soundness of the principle embodied in the Society's call for Government interference in the 'Murali' question. We are of opinion that it is not sound policy to allow the interference of the Government in social or religious matters. It is always difficult for an alien Government to go deeply into the spirit of the religious customs and traditions of so complex a people as the Indians. Besides, the social and religious sense of the Britishers is not the same as that of the Indians. Religious and social changes ought to emanate from the people and then only they would be permanent and effective. Apart from this part of the Society's programme, we do not see any objection to sympathise with its work in other directions. It is to be noted with interest that it is not a proselytising institution like the missionary bodies. It is being conducted on a philanthropic basis and can command the sympathy of the generous-minded public."

The boycott movement is the legitimate weapon of the weak against the strong.

Jám-e-Jamshed (33), 19th Feb.

16. The Bengalis ought, in their own interests, to relinquish 'boycott' as it is not improbable that the Anglo-Indians may force Government to declare it unlawful. With a view to rooting out sedition from the land, Government have had recourse to several rigorous measures; but we hope they will not declare 'boycott' unlawful. It is a weapon used in all civilised countries. In America hundreds of thousands of people gave up eating flesh to fight the Meat Trust. Will these Yankees be termed seditionists? 'Boycott' has to be resorted to by people when their self-respect is in danger, and in times of great crisis. The Indian Government will not be justified in depriving the people of this right. Such a step would make the people more disaffected. His Highness the Aga Khán echoed the popular voice when he suggested the boycott of the products and of the people of the Transvaal so long as the grievances of the Indians in that country remain unremedied. If Government were to follow the advice of the fanatics of the Anglo-Indian Press, we say with regret that they will alienate the sympathy of the people. For a long time, Anglo-Indian writers have been writing articles that hurt the feelings of Indians very much. They suggest severer measures and thus sow the seeds of alienation between Indians and Englishmen. We ourselves do not advocate the 'boycott' practised in Bengal. The movement is a danger to public peace and hence is not in favour with the better classes. Still for the sake of a handful of mischief-mongers and seditionists we are not prepared to see the people deprived of a powerful weapon which maintains their self-respect and helps the *swadeshi* movement. The Bengalis must reserve this weapon for very grave and critical times. Many educated Indians hold that to support the *swadeshi* movement would mean enforcing 'boycott' without any noise. Picketing is an evidence of anything but the strength of the 'boycott' movement. Its continuation at the present moment means sacrificing the sympathy of the English people. It is, therefore, proper to drop 'boycott' and follow pure *swadeshi*.

Suggestion for the establishment of a league on the lines of the Bengal Imperial League.

Sind Gazette (19), 19th Feb.

17. "We hope that the example of the nobility and gentry of Bengal will be copied in all parts of the country. Throughout the country there is room for the efforts of the upper classes to co-operate with the Government and bring about a better, because a more intelligent understanding, between the Government and the people. If the Indian leaders who make it clear to the people of the country that the Government, so far from being their enemy, is their best friend, the position in India would be greatly ameliorated. Hitherto the political agitators have been the only articulate section of the Indian population. If the hereditary leaders now make their voice heard, we may look for a new era of peace and prosperity for the country." ....

An appeal to Gujarát to take to *swadeshi* agitation like Maháráshtra.

Ráshtramat (47), 18th Feb.

18. Maháráshtra resembles Gujarát more than it differs from it. Both worship the same Puranic heroes. The social relations of both are the same. It is true that Maháráshtra had to fight against Gujarát in struggling to free itself from the clutches of the Moghuls. But the war it waged was with the kings of Gujarát and not with the Gujarátis. A hundred years ago, before foreign rule was established in India, politics was the food of Maháráshtra and Gujarát devoted itself solely to commerce. Maháráshtra was heroic; Gujarát commercial. They did not interfere with each other. During the first days of British rule, the politics of Maháráshtra ended in entering into Government service and toiling in clerkdom. Gujarát became the broker of foreign goods and contented itself with what little profit it could get therefrom. Fortunately the wheel of time had one more turn, and Maháráshtra is again moved by an intense desire of acquiring political rights and Gujarát is trying to wrest Indian commerce from foreign hands. Both the movements are based on patriotism and are interdependent. Commerce cannot be developed without the acquirement of political rights. The rights of *swarájya* cannot be obtained till commerce is made independent of foreign control. In Poona and Bombay fights are being waged for political rights. Mills are springing up in Bombay and Ahmedabad. Foreigners need not entertain any hopes of a retrogression of Maháráshtra and Gujarát so long as they are working hand in hand. But strange to say the cry of *swadeshi* does not seem to have had much effect on Gujarátis. Foreign goods have captured completely even their zenana and cannot be driven out therefrom. What a stroke of fate it is that those who opened factories and mills should themselves encourage foreign goods. We request our Gujaráti brethren to get out of the meshes of *pardeshi*. We request our Gujaráti sisters not to be deceived by the fine gloss of foreign goods. If Gujarát will not give up its liking for foreign goods, the sin of strangling the pure agitation of *swadeshi* and the blood of the murder of *swadeshi* will be on its head.

England has done nothing to raise India to a footing of equality with herself.

Ráshtramat (47), 11th Feb.

19. The Maratha poet Moropant while describing the qualities of an ideal ruler has observed that he infuses strength and power into the weak and knowledge and enlightenment into the ignorant. Similarly a good teacher imparts all his knowledge to his pupils without reserve. But it is the innate weakness of some ambitious human beings to try to exercise undiminished sway over those who happen to be their inferiors. The feline tribe cannot be expected to entertain the generous wish that the rats should have claws and teeth like themselves. Every one plays an important part in human affairs and few conquerors think of conferring the blessings of independence on the conquered. Providence has placed India under the sway of England, but the latter has done little to raise the former to a footing of equality with itself during the hundred years of its supremacy. There does not even seem any intention on the part of England to rectify its mistake in the future as even Lord Morley has declared that self-government for India is an impossibility. There is a tide in human affairs, and good fortune is sure one day to dawn on India, but England surely will not have earned the glory of helping India in its regeneration.

Appeal to Hindus and Moslems to put aside all differences.

Baroda Gazette (65), 14th Feb.

20. The *Baroda Gazette* in an appeal to the Hindus and the Muhammadans to unite in the interests of the country observes:—The Hindus and the Muhammadans are like the two hands of India. Without their joint action progress is impossible. In the interests of the country it is now high time that all attempts to vilify each other by recalling either the deeds of Aurangzeb or of Shiváji should cease. The past should be buried in oblivion. All religious and social differences should be put aside while considering questions of

national welfare. We earnestly appeal to all our Hindu brethren to abstain from considering the Muhammadan religion as inferior to theirs, and to consider the Muhammadans as their equals. To the Muhammadans we earnestly pray to abstain from treating the Hindus as *Kafirs* and to respond to the noble appeal of such venerable men as His Highness the Aga Khán, Professor Ikbal and Hali. The Hindu and Muhammadan population of India cannot sufficiently thank these gentlemen for their noble and spirited appeals for union.

Alleged services of Swàmi Vivekánand to Indian nationalism.

Ráshtramat (47), 10th Feb.

21. A contributor writes to the *Ráshtramat*:—Swámi Vivekánand deserves the honour of being called the regenerator of India because it was he who roused the Indians from the torpor into which they had fallen in consequence of the effects of Western Education and British supremacy, and created feelings of self-respect and self-confidence amongst them. He taught the Indians that growth and independence were the essential features of a national existence and that diffidence and self-depreciation were harmful in their effects. Swámi Vivekánand was a great social reformer and advocated the union of all castes and creeds and the establishment of a system of National Education that would impart qualities of manhood to its recipients. The nation has to some extent responded to his message:—'Awake, arise and stop not till the goal is reached.'

Comments on Sir John Muir Mackenzie's speech at a prize distribution ceremony at Bandra (Bombay).

Kesari (128), 15th Feb.

22. Sir John Muir Mackenzie speaking at a prize distribution ceremony at Bandra observed that even Moderate journals professed a sort of sympathy with political murders of tyrannical and foreign rulers. They characterised them as dangerous and disgraceful, but at the same time 'pardonable'. It is unfortunate that Sir John has gathered such an impression from the condemnatory notices of the outrages by professedly Moderate journals. If outrages are not condemned, we are charged with a secret sympathy for them. If they are condemned judiciously, hidden meanings are scented in our words. If we condemn them out and out, we are charged with exaggeration. Even Christianity preaches sympathy for criminals though it holds that sin should be hated. It is the misfortune of good writers if Sir John misinterprets the pity displayed for anarchists along with a severe condemnation of anarchical outrages. Sir John argues that it is ungrateful to take up arms against the English rulers though they are foreign, as theirs is a good government and affords free scope for the ambition of the subjects. Whether the rulers are foreign or not, whether the government is bad or not, whether our ambition is encouraged or not, murders of bureaucrats will be regarded as unpardonable and disgraceful by every Hindu. The western line of reasoning does not commend itself to Hindus. But there may be an honest difference of opinion as to whether ambition of the ruled has free scope under British Government. It is true that individuals as such can aspire to high and fat posts. The British Government is a good government. But to make it *swarájya*, the rayats should be made partners of administration. The rights of *swarájya* should be gradually conceded to the subjects. Then only the ambition of the people as a whole will be satisfied. But this policy does not seem to have been accepted by the responsible rulers of India like Lords Morley and Minto. We cannot wholly approve of Sir John Muir Mackenzie's dictum that the ambition of the people can be satisfied under British Government.

Comments on the Honourable Mr. Gokhale's proposed resolution for restricting emigration to South Africa.

Ráshtramat (47), 17th Feb., Eng. cols.

23. "The Honourable Mr. Gokhale is going to propose a resolution in the Viceregal Legislative Council to the effect that the Governor-General may be empowered to restrict the recruitment of indentured labour to the South African colonies. When the resolution is placed before the Council we are sure that the faces of His Excellency the Viceroy and of the European members will be so many studies in psychology....... We humbly ask what the fate of Mr. Gokhale's resolution is to be. Is it simply to be *recorded*, or rather buried under profuse protestations of sympathy, or is it to have the prestige and force of a regular Statute deliberately passed by the Council and accepted by the Viceroy, the

Secretary of State and the Sovereign?.......... If the new Councils are really what they are claimed to be, Mr. Gokhale's resolution should have the full force of a Statute in a briefer space of time than did the new Press Act. If it fails to secure it, why then, we are where we have all along said we would be—nowhere, and the same about the Councils. There is something tragically humorous about the situation created by the Honourable Mr. Gokhale, and the proceedings of the next meeting of the Viceregal Council will be watched with keen interest all over the country."

Appreciation of the steps taken by the Collectors of West Khándesh and Sholápur to redress the grievances of the rayats.

Dnyán Prakásh (44), 19th Feb.

24. We are glad to learn that Mr. Bomanji, the Collector of West Khándesh, has taken an important step in connection with the periodical Darbárs. He forwarded the questions asked at the Darbárs held in September and October last to the officers concerned, and communicated their replies to those who had asked the questions. It is, of course, beyond the powers of the District officers to remove each and every one of the grievances of the people, but they can give a sympathetic consideration to them. Mr. Mountford, the Collector of Sholápur, also is doing his best to remove the grievances of the rayats. If the example of these two District officers is followed in other places, much of the discontent prevalent amongst the people will disappear.

Alleged unsatisfactory character of the Indian law of sedition.

Indian Spectator (7), 19th Feb.

25. "The Honourable Mr. Sinha has, on his very first public appearance, taken the house by storm. His defence of the Press Bill is an able and clever performance.......... We have several times urged that the law of sedition in this country leaves much to be desired and does not work satisfactorily. It seems to us that one part of Mr. Sinha's speech practically corroborates our view, though it be from the prosecuting authority's standpoint rather than that of the prisoner. The Law Member was replying to the criticism that the Penal Code was sufficient to punish sedition and hence to prevent it, because in two years only forty prosecutions had been launched, and in nearly all these convictions had been secured. To those who were not behind the scenes, Mr. Sinha replied, it might appear that the law had been broken in a few cases. But as a confidential adviser to the Government of Bengal for many years and also to the Government of India, he could state that a prosecution was launched in only a fraction of the cases in which the law was really broken. Every unsuccessful prosecution, he thought, was bound to do a 'tremendous lot of harm,' and it was only when the Government's legal advisers were absolutely certain of a conviction that the legal machinery was put in motion. What is true of Bengal is perhaps true of other provinces as well. The question arises, why the Government's advisers feel a doubt in the majority of cases, and whether the very fact of a Government sanction having been granted, in the circumstances explained by the honourable member, does not prejudice a prisoner in the eyes of a jury. If the uncertainty arises from insufficiency of evidence to prove a fact, as for example a conspiracy, the hesitation may show nothing as to the difficulty of interpreting the law. Under section 124 A of the Penal Code, however, the Government's main difficulty is to show that a given article is calculated to bring into hatred and contempt the Government by law established or to excite disaffection towards it. If the combined wisdom of all the advisers enumerated by Mr. Sinha is barely equal to the task of applying the section satisfactorily in a few cases, how much more difficult should a lay writer feel in understanding the limits of criticism allowed to him! The uncertainty felt by Government's own advisers is the best proof of the unsatisfactory character of the law."

Alleged harsh treatment of the prisoners in the Sukkur (Sind) sedition case in jail.

Sindhi (56), 5th Feb., Eng. cols.

26. "We have learnt, but with no regret, that the three prisoners in the Sukkur sedition case have begun to be subjected to the rigour of imprisonment like other ordinary criminals. It will be no surprise to our readers to learn that the prisoners are now doing the hardest labour that a jail can give, *viz.*, grinding, and though we can understand that to men brought up in a gentle manner, such severe manual labour must be painful, yet the feeling of that agony lies in the body; and if the spirit upholds the innocent mind, the trouble of the body counts for little. This hard labour may be for the good of the souls of the sufferers, and we believe Mr. Virumal will be the last man to insist on anything different, if the jail authorities so wish it. We had, of course, hoped that till the appeal was decided the rigours of the imprisonment would not be enforced in their harshest form, but if the doctrine on which such a punishment has been awarded, that is, extinguishing the fire before it is kindled or nipping the evil in the bud, be followed up to its legitimate consequences, the best course, we admit, to effectually put into effect that doctrine is to subject the body to the severest trials, so as to affect the spirit through the body. Jail rules are so strict, powers given to the jail authorities under the pretext of discipline are so absolute that there is no possibility of redress against them—and much less in the case of political prisoners. We wish our brothers in jail happy endurance of the lot."

The division of the Public Service into Provincial and Imperial is based on racial distinction and therefore mischievous.
Indian Social Reformer (6), 20th Feb.

***27.** "We have received a pamphlet, published by Mr. R. Chatterji, Cornwallis Street, Calcutta, on the grievances of the Provincial Judicial Service in Bengal, East Bengal and Assam. Many of the facts stated therein will probably be found to be true of the position of the subordinate judiciary in other provinces as well. We have a strong conviction that the division of the Public Services into Provincial and Imperial, practically on the line of racial cleavage, is one of the most potent causes of estrangement between Government and the people. It has lowered the status of Indian officers as a class, and made them feel that, beyond carrying out orders and drawing their salaries, they have no part or lot in the administration. Men who do the same work should be placed in the same rank without any distinctions being made on the ground of race. The present practice leads to discontent and irritation. The new rules about the Provincial branches of the Public Works and the Telegraph Department continue and extend this mischievous principle. There should be one Service for all, however differently it may be recruited."

Adverse criticism on the remarks on the Native Press in the Bombay Government's Administration Report for 1908-09.
Shri Sayáji Vijay (41), 17th Feb.

28. The *Shri Sayáji Vijay* refuses to agree with Government's opinion on the Native Press of this Presidency, expressed in their Administration Report for 1908-09 and observes:—Government's remark that the effect of the Press prosecutions was wholesome in putting an effective check on the Press of this Presidency on the whole cannot be taken as true. With a few exceptions the Press of this Presidency has always been loyal and has always expressed its views with sobriety and moderation; and consequently there was no necessity whatsoever to put a check on it. Again, Government's remark that the moderate and influential section of the Press does not condemn the Extremists in sufficiently strong terms cannot also be taken as just. The greater part of the Presidency, and especially Gujarát, has no sympathy with the Extremist cause, and this has been so clearly proved by the Surat Congress that it requires no further proof from the Press. The Press, however, cannot be tied up by any fixed rule. Its duty is to show the real truth, plainly and boldly. Government sometimes do not like this plain-speaking and consider it to be harmful to their interests, but it is a mistake to think so. The Press of this Presidency even while adversely criticising Government's policy is actuated by no other motive but that of pointing out the right path to them.

Welcome to the *Gujaráti Ráshtramat.*
Shakti (90), 12th Feb.

29. We very gladly welcome the daily *Gujaráti Ráshtramat.* Since 1907 the English and moderate newspapers have been impressing on the minds of the people the enormities of the leaders of the Nationalist party. To correct this popular misconception Mr. Tilak felt the need of a daily Nationalist newspaper. He was arranging for a daily when he was arrested, but before the prosecution launched against him was brought to an end, the Maráthi *Ráshtramat* made its appearance. The Moderates of Bombay were about to start some two years back a daily newspaper; but their scheme is still hanging fire. We find no adequate words to congratulate the managers of the *Ráshtramat* who within two years of their existence have bravely come forward with a Gujaráti edition. The *Bombay Samáchár*, the *Jám-e-Jamshed*, the *Akhbár-e-Souddgar* and the *Sánj Vartamán* have been in the hands of Parsis. Their tone is very conservative; so they cannot be in sympathy with other provinces. The Gujaráti language has been murdered by them. To attract subscribers they publish trashy matter which a thoughtful reader scarcely relishes. Their example is followed by the weeklies; consequently the Press in Gujarát is far behind the level attained in Bengal, in Madras, in the Deccan and in the Punjáb. Serious subjects are rarely discussed, and trained editors engaged by few. To improve the tone of the Gujaráti Press a Gujaráti daily was badly needed. We hope our Gujaráti brethren will heartily patronise this new daily.

Proposal for a Native Press Association for Maháráshtra on the lines of the Bengal Association.
Ráshtramat (47), 18th Feb., Eng. cols.

30. "If the Mahrátta journalists of a decade ago had but focussed their means, their energy and intellect in a spirit of co-operation, we feel sure that we would have rendered by this time a far better account of ourselves than we are at present able to do. But now that Bengal has opened our eyes in the matter by starting a Press Association of its own, we trust Maháráshtra will not lag behind.......... In a sense the struggle before the Indian Press is going to be a far more difficult one than that which the British Press has passed through. Greater the reason, therefore, why Indian publicists should at once realise their precarious existence, and the necessity for mutual co-operation."

The policy of the *Ráshtramat* in view of the new Press Act.
Ráshtramat (47), 10th Feb.

31. As the new Press Act will entail the forfeiture of the money security and the confiscation of the Press for voicing our honest convictions on public matters, we shall cease from passing any criticism on Government measures. We shall, in future, confine ourselves to historical and philosophical disquisitions and leave our readers to form their own opinions on the politics of the day. In our opinion Government have committed a serious blunder in passing the Press Act. We do not, however, wish to come in the way of their following their new policy the inadvisability of which is sure to be found out in the long run. Should anarchical outrages continue to be perpetrated in spite of the silence of the Nationalist section of the Press, the authorities will find themselves in a very awkward position indeed.

Legislation.

Comments of the new Press Act.
East and West (4), for Feb.

32. "Absence of reverence is not the worst sin of which certain papers are found guilty. Recent events have showed that they disseminate doctrines which are dangerous to the peace of the country, if not to the stability of the British Government, and that they are either directly or indirectly responsible for what are called 'anarchical' crimes.......... The Government has at last been forced to realise the necessity of relying more on prevention than on cure. That the Government has shown a great deal of forbearance, and has never legislated in advance of the necessity, is obvious on the face of the history of the last three years.......... Intelligent observers of the agitation of Lord Curzon's time were struck by the strange disparity between cause and effect, between the character of the unpopular measures and the persistence and the bitterness with which the Viceroy was attacked. The palpable excess of the effect over the cause must have aroused suspicions of the existence of other

factors behind the apparent explanations of the unrest. These factors have gradually developed themselves and spread, and they are visible in their naked ugliness now that the foam on the surface, which may have been caused by certain unpopular measures, has subsided, and the constitutional reforms have placated the majority of the critics of Lord Curzon's rule....... When attempts are made to tamper with the loyalty of the army, the Government cannot afford to show forebearance, nor has it shown much in the past. When newspapers are engaged in exciting 'hatred or contempt' against the Government, however, it has been very slow to put the law in motion, for the obvious reason that it is not always easy to convince a tribunal that a particular piece of composition is not intended to 'obtain alteration of the measures of Government by lawful means,' but to bring Government into hatred or contempt....... To render the Government odious in the eyes of the people one need not justify unconstitutional methods of agitation. Sir Herbert Risley has enumerated some of the allegations often made in the Press, which, if not individually, at least in their cumulative effect, are calculated to produce in the minds of the unthinking and the impressionable a feeling of hatred against the Government.......... Sir Herbert might have prolonged the list of such allegations which one finds in newspapers of a particular sort. On the other hand, some of the specimens quoted cannot, when they stand by themselves, be excluded from the purview of legitimate criticism. A learned doctor said at the Medical Congress held in Bombay last year that the public works are indirectly instrumental in spreading malaria. The monographs prepared by Government officers relate how indigenous industries have succumbed to foreign competition under the policy of free trade. His Excellency the Viceroy himself has regretted the effects of a godless education. To complain of heavy taxes is the privilege of the citizens of every Empire. These statements cannot be said to transcend the bounds of legitimate criticism, if their object be, as far as possible, to obtain a mitigation of necessary disadvantages or evils, or merely to reflect philosophically on the inevitability of hardship and suffering in a world of imperfections. When a writer, however, improves the occasion and insinuates that a Government, under which such things happen, is not worthy of our allegiance, he misuses the liberty that is given to him of influencing the opinions of his fellow-creatures by means of literature. The probability of newspapers in British India fomenting disaffection towards Native Chiefs is rather remote. The opposite danger is more probable. Shortly before the introduction of the Bill in the Viceregal Council, the Government published more than a score of replies received from the Chiefs to a letter addressed to them last year by His Excellency the Viceroy on the subject of suppressing sedition and anarchical crimes. The Chiefs recognised that the spread of anarchical doctrines was a danger common to the paramount Power and the Princes: they stated what they were prepared to do in their own territories, and some of them suggested what might be done in British India as well. But they denied that the danger had up till now appeared in their territories. The fact is that the so-called anarchical crimes do not seek to put an end to all government, or even monarchical forms of government. They are directed against a particular race, and irrespectively of race, against all Indians and Europeans who are instrumental in bringing the offenders to book.......... The remedies now devised may be said to be drastic in the sense that they are likely to operate effectively and quickly. But the new Act takes away no liberty of expression that is already possessed. It places no fresh restrictions on the freedom of the Press, except that Native Princes are also protected from the mischief to which the Government of British India lay exposed, and blackmailing is penalised. The principal change introduced by the Act consists in the method of punishment and the punishing agency, rather than in the abolition or curtailment of any right connected with the liberty of the Press. It was conceded by nearly all members of the Legislative Council, non-official as well as official, that an effective means of controlling the Press had become an urgent necessity, and when it is remembered that the Indian Member of the Viceroy's Executive Council declared that he was proud to have assisted in the framing of the measure, no one will be inclined to charge the Government with needless repression of legitimate activities."

Káthiáwár and Mahi Kántha Gazette (76), 13th Feb.; *Praja Bandhu* (38), 13th Feb.; *Shakti* (90), 12th Feb.; *Gujarát* (71), 12th Feb.; *Arya Prakásh* (25), 13th Feb.; *Jain* (179), 13th Feb.; *Navsári Patrika* (81), 13th Feb.; *Rájasthán* (86), 12th Feb.; *Navsári Prakásh* (82), 13th Feb.; *Káthiáwár Times* (10), 16th Feb.; *Broach Samáchár* (67), 17th Feb.

33. Nearly all the Gujaráti papers of the week, in discussing the Indian Press Act with a degree of warmth, unanimously declare that the measure was undertaken by the authorities at the dictation of Anglo-Indian opinion, and remark that while the Act has caused no small flutter in the dovecotes of Indian journalism, the Anglo-Indian coterie has gone into raptures over it inasmuch as it is quite safe from official interference though the wording of the Act obviously guarantees no exclusion to it from its operation. The *Káthiáwár and Mahi Kántha Gazette* deplores that the Indian community should have been reduced to such a condition of helplessness by the wicked doings of anarchists as to debar them from protesting against a mischievous piece of legislation which refuses to make any distinction between the good and the bad among the exponents of native thought. It protests that the Press Act should have afforded protection to Indian Chiefs whose rule in the majority of cases is anything but satisfactory, and observes that Government ought not to have interfered with the freedom of the Press in regard to Native States without obtaining from several of them a guarantee for conducting their administration on lines beneficial to their subjects. [The *Praja Bandhu* remarks that by means of the Indian Press Act the Government have for ever silenced their subjects and erected heavy impediments against a free ventilation of their grievances. It controverts Sir Herbert Risley's statement that the Indian Press has never indicated any healthy tone in its criticism during the past 75 years and apprehends that the power given to the Executive of adjudging any writing in the Press seditions would be misused and misapplied according to the whims and caprices of officials. The *Shakti* objects to the measure *in toto* and states that the much-talked of Indian Reforms were undertaken at such an evil juncture that at every advancing stage, the freedom of speech and writing hitherto enjoyed by the Indians has been more and more curtailed and controlled. The *Gujarát* writes:—If Government hope by these means to put down anarchy in the country we have nothing more to say. It would be inopportune and inappropriate to make any comments on a measure wherein according to the authorities lies the best interest of the Indian people. A writer may be candid and may have honest intentions, yet his writings seem dangerous to Government. Under these circumstances we shall cease passing any criticism upon their acts. The *Gujarát* has done sufficient service to Government as well as to the people according to its lights. Whatever was to be told has already been told. The people do not stand any more in need of exhortations and advice. If, as Government think, the extinction of extremist newspapers would bring about the death of anarchism, we shall be glad, as nothing is more painful to the country than this wicked spirit. Government is all-powerful. In consonance with their wishes we hand over the liberty of the Press to them. Adieu to this liberty! The *Arya Prakásh* is pessimistic about the success of the measure and regards it as superfluous because of the series of enactments placed on the Statute-book during recent years. The *Jain* washes its hands of political matters and proposes to confine its columns to the consideration of social, religious and similar subjects. The *Navsári Patrika* declares that unless the causes which lie at the root of the present strained relations between the rulers and the ruled are eradicated, Government should not hope to arrest the growth of this poisonous movement by muzzling the Press. The *Rájasthán* and several other papers of the week express views more or less similar to the above.]

***Mahrátta* (11), 20th Feb., Eng. cols.; *Kesari* (128), 15th Feb.; *Kalpataru* (125), 15th Feb.

34. "Whatever the provisions of the Act in other respects, it certainly no more ensures the unfailing discovery of the editor or the contributor. Even when a security is provided for it does not prevent a bogus printer or publisher from coming forward any more than Act 25 of 1867 could have done. If substitutes could be found where personal suffering is concerned, surely they could be found where a mere money security was to be exacted. But the chief distinction between Act 25 of 1867 and the new Act is that while the former is a punitive, the latter is a preventive Act. The former requires the proof of guilt before punishment is awarded; the latter wants no such proof; it starts with the presumption that every publisher and printer is seditious and exacts from him a penalty in anticipation. As such the new Act contravenes the elementary principles of criminal law, and thus stands condemned as an unjust legislative measure." [The *Kesari* writes in a similar strain and observes:—It is perverted justice indeed to ask every one to furnish securities because the real offenders cannot be got at. It is something like setting fire to the forest because nothing could be bagged during a hunting expedition. Some beast of prey may be caught in the conflagration. But what of the innocent beast which will be burnt to death? The presses already in existence are required to furnish securities after the first offence. It is strange that new presses and papers should be made to give securities because they are born late. It is quite contrary to justice to demand securities, as a preventive measure, before any offence has been committed. Government seem to be tired of even the semblance of any legal ties. The Honourable Mr. Sinha, for instance, avowed that Government could not launch as many prosecutions as they desired because of legal restrictions. Editors bound hand and foot are now asked to fight with armed bureaucrats! And again, will this law put a stop to anarchy? Even official members were not certain that the Press Act would have such an effect. The non-official members, notably Mr. Dádábhái, clearly laid down that anarchy had very little to do with the Press and that gagging the Press would not remedy the evil at all. The law was passed evidently to curtail the liberties of the Press. Anarchism was cited as a convenient reason to silence public criticism. We are prepared to fight anarchy in co-operation with Government. But the measures adopted should not hurt our self-respect. If Government want to spend more on the Police, we are quite willing to consent to it. But Government should not hesitate to satisfy the rising aspirations of the people. But Government want to do nothing of the sort. They do not desire the discussion of even ordinary political topics in the Press. Government do not make any distinction between the Moderate and Extremist papers. All are equally deemed undesirable by them. Government wanted to pass such a law and they have done it taking advantage of the difficult situation created by anarchical outrages. We suggest that united action should be undertaken by editors and printers to meet the law. The *Kalpataru* writes:—Though most of the wise heads in India recognise the necessity of a law like the one now passed, still they think it most undesirable that it should deal the same measure of justice to the innocent as well as to the guilty. But that is what the new Act does. There are thieves, robbers and murderers in every society. Suppose a government with an eye to future offences decrees that securities for good conduct should be taken in connection with all new born babes, how ridiculous will it appear? But the new Act is drawn upon similar ridiculous lines. One is, therefore, forced to the conclusion that the Act is primarily intended to stop all criticism of the acts of the officials. If any newspapers remain alive hereafter, they will be able to do nothing more than to publish news and that too of a quite harmless character.]

Sudhárak (160), 14th Feb.

35. The provisions of the new Press Act are opposed to the avowed principles of the British administration of justice inasmuch as they vest important powers in the District Magistrate who, however careful he may be in making use of them, will be a perpetual source of dread to the Native Press and thus a veritable sword of Damocles will be kept hanging over the head of the newspaper editor. It is really to be pitied that a belief should prevail that newspapers are in a measure responsible for the anarchical outrages in this country. The suggestion that the operation of the Act should be limited to three years would have had, if adopted, a very beneficial effect on public opinion, but unfortunately it was rejected and thus the Statute-book has been sullied by an Act that will stand as a reproach on the progressive policy of the British Government. The Act may be rendered inoperative in course of time, but all the same it will remain as a standing menace to the liberty of the Press in India. It will now be the duty of newspapers to be guarded in their criticism of Government measures and officials. The officials, we hope, will not stigmatise all honest criticism as disloyal or intended to stir race hatred, or else all newspapers will have to stop publication and the activities of the people will, it is likely, be diverted into secret channels much to the detriment of the country's interests. We hope Government will see their way to repeal the Act when it is thought to be no longer necessary.

Gujaráti (29), 13th Feb.; *Pársi* (37), 13th Feb.

36. The sword of Damocles has at last fallen over the head of the Indian Press and a stigma has been put on the proud name of England whose vauntings in regard to independence are well known. She has falsified her boast by snatching away the liberty of the Indian Press and placing before it the black Act which is ever to strike terror in the minds of its conductors. Phœnix-like, the Press Act has risen from the ashes of the long defunct enactment of 1878. It remains to be seen how long the present Act continues to stigmatise England's glorious traditions of independence. The form given to the measure at least makes it certain that in respect of the presses and newspapers to be started hereafter the authorities will deal with a high hand. In the Statement of Objects and Reasons attached to the Bill it has been assumed by Government that the Press in India stood in need of a muzzle as its vapourings stirred up anarchism in the land. This is a discovery as remarkable as that of the North Pole by Dr. Cook. Moreover, we do not think that by the Press Gagging Act the object the authorities have in view will be attained and that the spirit of anarchy will disappear from the country. The Press has been the mouth-piece of the people and has been truly reflecting popular opinion, but henceforth its writings breathing independence will cease. No one will dare to speak out the truth and in course of time it will come to be believed that Government have no wish to know the truth. The result will be that public feelings being suppressed will find vent in secret, and it will be indeed fortunate for India if the consequences do not prove far more disastrous than those anticipated. We entertain not the slightest hope that anything good will come out of the present measure. There has been a consensus of opinion that the despicable and abominable wickedness of spirit that is being displayed in some quarters will never bring about India's political salvation. The view has been repeatedly and persistently proclaimed by us and others and yet the Government of India have laid aside the truth and hit upon means least likely to remedy the crying evil. The root cause of the whole mischief, as declared by the Honourable Mr. Málaviya, was Lord Curzon's autocratic rule and, according to the Honourable Mr. Gokhale, the scurrilous effusions of the Anglo-Indian Press. It will thus be seen that the remedy applied by Government is hardly compatible with the disease. If by repressing the vernacular Press Government think of popularising the British administration, no more grievous blunder could be made by them. The fearless reflection of popular feeling in the Press places an inestimable source in the hands of Government to know the true bent of the public mind. If, however, a few journals which have been boldly criticising the acts, measures and the general policy of Government are found to be thorns in the official side, and as a punishment for the acts of these guilty few Indian journals are to be entirely suppressed, we have nothing more to say. But we do not think the officials would be so thoughtless. We make bold to observe that the Government having no popular element in it whatsoever would fail to administer the country in a satisfactory manner without the aid of the Press. Popular organs have been proclaiming from the house-tops the need of conducting the administration of the country on the lines of representative Government, but the advice has been scoffed at and a ruinous policy of repression has steadfastly been pursued. Think of the ruin to which sections 124A and 153A of the Indian Penal Code and Act VIII of 1908 and Act I of 1910 are likely to reduce a printer, his whole kith and kin and his employés. The black Act is like a dangerous demon. Will Lord Minto be satisfied by this demon trampling the liberty of the Press under foot? [The *Pársi* welcomes the

amendments made by the Select Committee in the Indian Press Bill and while commenting on the stringency of the measure sees therein nothing to terrify the conductors of honest journals.]

Sánj Vartamán (40), 12th Feb., Eng. cols.

37. "The repressive laws, which have been enacted for the purpose of dealing with treason and violence, have failed to achieve their essential purpose. Successful prosecutions have been undertaken by the authorities for seditious writing, and the offenders have been duly punished. But sedition, nevertheless, is rampant throughout the land; the base and ignoble section of the Press still revels undeterred in its campaign of calumny and race-hatred and the forces of disorder have grown more virulent and aggressive. The punitive measures have failed in their principal object—they have not deterred the anarchist or the revolutionary in his infernal course.......... The spirit which we deplore, and deplore most in its fatal effect upon the student class, owes its origin to the dissemination of seditious literature, and the new Act proposes to suppress and punish it. This is an object in which we are all vitally concerned, and we fervently hope that it may be secured in an appreciable degree by the new Act......... Everything will depend upon the way in which the new law is administered. Even a good law becomes harsh and oppressive if it is ill-administered. A gratifying feature of the Act is that it does not confer any powers on the Police, as in France or Austria. Provided that the new measure will be worked with perfect justice and a wise forebearance, it is not calculated to interfere with our liberties, or to put any restraint upon publications. It cannot touch honourable publicists and honest criticisms."

Indu of Bombay (8A), 14th Feb.

38. "That a day of repeal for the new Press Act would come and that the measure would eventually meet the fate of discredited burial which its elder brother of Lord Lytton's *regime* has met, is our sincere hope and firm conviction.......... All we have to regret is that the elected representatives of the people did not do their best to ensure the repeal of the Act by having it put on record that they solidly stood against it. Not only did they fail to discharge their duty in regard to voting, but, we think, they failed to perform duly even the lighter work of exposing the hollowness of the official positions and arguments..........What could be the reason of this lapse? We can imagine their frame of mind. The facts that sedition is still rampant, that there are inveterate sinners amongst our newspapers that are not cured by successful prosecutions and that some kind of influence must be exerted by these sedition-mongers on the youths out of whom anarchists spring up:—these facts must have heavily weighed on the minds even of men like the Honourable Mr. Gokhale and Ráo Bahádur Mudholkar.......... Details they sought to improve, and failing in that, they gave up their opposition. And the irony of the situation is that for this even they have been patted along with the whole-hogger supporters by our friends of Anglo-Indian journalism?"

Mahi Kántha Gazette, (76), 13th Feb., Eng. cols.

39. "Before the public could have any reasonable opportunity of discussing the New Press Bill, the Government of Lord Minto has rushed it through and placed one more drastic law on the Indian Statute-book...... It is true that there have been no less than eight murders and two or three attempts to take the life of high Government officials; but we are unable to think with Government that these murders and murderous attempts were directly traceable to the excesses of the vernacular Press....... Human nature is such that it does not brook criticism and with very large powers at one's disposal one may be tempted to use it.......... The legislation already in force was quite sufficient and drastic and no new fetters were necessary....... Amongst the non-officials, the Honourable the Pandit Madan Mohan Málaviya's speech was most thoughtful and outspoken. The whole country is grateful to this member for the strenuous fight he has fought for the Indian journalism......... Time alone will show whether the Act will attain the desired end."

40. "From the point of view of the managers of the existing presses the new Press Act is certain to be productive of one good result. The deposit clause of the Bill will hinder the growth of printing presses to no little extent. Printing presses had recently been springing up like mushrum growths. Any one who knew something about the art of composing types and had a little money could set up a press. However bad the management or the quality of the work turned out, people were not wanting who would run to these presses with their manuscripts of vile contents which no respectable presses would print. The Press Act will most probably help to end the days of such printing presses of doubtful reputation. And this certainly is not a small gain."

Subodh Patrika (48), 13th Feb., Eng. cols.

41. The weekly *Rdshtramat* publishes a cartoon representing the Indian Press as a lion the teeth and nails of which are being removed by Government officials with the help of the new Press Act under the orders of Lord Minto who has a damsel named 'Liberty of the Press' on his lap. The letter-press below the cartoon puts the following words in the mouth of Lord Minto:—'I refuse to give my daughter in marriage to this lion unless it is rendered harmless.'

Rdshtramat (47), 21st Feb.

***42.** "One of the greatest obstacles to progress in Bombay has been the want of a good understanding between the Government and the Municipality. It is not our intention here to enter upon a detailed history of that misunderstanding or to apportion the blame. What we would draw attention to, however, is that the old awkwardness still remains—the long-standing lack of apprehension of one another's feelings and unconcern with one another's convenience which have in the past wrought so much soreness. It is not very long ago that Sir George Clarke's Government asked various public bodies for their opinion on a comprehensive scheme for improving Bombay. The Municipality, on that occasion, delayed their consideration of this important matter so long that it annoyed the Government and caused a friction between the two. However, the Town Planning Bill has come up for consideration, and the Municipality is again asked for its opinion. This time the opinion is wanted in considerably less time than it takes to get a reply from Government on any subject whatsoever, and Government might not have been in such a hurry about it. The Municipality rightly replies to the fact that it has not the necessary time to consider these weighty matters, though perhaps it might have been sent a fortnight earlier. There seems to be no desire on the part of either to find a *modus vivendi*, and it is Bombay which suffers."

Comments on the Bombay Town Planning Bill.
Pdrsi (37), 20th Feb., Eng. cols.

***43.** "Experience has shown that the operations of the City Improvement Trust have not been as satisfactory as they might have been, that the interests of the poorer population have not been well attended to, though the Trust was created primarily with that object, and that the legislative creation of a separate and independent body has led to friction and conflict of ideas and interests and entailed waste of resources which might well have been averted by conferring the powers of the Trust upon the Bombay Municipal Corporation with their vast municipal establishments in working order. We hope that the serious mistakes that were committed in the conception of the City Improvement Trust Bill and in carrying out its provisions in the absence of a comprehensive survey of the conditions and requirements of the city will not be repeated in connection with the Town Planning Bill. The first essential of success of the new legislation would be to invest the Bombay Corporation with the necessary powers in the interests of the harmonious working of the new legislation as well as those of economy. In our judgment it would be anomalous to entrust the duty of carrying out the purposes of the Bill to the Improvement Trust or to a hybrid Committee of members representing the Corporation and the City Improve-

Gujardti (29), 20th Feb., Eng. cols.

ment Trust, when the Corporation, representing as it does all the important interests in the city, can well be trusted to discharge the duties and responsibilities that may be imposed by the new Bill. After all, every legislative enactment and its practical execution must not be out of harmony with the views and interests of those whom it is calculated to affect in a vital manner. The creation of a new executive body will necessarily involve conflict of ideas and interests. The Corporation, the Trust and the newly created body or Committee are bound to come into conflict on some question or other. Such a conflict ought to be avoided, and the interests of harmonious working and economy and the necessity of rapid execution demand not the creation of a third wheel but that the necessary powers should be conferred upon the Corporation. We hope the Bill will not be rushed through the Council without giving adequate opportunity to the public and the Corporation to express their views at least upon its leading provisions after careful consideration."

Education.

Comments on the Convocation addresses of the Chancellor and the Vice-Chancellor of the Bombay University.

Gujaráti (29), 20th Feb., Eng. cols.

*44. "The short but very suggestive and thoughtful address delivered by Sir George Clarke as Chancellor of the University was influenced in its conception by the events of the day....... His Excellency's utterance was conceived in such a commendable spirit of calm dignity, quiet simplicity and modesty, and genuine sympathy and earnestness that it ought to attract general attention. .... Last year we suggested that the Vice-Chancellor's address should be translated into the principal vernaculars of the Presidency in simple and popular style and distributed broad-cast in schools, and we have to repeat the same suggestion in regard to the address delivered on Tuesday last by His Excellency and by the Honourable Mr. Justice Chandávarkar. The keynote of the Chancellor's address was his earnest desire to impress upon the rising generation of educated Indians the necessity to realise the importance of 'sound thinking' which was impossible without a genuine desire to ascertain facts and to analyse statements, and the vast complexity and far-reaching character of the issues that Young India is confronted with. The ignorant and misguided fanatics who pose as patriots and talk about *swarájya* to the young as glibly as they would on a most commonplace subject will find in His Excellency's speech profoundly suggestive observations the full significance of which not even many graduates will be able to comprehend at a glance unless they seriously apply their minds to the study of the tremendously difficult and complex problems which the Chancellor had in mind in making those observations. India is no longer isolated from the rest of the world. Commercially and politically it has now been drawn into the vortex of world-politics. The British Empire is one of the mightiest forces in the modern world, and it is not every school-boy or college student or even every graduate that can easily grasp the full significance of this proposition. But no sound thinking regarding the present and the future of India is possible without a thorough comprehension of this great truth.......... His Excellency's observations are a complete answer to the mischievous and ignorant fanatics who are seeking to bring about the ruin of promising youths by working upon their impressionable and immature minds. The advice proferred by His Excellency has been given in all due sincerity, and we would earnestly ask our readers to study and ponder over the Chancellor's address with that anxious care and respectful attention which it richly deserves at the hands of all thoughtful people." "The key-note of the Vice-Chancellor's address was his earnest desire to impress upon the younger generation the incalculable importance of self-control, self-discipline, reverential obedience and in fact of reverting to the spirit of the old Aryan system of education, domestic or otherwise, as well as upon parents and guardians the sacredness of the obligations that lies upon them to attend to the upbringing of the young. .... Teachers and professors have students under their supervision, only for a short time, and though they can do a good deal by their personal influence to mould the character and ideas of their pupils, the home and the social surroundings are no less a potent factor in the formation of the character of the young.......... We are particularly glad that the learned Vice-Chancellor appealed to the spirit and example of Aryan traditions in this respect, because we for our own part have been humbly but persistently endeavouring during the last three years to enforce the same lesson upon the rising generation and some of the noisy patriots of the day. We do not think that at least in Government schools and colleges religious instruction can be imparted or can be of much use. The undue relaxation of domestic and social and religious discipline has brought in a number of evils."

Indian Social Reformer (6), 20th Feb.

***45.** "The recent assassinations and the anarchic teachings of which they are the outcome have acutely raised the question as to the effect of modern education in India. We say acutely, because there have always been persons to cry down the policy of Indian education as being responsible for many evils. The present situation has been very favourable for 'the birds that love the twilight' to disport themselves. Sir Náráyan Chandávarkar set himself to stem the torrent of vilification that has been let loose on the educational system and its products. He did not deny that there were defects in the system, but, on the whole, he maintained, what every unprejudiced person must admit, that education had raised the moral and intellectual tone of the people. We are especially glad that he repudiated the absurd theory which has been spread assiduously by Indian and English reactionaries that the secular character of our education was the cause of the present troubles. There is a reaction perceptible against this wild allegation in the writings of influential journals like the *Times of India* and the *Pioneer*, and Sir Náráyan Chandávarkar's criticism will, we trust, prove the final blow to this unfounded statement.......... Sir Náráyan Chandávarkar's position is briefly this; the school and the college are not primarily or chiefly responsible for any defects that may be noticeable in our young men. It is to the influences of the house and of the community that we must look for their main causes.......... Sir Náráyan Chandávarkar has made it impossible for any of us to ascribe in our self-righteousness the blame of our boys' ill-education to the school-master. Not even if angels from heaven were to become masters in our schools, can boys brought up in homes where their elders know nothing of self-control, methodical work and reverence, be transformed into models of these qualities. The action of British influence on India has tended to become more and more exclusively political and, according to a well-understood principle, the reaction has tended to be on the same line. The first generation of educated Indians was within ear-shot of the generous aspirations for them proclaimed by Macaulay and Bentinck; the present generation has sprung up in the days when British imperialism began to be self-conscious with self-consciousness of early, inconsiderate youth. By and by, it will be realised that imperialism and imperiousness are two entirely different and opposite ideas.......... Educated Indians cannot be absolved from all blame for letting society drift while they were busying themselves with politics. But they had some excuse in the change of policy which was inaugurated in Indian administration and which was signalised by the forced retirement of the late Lord Northbrook from the Viceroyalty."

Jám-e-Jamshed (33), 17th Feb., Eng. cols.; **Kaiser-i-Hind* (34) 20th, Feb., Eng. cols.; *Indu of Bombay* (8A), 17th Feb.; **Rást Goftár* (39), 20th Feb.

46. "His Excellency the Chancellor contented himself with a short address to the new Graduates, dwelling with becoming emphasis on the need of their using their knowledge and opportunities as befits men to whom is assigned the *rôle* of playing torch-bearers to a benighted people.......... His Excellency was indeed conscious of the risk of his advice being resented by some of his hearers; but his appeal to them to believe that he spoke to them only as their friend and earnest well-wisher, and as one who had behind him long years of strenuous efforts along many lines of activity, providing wide experience of men and affairs must have convinced them of the sincerity of the good-will and good feeling which prompted it.......... As to the Vice-Chancellor's speech, it might be well said that it was much more than a Convocation address dealing with the work of the University. It was, as the Honourable Sir Chandávarkar's all public utterances are, a sermon on pure living, high thinking and faithful discharge of public and private duty.......... While discussing the results of University education amongst us, and analysing the several alleged causes of the failure of the alumni of the University and the products of the educational system to rise equal to their duty, the learned Vice-Chancellor mercilessly dissected the plausible theory of the absence of religious education in the school curriculum, which is believed to be the root of the mischief." [The *Kaiser-i-Hind* also writes in a similar appreciative tone. The *Indu of Bombay* writes :—"The main dictum of His Excellency the Governor's address was his caution to young men lest they form hasty opinions, while the most suggestive part of Sir Náráyan's speech was his disquisition on ancient Indian ideals of life, education and culture. The most valuable of his exhortations was that, if the bringing up of our rising generation is to be put upon the right footing, the means adopted to that end must be based upon a broad and harmonious co-operation between the parent, the teacher and the leading men of society." The *Rást Goftár* while complimenting His Excellency the Governor on his speech, complains that it did not contain a statement of his views on the education question which is being debated upon in the Senate.]

Bombay Samáchár (66), 18th Feb.; *Jám-e-Jamshed* (33), 16th Feb.

47. The main portion of the addresses of the Chancellor and the Vice-Chancellor at the Convocation was taken up with the discussion of the question of the prevailing unrest in the country and with the evil effects of misleading writings and speeches upon the tender minds of young students. The treatment of the subject was in every way worthy of the occasion. The Vice-Chancellor gave an effective reply to those who have been blaming the present system of education for the prevailing unrest and rightly showed that it was not this system of education, but other extraneous influences that were responsible for the shortcomings of present-day students. The Vice-Chancellor expressed his agreement with the suggestion that has been made in some quarters that students should not be allowed to read newspapers. While we are prepared to accept this proposition as regards school-going boys, we cannot accept it in the case of College students, who have to equip themselves for the battle of life and cannot, therefore, afford to remain ignorant of what is going on around them. We would suggest that they should be allowed to read papers, but that at the same time care should be taken to prevent them from being led astray into forming unwholesome opinions. For this a debating society might be started in Colleges where they should be made to discuss and study, from all points of view, current topics under the guidance of their professors. This course would also serve to prevent them from feeling annoyed at the Government Resolution preventing them from attending public meetings. The remarks made by Justice Chandávarkar in connection with the proposal to impart religious education are very sensible and thoroughly expose its impracticability. [The *Jám-e-Jamshed* considers His Excellency's speech as full of sound advice to students, but protests against the whole class of students being considered insensible to good advice. In its opinion there is only a small class of students who resent good advice and the existence of this class is due to the absence of proper home education.]

Indian Spectator (7), 19th Feb.

48. "The Chancellor's address was entirely devoted to advice such as the times we are passing through demands.......... No nobler and more helpful advice was ever given to critics than that contained in the words of Marcus Aurelius quoted by His Excellency: 'The salvation of life is to contemplate every object in its entirety, and see what it is in essence, and what is the formal element in it, and what the material.' It is by forgetting the formal element and being occupied too exclusively with the material that criticism often becomes captious, that great issues are not comprehended and small issues obscure the vision. But an object cannot be seen in its entirety without patient study and a mastery of all facts. Perhaps few people ever grasp the entirety where great and complicated questions are involved. Posterity often sees more than the actors in the drama of contemporary history. Yet to guide without knowledge is like building without a plan. It is too true that young men often resent advice, but not advice given in the form and on the place adopted by His Excellency. All great thoughts disarm resentment. Great thoughts that are inculcated upon the young are often remembered even more usefully by the old. They are like the peaks of mountains: their universal and commanding nature is manifest more from a greater distance and higher altitude than from the proximity and bottom of the elevation. Since at least the days of Plato the supremacy of the enduring form over the changing material has appealed to the imagination of all thinking men as a great truth which not only pervades all processes of Nature, but commands the whole field of human activity."

***49.** "Sir George Clarke's address at the Convocation of the Bombay University this week was brief but pregnant. It was, moreover, in a certain degree unexpected. At a time when the whole University curriculum is being overhauled, and when the Governor himself, a distinguished educationist, is taking a very active interest in its affairs, some more or less conventional essay on education might have been expected, but Sir George Clarke instead devoted his address to the offering of some paternal advice to the new graduates. Sir George Clarke pleaded for a more critical examination on their part of great national questions, subjecting them to the same searching tests as accompany every scientific research, instead of the blind acceptance of doctrines which may often be attractive without being well founded. It has sometimes been suggested that a harmless brand of politics be taught in our schools and colleges—something after the manner of the 'antidote' pamphlets published by the East Indian Association......... Sir George Clarke points to a more excellent way, the training of the critical faculty; and with his usual tact and force he quoted what one of our own prophets also has said, 'A critical enquirer is one who does not accept an account of an occurrence just as it is presented to him, whether orally or in writing. He subjects it to certain tests calculated to prove its truth or otherwise'."

Pársi (37), 20th Feb., Eng. cols.

***50.** "The Annual Convocation of the Bombay University was held last Tuesday, when Sir George Clarke delivered a short address of pregnant words of advice to the newly-fledged graduates in the capacity of their 'friend and well-wisher.'......... His Excellency advised the young men assembled on the occasion not to form hasty opinions without considering the facts concerned but to acquire habits of sound thinking.......... The young men just out of the University should think deeply before allowing their imagination to be swayed by the glamour of ideas, from whatever source they might issue, from the official or the Indian publicist, which ignore the great and perhaps the awful truths of the situation. This piece of advice is important and might be borne in mind even by our public men, several of whom accept, as an undisputed fact, everything that proceeds from the official pen or falls from the official lips. When the individual ceases to think for himself, neglects to seek for facts, and allows his mind to be dominated helplessly by some glib tongue or skilful scribe—be the tongue or the pen an official's or Anglo-Indian or Indian publicist's—he abnegates, to use the words of His Excellency, the dignity and the responsibilities of his manhood and will be led sheep-like. Independence of thought and freedom of judgment are two great virtues whose importance can never be over-stated. The Vice-Chancellor's address which was cast in a highly literary mould and was pitched in a high key had a good deal to do with the present situation.......... He doubted the efficacy of religious education as a remedy against the present state of things. But he contended that all depended on the manner of teaching religion. He styled putting the *Gita* into the hands of the young as absurd. Because it was too difficult, and even grown up men could not thoroughly understand it. Besides, there was the fact that the *Gita* had been perverted by designing persons to

Mahrátta (11), 20th Feb.

their political ends! Therefore, would say Sir N. G. Chandávarkar, beware of the *Gita*! We gravely doubt the validity of the reasoning adopted by the Vice-Chancellor. Because the teachings of sacred books are perverted by scheming persons, is the book itself to be proscribed?......... In certain quarters a great deal is being said against the *Gita* and its alleged perversions; and we regret that a highly-gifted person like Sir Chandávarkar should have added his voice, perhaps unwittingly, to the tumult. If you perceive the perversions of sacred teachings, openly declaim against them, correct them, and give out the true meaning; but for that silly reason to prejudice the cause of the spread of sacred teachings would be as foolish as it is harmful. The cry that the present-day students are lacking in discipline, reverence for elders and self-control, finds itself echoed in the Vice-Chancellor's speech. It was being argued some time ago that all this alleged degeneration was due to the newspaper-man and the demagogue politician. But the Vice-Chancellor throws a new light on the matter. He says the parent and the guardian have undergone a degeneration which is only reflected in the case of young students. We are not prepared to believe that the wholesale charges against students are quite true. We do not believe that from the moral stand-point of view the present-day student in the average has gone lower than the average student twenty years ago. The students have developed a critical faculty and do not show an inclination to accept things without inquiry. But assuming that students are lacking in the qualities complained of, the reason is to be found not in their degeneration but in the torrent of irreverence set up by the social reformers in the latter portion of the last century. Almost every thing Indian—our religion, our ancestors, our sacred institutions, our people, and elders—was being spoken of in an irreverent tone. This contagion naturally spread to the student-world and affected them, and might be found lingering here and there. But we may state that a healthy reaction from the spirit of irreverence towards things Indian is to be found in the modern Indian student. If this it is that is styled irreverence and indiscipline, we have nothing to say against it. As a matter of fact we do not believe there is much truth in the wide assertion about the lack of discipline as such in the present-day student. An outburst of youthful exuberance here and there is not in itself sufficient to condemn the whole class. This cry against youthful indiscipline arose only in recent years, and evidently has its origin in a desire to restrain that student-world from developing a sense of public spirit which had been dawning upon them of late. It dates from the famous Risley Circular. We are hearing of indiscipline often almost on these grounds and on no other. These considerations lead one to doubt seriously the truth of the assertion about the lack of discipline in the average student."

Alleged injustice to a High School at Rájkot under private management.
**Gujaráti* (29), 20th Feb., Eng. cols.; *Indu of Bombay* (8A), 18th Feb.

51. "We know a drink-shop requires a license, a shop for selling opium, gánja, tobacco and like substances requires a license, a shop for selling firearms requires a license, and that keeping firearms in a private house also requires a license. We learn from Káthiáwár, however, that a school is apparently treated there like a shop for selling intoxicating drugs or dangerous weapons. A well conducted private High School like the Souráshtra High School of Rájkot is just now passing through a crisis in consequence of such crude ideas prevailing there.......... In November 1909, Mr. Hill wrote to the Managers that it had been represented to him that there was no room for two schools in Rájkot, each suffering in efficiency by the existence of the other, and called for their remarks on the need for retaining the Souráshtra High School. The Managers replied in an elaborate representation, showing that the Souráshtra High School was in fact managed by a very efficient staff and with up-to-date requirements and reforms, and that, therefore, there was every need for the existence and continuance of the school. They further pointed out that in accordance with the established policy of the Government, the Souráshtra High School, as a private and unaided school, deserved to be given preference, and that the Managers of the school were prepared to take upon themselves the management of the Káthiáwár High School.

On the 4th instant there came a bolt from the blue. The Managers of the Souráshtra High School were informed that the permission given by Colonel Kennedy in 1901 for opening the High School classes was withdrawn! Here was a startling puzzle indeed. There was no question in 1901 of any permission or license having been granted by Colonel Kennedy. No permission was in fact ever applied for or granted. On an objection having been taken by Colonel Kennedy, it had been clearly and emphatically explained to him that no license or permission was needed for a school and he had readily accepted the explanation as satisfactory.......... The policy of the Government has been laid down in as emphatic language as it can possibly be, and it has repeatedly affirmed that private efforts in education should be respected and stimulated. The present Director of Public Instruction only lately declared in a speech at Ratnágiri that the Government still adhered to that policy. Thus whether on the ground of principle or expediency, the threat administered to the Souráshtra High School is altogether unbecoming and undeserved. If the Káthiáwár High School is to be maintained, let it be kept up by all means. But in saving it let not the Souráshtra High School, which is a noteworthy fruit of most praiseworthy self-sacrifice and disinterested enthusiasm in the cause of education, be victimised. It certainly deserves a better fate." [The *Indu of Bombay* makes similar remarks.]

Necessity of a Government High School at Lárkána (Sind).
Lárkána Gazette (53), 5th Feb., Eng. cols.

52. "It is understood that the Hyderabad High School, if abolished, will be transferred to Lárkána because Lárkána needs it more badly than Hyderabad. We do not, however, wish that Hyderabad should be deprived of the Government High School, because the need for it is more urgent in Lárkána....... A new High School should be established here. Cannot the mighty Government do that? If Government have a mind to give a High School to Lárkána, surely funds will be forthcoming. Where there is a will there is a way. This district, which is certainly more paying as regards land assessment, should not in fairness and justice be left to starve in education. If hitherto it has been neglected, that is no reason why it should continue to be neglected."

Railways.

Complaint of race-favouritism on the N.-W. Railway.
Sind Journal (20), 10th Feb.

53. "In spite of enhanced fares and fast increasing traffic the N.-W. Railway are in such desperate straits that they are trying to save money by sending men belonging to the signalling staff on forced leave without pay! What is perhaps more remarkable still is that it is the low-paid Indians who are being thus treated in the name of economy, and not the better paid Europeans and others.......... The whole trouble has arisen from an excessive desire to entertain on the railway, on grounds purely of racial sympathy so far as we can see, many more Europeans and Eurasians than are needed or can be provided for.......... We have no fault to find with a certain amount of racial sympathy even in a business concern.......... But if the managers are sensible they will not overstep the limits and make the concern bankrupt."

Municipalities.

Complaint against the increase in the legal expenditure of the Bombay Municipality.
***Kaiser-i-Hind* (34), 20th Feb., Eng. cols.**

***54.** Commenting on the increase in the legal expenses of the Bombay Municipality, the *Kaiser-i-Hind* writes:—"It cannot be gainsaid that the advice of the Solicitors is sought by the present *regime* in the Municipality when such a course could easily be avoided. If the Corporation run their eyes over the list of important cases placed before the Presidency Magistrates and the higher tribunals, they will perhaps find that the number of cases thrown out

and the number decided against the Municipality equals, if it does not preponderate over the number decided in favour of the Municipality. There are always two parties to a quarrel and we feel persuaded that if wisdom and discretion, and not red-tapeism, were the guiding light of the Municipal administration and if those authorised to apply for the Municipal Solicitors' opinion referred to analogous opinions and decisions given in the past by Municipal lawyers and law courts, not only would the applications for advice, but the prosecutions also, be considerably decreased."

Comments on the proposed increase of fares by the Bombay Tramways Company.

Oriental Review (13), 16th Feb.

55. "An increase in tram-fares following upon the increase in railway rates will be a serious strain upon the purses of the middle-class people, and yet in all likelihood the change will be sanctioned by the Corporation. When the Manager of the Tramways Company approached the Corporation with a request for permission to increase the rate of fares for certain distances, the press and the public raised a strong protest against it. The matter was referred to the Tramways Committee, consisting of some of the well-known verterans of the Corporation, and the public, therefore, reasonably hoped that the proposed change would not be sanctioned. This expectation is likely to be frustrated, for the Committee, with one noble exception, has expressed itself in favour of the Tramways Company on the plea of helping it to tide over its initial difficulties. We do not think the Company deserved any such commiseration as the Committee has chosen to bestow upon it. Even the signatories of the report have to admit that the Company lacks many conveniences essential to the public and has hitherto remained deaf to all cry for reform. Of course, the Committee has limited the period of the change to two years, but it may well be doubted whether the public will ever see the restoration of the old fares after they are once allowed to be increased. The public ought to feel deeply thankful to the Honourable Mr. Manmohandás Rámji, the only doughty champion of their cause, who has not been taken in by specious pleas and reasonings and has strongly protested against any yielding to the demands of the Tramways Company.......... We hope the Corporation at the time of considering the report will not lightly adopt it, but will go deeper into all the questions concerned, and follow Mr. Manmohandás in strongly protesting against any additional burden on the people in the shape of increase of fares."

Sánj Vartamán (40), 15th and 16th Feb.; *Bombay Samáchár* (66), 16th Feb.

56. It is a matter of regret that the Tramways Committee of the Corporation has, regardless of the convenience and interests of the Bombay public, supported all the demands of the Tramways Company. If there is any Committee which has disappointed public expectations more than another, it is the Tramways Committee. The Committee which could afford to remain in a lethargic sleep while the Bombay public were crying themselves hoarse over their countless grievances has now awakened at the instance of the Managing Director of the Company only to add to these grievances. The burden of the proposed raising of the fares will fall heavily on the poorer and middle classes, who are the least fitted to bear it. The only gentleman on the Committee who has properly voiced public feeling is Hon'ble Mr. Manmohandás Rámji and the proper course for the Corporation is to act upon his suggestion and refuse the Company's request. [In the next issue the paper continues :—The Committee has founded its recommendation upon an apprehension that a too strict enforcement of the contract of the Company with the Corporation would eventually mar the public interests. They have alluded to its embarrassed pecuniary condition. But it is none of their business to go into the monetary condition of the Company which over and above the Tramways business, carries on other private business such as supplying electric power for lighting, &c., over which neither the Corporation nor the public have any control whatsoever. The proposed increase has at present been sanctioned for two years only, but there is no guarantee that at the expiry of this period the Company will have bettered its position, and that it will not come back asking for a continuation of these increased fares. As to the concessions offered by the Company in return, we do not see anything new in them, as they were all along enjoyed by the public before the Electric Tramways were introduced. [The *Bombay Samáchár*, on the other hand, approves of the Committee's recommendation in view of the fact that such big enterprises have always in their beginning to pass through difficult times; and if in these difficulties the Company is not helped by the Corporation the only result would be that it would have to stop working altogether.]

Native States.

Suggestion for a Central Association of Native Princes under the different Agencies.

Káthiáwár and Mahi Kántha Gazette (76), 13th Feb.

57. The *Káthiáwár and Mahi Kántha Gazette* regrets that there is no Central Association of the Indian Princes, at whose meetings they may exchange opinions on their administrative measures and through which they may bring their grievances to the notice of Government, and exhorts the Chiefs of the Káthiáwár, the Rewa Kántha and the Mahi Kántha Agencies, the last especially, to form a central Association which can command some respect, and to whose representations Government cannot but give proper consideration. It then suggests that in the beginning the objects of the Association should be (1) to strengthen the ties of loyalty to the Crown, (2) to represent to Government their interests as a class and questions of their dignity and prestige, (3) to obtain the right of sending their representatives to the Legislative Council, and (4) to put into effect measures of social Reform, national progress and spread of education. Such an association, it goes on, will not only safeguard the interests of the Chiefs, but lend valuable assistance to Government. The paper then deplores the abandonment of the idea of creating Advisory Councils of Native Chiefs, and blames the Political Agents for it.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th February 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 9 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th February 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated: what action, if any, is being taken: and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal:
  Comments on the treatment accorded to the Bengali deportees during confinement 16
  Government should publish the reasons for deporting the Bengalis now released 17
British rule:
  Alleged bad example set by the Anglo-Indian Press to the youthful Indian journalist 14
  Appeal to Government to put a stop to the alleged racial attacks on Indians in Anglo-Indian newspapers 13
  Brahmins as representing the intellectual force of the country are bound to succeed as against the Executive 9
  Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians 8
  Divorce between religion and every day life is sapping the very foundations of society in the Western nations 11
  Extremists will only exchange their methods but will not give up their principles 15
  Government partly responsible for the alleged sedition in the Zenana . 5
  It is impossible for one nation to attain progress under the ægis of another 6
  The anti-Indian legislation in South Africa is uniting Indians of all castes and creeds 7
  The spirit of self-reliance must actuate all Indians 10
  The writings in the Anglo-Indian Press form one cause of the present unrest in India 12
Comments on the conduct of the students of the Glasgow University in passing a vote of censure on their Rector, Lord Curzon 4
Council Reforms: Comments on the Bombay Government's reply to the Pársi community *re* separate representation . . . . 19—21
Egypt: Comments on the assassination of Boutros Pasha in — . . . . 1 & 2
Excise: Comments on the — Report for 1908-09 22
Imperial Legislative Council: Comments on the replies to the interpellations in the — 18
Native Press:
  Suggestion for the establishment of a Press Association for the Bombay Presidency 24
  The future policy of the *Gujarát* 25

CON 2387—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Sind: Alleged necessity of raising the pay of pound-munshis and vernacular school teachers in — 26
South Africa: Comments on the debate in the Imperial Council on the treatment of the Indians in — 3
Telegraph Department: Complaints from Broach against the — . . . 28

Legislation—

Comments on the new Press Act . . . . 27—31

Railways—

Comments on the reply of Government to a question of the Honourable Mr. Dádábhái *re* the increase in the railway fares on the B. B. & C. I. and G. I. P. Railways 33
Complaints against the Dhulia-Chálisgaon Railway 32

Education—

Comments on the Convocation addresses of the Chancellor and the Vice-Chancellor of the Bombay University . . . . 34—36
Comments on the proposal to abolish the Poona High School 38
Reported Government scheme for the further education of Indian students in Europe and the Colonies 37

Municipalities—

Ahmedabad: Government interference in the affairs of the — Municipality is rendered necessary by its methods of doing business . . 42
Bombay:
Alleged defects of the present system of Municipal elections in — . 39
Comments on the recent J. P. elections in — . . . . . . 40 & 41

Native States—

Patiála: Comments on the Mahárája's decision in the — sedition case . 43—45

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50.	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARÁTHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Mahárásthră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shivájí Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*') is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1A	Argus	Bombay	Weekly	......	...
8A	Indu of Bombay	Do.	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad	Weekly	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly	......	...
113A	Chitramaya Jagat	Poona	Monthly	......	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	......	...

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani; Hindu (Brahmin); 50; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi; Hindu (Brahmin); 36; 150; the paper is irregularly published.

No. 135 has ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

Politics and the Public Administration.

Comments on the assassination of Boutros Pasha in Egypt.

**Mahrátta* (11), 27th Feb.; *Dnyán Prakásh* (44), 24th Feb.

1. "Taking a broad view of the situation in Egypt, one is irresistibly met with points of similarity between the conditions in India and those in Egypt, unfortunately not excluding political murders. We are absolutely certain that the best sense of the Egyptian Nationalists must be as strongly condemning this outrage in Cairo as the best sense of the Indian Nationalists has been condemning the outrages in India from time to time....... But in Egypt as well as in India those in power have shown an equal reluctance to take a broad, thoughtful and unbiased view of the things around them and have only aggravated their thoughtlessness by attributing to their political opponents responsibility for the outburst of the forces of unrest, which can never justly be brought home to them.......... We do not know how in his report to the British Foreign Minister, Sir Eldon Gorst will characterise the present outrage, and how far he will follow the patent tactics of blind pro-consuls by drawing the red herring of murder across the line of liberal thought about Egyptian affairs. But judging by his latest annual report, Sir Eldon Gorst is too weak and unoriginal to get out of the ruts of the cant of pro-consular politics. The murderer of Boutros Pasha is a Muhammadan. We do not know whether he is a Shiya or a Sunni; an Arab, Mogul or Pathan. But at any rate we may safely say that he is *not a Chitpávan Brahmin.* This must have come upon some of our Muhammadan brethren as an unpleasant surprise, especially those who were unfortunately playing the game of exciting racial prejudice since the deplorable murder of Mr. Jackson by a Brahmin youth.......... Really, was it not too soon for the Muhammadans anywhere to claim that their community would go to the end of its political career without even one stain upon its character for constitutionalism, when the whole Muhammadan world from Constantinople to Kabul is seething with political unrest? The moral of the latest mishap for the Muhammadans is obvious. They should join the Hindus in condemning political outrages on the broad ground of morality and humanity, and cease to drag in the name of the Chitpávan Brahmin." [The *Dnyán Prakásh* writes:—It seems as if the fanatical young Egypt party is by means of such outrages going to help in the inauguration of an era of repression in Egypt.]

Ráshtramat (47), 25th Feb.; *Gujaráti Ráshtramat* (39A), 25th and 26th Feb.; **Ráshtramat* (weekly) (148), 28th Feb.

2. While India is passing through a political crisis, the assassination of Boutros Pasha in Egypt comes as a disagreeable surprise. The authorities in India have in their own opinion successfully found out the causes of the recent anarchical outrages, but though the general public does not seem to agree with them in their view, they are fully convinced of the fact that there is something wrong in the machinery of Government. Unfortunately those whose sight can pierce through the gloom have been debarred from expressing their opinions by the Press Act. The murder of Boutros Pasha at this juncture is likely to set people a-thinking. Anarchy is a disease which is an outcome of the sins of commission or omission of a nation, and a casual observer who does not go deeply into the matter is likely to ascribe its manifestation to wrong causes. Similar causes are at the root of the outburst of anarchy in Egypt as well as in India. India itself must be blamed for adopting the materialistic civilisation of the West and contracting the evils following in its trail. It now rests with the Almighty to effect the cure. Egypt boasts of an ancient civilisation like India, but its ruler at present occupies no better position than an Indian Potentate and the country is virtually ruled by England. **The Nationalist party is protesting against the occupation of Egypt by the English, but their activities are stigmatised as disloyal and they are alleged to have an influence only with the younger generation. The Moderates in this country will no doubt be tickled by the abuse heaped upon Egyptian students in a recent administration report. The Government in Egypt has taken care since March last to stifle public opinion by reviving**

an old Press Law and compelling all newspapers to deposit security. We now leave our readers to make their own comparisons and draw their own conclusions from the above facts. [The *Gujaráti Ráshtramat* publishes a translation of the above article. The Weekly *Ráshtramat* publishes a cartoon representing the anarchical movement in Egypt as a huge ogress with Boutros Pasha in her clutches and saying with a grim laugh "Ha! Ha! A big gun like you must fall a victim to my hunger!"]

Comments on the debate in the Imperial Council on the treatment of the Indians in South Africa.
Argus (1A), 27th Feb.

*3. "So many unavailing protests have been made, and by the highest authorities, that sympathisers with the Indians in South Africa are not likely to be optimistic regarding the result of the resolution which the Imperial Council passed on Friday. Whether the threatened prohibition of Indian emigration to Natal will bring about the desired result and cause South Africans to treat their Indian fellow-subjects with more justice and consideration time alone will show. It is a matter for profound regret that such questions as are now at issue should ever arise, and, in view of the successful result of the attempts to pacify South Africa, there are many who, though entirely in sympathy with Indians in the dispute, are inclined to sacrifice them in order to conciliate the South African Colonists. That this is a mischievous attitude cannot be gainsaid, and we trust in the interests alike of justice and humanity that it will not prevail.......... In India there has always been a readiness to recognise the obligations of citizenship. But it must not be forgotten that citizens of the Empire are not all of one colour or race, and the Imperialism that would exclude those of an unpopular nationality from the privileges of the Empire, while insisting on their due observance of its obligations, is counterfeit and spurious."

Comments on the conduct of the students of the Glasgow University in passing a vote of censure on their Rector, Lord Curzon.
Indian Spectator (7), 26th Feb.

4. "One does not discover much of reverence or discipline about the conduct of the students of the Glasgow University, who have compelled their Rector to resign by passing a vote of censure upon him for placing his political duties before his duty to the University. Even the regret expressed by the Rector did not satisfy the young men or soften their hearts. In India it is the officials that are supposed to be addicted to the use of the stern formula, 'no reason to interfere.' In Glasgow it is the students that assumed the lofty position of rejecting the apology of a distinguished and superior notable. Imagine such a thing happening in India! It would have created a sensation. Parents would have bemoaned the loss of reverence and manners in the children. Circular letters would have issued from the Education Department, threatening to withdraw grants-in-aid from colleges where the spirit of insubordination was rampant. Macaulay would have been cursed, Burke and Mill would have been anathematised, and every one would have enquired, What next? Perhaps in Glasgow too, sage people have shaken their heads over the incident. There is, however, one feature of that incident, which is particularly noticeable in India. In India a man becomes a hero, even in a university, when he devotes himself to political affairs. It is the dissociation of politics from the universities that is resented. The Glasgow students did not care for the Rector's politics. In India the Rector would have gained sympathy for precisely the conduct for which he lost it in Glasgow."

Government partly responsible for the alleged sedition in the Zenana.
Indu of Bombay (8A), 21st Feb.; *Kesari* (128), 25th Feb.

5. "Sir Herbert Risley in trying to justify the Press Bill in the Imperial Council complained rather bitterly of the attempts that were being made to carry the bacteria of sedition and antipathy against the British into the sanctuary of the home and the Zenana and asked whether the 'Shakuntala' of the future was to be a secret conspirator behind the *purdah*, her mind filled with bloody thoughts and bitter hatred of the alien British. We do not know what justification Sir Herbert had to indulge in such dismal speculations. He failed to cite in support any instance of active

attempt to corrupt the womankind of India on the part of seditionists or anarchists. Nor has any woman figured in any of the numerous cases of such crimes that have occurred in India, as abettor or active participant. Sir Herbert, probably, had in his mind, the reports that females in several parts of Bengal showed on more than one public occasion a demonstrative sympathy with public leaders and at times with young men who have gone to jail in connection with the early partition, *swadeshi* and boycott agitations. The question, however, is whether this phenomenon had anything extraordinary in it and whether it gave any justification for a charge of active sympathy with anarchism against the womankind of Bengal? As practical men let us ask if it was possible for the general discontent and unrest in Bengal to remain confined only to men when the whole Bengali society was being convulsed during the anti-partition agitation? How could the ladies remain wholly apathetic when their sons, brothers or husbands were swayed by powerful feelings and emotions and subjected to a thousand and one attentions by the authorities, such as prosecutions, imprisonments and house-searches? Could we expect them to sit in judgment over the doings of their sons or husbands, especially in matters of politics, and to discriminate closely and cleverly between what is right and wrong in such matters? The womankind of India is no exception to the general laws of human nature. Woman will follow man, specially so in India where woman is uneducated and can scarcely think for herself.......... We, of course, make a distinction between anarchy and sedition on the one hand and legitimate discontent and unrest on the other. If in Bengal the womankind is more demonstratively sympathetic with men in politics, the reasons are not far to seek. The phenomenon is not so much the result of seditious missionary work in the zenana as of several events occurring from day to day. And for some of them it is Government who are responsible. It is they who forced the partition. And there have been doings like those in Midnapur. Could the women there be ignorant of the wholesale arrests made there? Not only were males arrested, but if report be true, violence was used in some cases by the Police even against women in the zenana. Now, how could the ladies do anything but sympathise with the males who had been snatched away from them? Let us also not forget the malpractices of the Muhammadan gundas and the Gurkha military in several districts of Bengal. Would it be with any feelings of admiration that the women there would view the doings of the *Sarkar's* representatives? No seditionist was necessary there to poison their minds with wanton hatred of the *Sarkar*. They were untutored, impressionable, impulsive beings on whom the effect of the events being enacted before their very eyes was bound to be of a more permanent nature than on the males themselves. The remedy lies not in empty cries of 'wolf' but in remedying the situation itself. Let all legitimate cause for discontent be removed, let active anarchists be suppressed, let the real sedition-monger as such be punished, but let the just hopes and aspirations of the people be graciously respected, and there will be no danger of our zenana becoming anywhere the hot-bed of sedition or anarchy."

[The *Kesari* writes in a similar strain and remarks:—Most of the Indian women are ignorant and do not take any interest in politics. They are steeped in the cares of the family and their ideas do not travel beyond personal comforts. We do not believe that any one teaches Indian women that the British Government is responsible for introducing plague into India. But even if some women be found silly enough to believe in such an assertion, it is due to their ignorance and not to seditious tendencies. But Sir Herbert Risley goes further than this and hints that Indian women would form conspiracies, prepare bombs and assist their fathers and brethren. He may have passed the remark with a good intention, but we cannot but say that it is a libel on Indian women. Sir Herbert Risley might be vigilant of the interests of Government. But we have to take care of the interests of our country and of our sisters along with those of Government. Even if more stringent laws than the Press Act be passed, Native papers would protest against any remarks prejudicial to the reputation of India and Indian women. It is true that Sir Herbert Risley hopes that Indian women may not turn out anarchists. But the very mention of anarchism with Indian women is insulting.

We know what he wants and what he means. But we may tell him plainly that though our women will never turn out anarchical, they will not be blind to the national interests, as he desires. Probably Sir Herbert Risley desires that women should boycott the patriot caught in the clutches of law in a political fight. But he does not seem to be cognisant of human nature. It is natural for women to think well or ill of Government according as their male relatives are benefited or imprisoned. Educated and uneducated women mould their opinions after those held by their male relatives. Fie upon the education which is unable to teach our women to sympathise with the doings of their fathers and brothers !]

It is impossible for one nation to attain progress under the ægis of another.
Pudhâri (146), 20th Feb.

6. Government opine that Extremism has permeated every stratum of Indian society and that it is their duty to crush it inasmuch as it has led to anarchical outrages. They have only prejudiced themselves. Extremism is no disturbance, but it is an awakening. It constitutes the life of the nation and is in consonance with our traditions. We have worn the badge of Extremism for the sake of our country. We do not hate anybody. We have become Extremists in order to prove to Government our fitness for self-government. Our countrymen have to remain content with the disgraceful condition of being able only to clothe and feed themselves. We want them to do something more to attain glory and win renown. We have become firmly convinced that small trees cannot flourish under the shade of a big tree. In Kaliyuga it is impossible for one nation to attain progress under the ægis of another. Self-advancement is our ideal and self-reliance is our means. Self-respect has made our hearts throb. We feel poignantly the insults heaped on our countrymen. And therefore we have planted the standard of Extremism. Government may do what they like. We shall also do what we like, within the limits allowed by them. But we shall do something. We must develop the powers granted to us by the Almighty and remove the obstacles in our way to that end. We should be like our ancestors physically unconquerable and incomparable in strength of mind. We shall not weep again over our helplessness. We know our history, and we swear that if we follow in the footsteps of our ancestors, we shall attain glory in future. Extremism is the flow of a living stream. It is the sacred lamp burning always near the Goddess of Independence ; and nobody can quench it. It is not due to western education. It is natural. We are quite indifferent to our personal comforts. We feel that God is at the head of our movement. And who can wrest the movement from His hands ? Government know the lines of compromise to be followed at the time of such an awakening. But the world is not made of honest men. It progresses always by triumphing over opposition. How can history then be falsified and everything settled rightly at this time only ? O God ! Thy pastimes are unfathomable.

The anti-Indian legislation in South Africa is uniting Indians of all castes and creeds.
Indian Social Reformer (6), 27th Feb.

*7. " The interest of the struggle which is going on in South Africa between race prejudice on the one hand and unselfish patriotism on the other is growing in its dramatic intensity. Passive resistance, as *Indian Opinion* admits, is now confined to a few Asiatics only, the majority having either left the country or succumbed to the terrors of the jail. But, as our contemporary says, the struggle is producing true men. The latest and, in some respects, the most important recruit to the cause is Mr. Royeppen, a Colonial-born Indian, who has been educated at Cambridge and called to the English Bar......... We print in another column the appeal which Mr. Royeppen has addressed to his countrymen on the eve of his conviction. Mr. Royeppen is, we believe, a Christian. The Boer has, in the wisdom of Providence, been evidently made the instrument of uniting Indians of all creeds in one common bond of nationality. **Let our home-staying millions ponder the lesson of the Transvaal struggle. It will relieve them once for all of petty prejudices of caste and creed.**"

Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians.

Praja Bandhu (38), 20th Feb.; *Rájasthán* (86), 19th Feb.: *Baroda Gazette* (63), 21st Feb.

8. The *Prája Bandhu* while expressing perfect agreement with the remarks of Mrs. Besant in her appeal to Englishmen, observes:—The moral which Mrs. Besant has drawn from the sad incident is excellent. At the present juncture it is the anxious desire of every one to strengthen the good relations between the English and the Indians. Even the Viceroy has repeatedly and earnestly appealed to them to jcin hands and to co-operate with each other in every undertaking. The Anglo-Indians, however, seem to be labouring under the impression that as theirs is the ruling race they can treat the Indians in any way they like and call them 'slaves' and 'dogs.' They even forget the dictates of humanity and the Christian religion which teaches them 'Universal Brotherhood'. They treat Indians with contempt, and it is but natural that the latter should begin to entertain feelings of hatred towards them. The present unrest and the spread of anarchism has much to do with this hatred and Anglo-Indians are most to blame for it. The board 'for Europeans only' seen on the carriages of many Railways, and the peculiar kind of justice administered in cases of outrage upon Indian women and of murders of Indian coolies by Europeans, are clear indications of racial partiality and are such as to widen the gulf between the two races. In the interests of both the rulers and the ruled, it is the duty of Government to compel all Anglo-Indians to be more civil towards Indians. [The *Rájasthán* also passes similar comments and draws the attention of Government to the writings of the Anglo-Indian Press, especially those of the *Englishman*, the *Times of India* and the *Advocate of India*, on the Chitpávan Brahmins and the Hindu Religion, which, the paper says, have deeply wounded the feelings of the Hindus and which clearly fall under section 153 A of the Indian Penal Code. The *Baroda Gazette* also passes similar remarks and observes:—Indians quietly bear all such treatment only out of the respect in which they hold the ruling race and not out of any fear of them.]

Brahmins as representing the intellectual force of the country are bound to succeed as against the Executive.

Ráshtramat (47), 20th Feb.

9. 'Yudhishthira' writes as follows in the *Ráshtramat*:—India had no experience of alien rule before the advent of the Muhammadans from the North-West. It would not have been surprising, therefore, if the Indians had then called the conquering Muhammadans plunderers and robbers. If the people thus looked upon as robbers had given the Indians the right to criticise their actions, how much would it have been valued? It should not be understood that India enjoyed complete peace during the pre-Muhammadan days. Had there been such peace, had there been no internal quarrels, aliens could not have found any opportunity to make inroads into the country and create confusion. Then there were struggles going on between Brahmins and Kshatriyas, representing respectively intellectual and physical prowess. When the Kshatriyas got intoxicated with authority the Brahmins did not hesitate to exterminate them. The story of Shri Parashurám shows this. Brahmins have been accustomed to bring the Kshatriyas to the right path on such occasions, first by words, and if words did not serve the purpose then by means of arms. And when both these means fail they can call into existence new powers to chastise the Kshatriyas. They do not care who exercises authority so long as he does it within the bounds fixed by the Shastras; but when he trespasses the bounds as was done by the Kshatriyas, the Brahmins find it easy to bring him to his senses by all the means at their disposal. This struggle between Brahmin and Kshatriya typifies the long standing dispute between the judicial and the executive powers in the administration of a country, and just as Judicial authority has everywhere won the battle, the Brahmins, as representing the intellectual force, are bound to succeed.

The spirit of self-reliance must actuate all Indians.

Kál (124), 25th Feb.

10. 'Shrikrishna Das' writes in the course of a further contribution to the *Kál*:—The secret of the success of the *swádeshi* movement in the short period of five years lies in the spirit of self-reliance which is now inspiring the nation. All efforts not backed up by self-reliance are bound to fail. So self-reliance is the fourth step lead-

ing to success. It is the very life of all movements. Those lacking in self-reliance can never succeed in their undertakings. The secret of the fame which the Ráni of Jhánshi, the daughter of a Brahmin, has achieved lies in her self-reliance. My young friends let us have self-reliance to achieve the sacred work of uplifting our motherland. Let us remember that Indians like Lieutenant-Colonel Sureshchandra Biswás can achieve distinction even in foreign countries. Let us have faith that our motherland will give us a like success if we are self-reliant like him! Let us remember that the blood of the old Brahmin heroes is coursing through our veins. Let us have our old history before our mind's eye and then the heavenly spirit of self-reliance must inspire us! Let us proceed to do our duty and remember the maxim, 'man is the master of his destiny'. Then alone shall we truly live!

Divorce between religion and every day life is sapping the very foundations of society in the Western nations.

Ráshtramat (47), 22nd Feb.

11. There was a time when dazzled by the achievements of the Westerners we looked down with contempt upon ourselves and our religion. But a change has come over all this during the last few years. We now see how hollow is their worldly prosperity, how false are the showy refinements of their society, how worthless are their seeming virtues, and how their national spirit is degenerating day by day. We now see that all that glittered was not gold, and have begun to look with a suspicious eye towards the claims of the West for the excellence of its social and political institutions, and for bravery, courage and high morality. The Boxer revolt in China showed how degraded were the morals of the Western Nations, while the great war between Russia and Japan has thoroughly laid bare their shortcomings. The question naturally arises, what is the cause of this degeneration? All this is due to the divorce between religion and the conduct in every day life which is taking place in the West which has renrendered the very foundations of society impure. Individual interests having got the upper hand have encouraged the commission of anarchic outrages in an increasing proportion, and it appears as if the society is in the end likely to be destroyed thereby. That, however, is not the case with us. Our religion lays down the mutual duties and responsibilities of the units of society as well as those of the rulers and the ruled, and thussecures the good of the nation as a whole.

The writings in the Anglo-Indian Press form one cause of the present unrest in India.

Mahrátta (11), 27th Feb.

*12. "One of the prime causes leading to the present situation in India is the rabid writing in a section of the Anglo-Indian press in the country.......... As an example of the spirit of wholesale vilification the following passage from the *Madras Times* is to be noted:—'Sedition taken to mean anti-British feeling is the rule rather than the exception amongst the educated classes all over India......... The feeling is present and is given active expression to in every one of the innumerable Indian clubs that abound in the metropolis and the various district head-quarters.......... We are assured on the authority of those who are occasionally present that they would find the most incendiary sentiments expressed not only by hot-headed young men but by the oldest and most trusted of Government servants.' If the words referred to are to be held true, as the writer meant them to be—but which we believe to be only a tissue of falsehoods—what a strong reflection do they imply on British Rule in India! The writer ought to have at least the good grace to see that in his love to fall foul of Indians he does not wreck the reputation of the British Government in India. It is a pity that the question of Anglo-Indian writings of a mischievous nature was not referred to by a large portion of the members of the Imperial Legislative Council, though they rushed to declaim on the alleged license of the Indian press. The Honourable Mr. Gokhale, however, although he surrendered the popular cause, pointedly drew the attention of the Council to this evil, in his speech in the Press Bill debate. He pointed to the writings in a section of the Anglo-Indian Press as one of the causes of the unrest in the land. He said:—'My Lord, I doubt if many Englishmen realise how large a share these writings have had in turning so many of my countrymen against British Rule......... Many of my countrymen imagine that every Anglo-Indian pen that writes in the press is dipped in Government ink. It is an absurd idea, but it does great harm all the same.' And this 'absurd' idea gets no small

credence from the fact that these Anglo-Indian writers offend the feelings of the Indians with impunity. It is time that Government turned their attention to this cause of the present unrest."

Appeal to Government to put a stop to the alleged racial attacks on Indians in Anglo-Indian newspapers.
Indu of Bombay (8A), 24th Feb.

13. Commenting on the allegation of the *Madras Times* that even Indian Government servants indulge in seditious talk the *Indu of Bombay* writes :—" No attack could be more wantonly defamatory and more sweepingly provocative. The Indian papers of Madras have all naturally come forth to protest vehemently against the *Times*. But at such protests the sinner will only laugh in his sleeves. The question is, whether the Government will make at least one example to teach better manners to scribes of this order ? Do not these papers, we ask, actively create disaffection among His Majesty's Indian subjects by such writings ? The other day, Mrs. Besant published an appeal to her countrymen in this country not to disregard the feelings of the people or treat them like beings of a lower nature. Of Anglo-Indians as a class it is the journalist who requires that advice most badly. If Government really desire to mend the present situation, they must first muzzle these organs...... We feel that Government can no longer ignore the great mischief that these newspapers are doing and we wish them to move, and move quickly and effectively."

Alleged bad example set by the Anglo-Indian Press to the youthful Indian journalist.
Praja Bandhu (28), 20th Feb., Eng. cols.

14. "While the entire indigenous Press of the country has given a due meed of praise to His Excellency the Viceroy for the statesmanlike step taken by him last week of ordering the release of the nine Bengali gentlemen who were deported under Regulation III of 1818, many of our Anglo-Indian contemporaries have criticised this action of His Excellency more or less severely. Again, the language used at times by the Anglo-Indian Press in connection with the Liberal Ministry as a whole and some of its individual members is far from desirable, and can under no circumstances be held up as a model to be followed by others. Such language, of course, does very little harm to the members concerned, for most of them scarcely care to read the criticism. But it is not quite as innocuous in other directions, for it has a positively injurious effect upon the Indian youth aspiring to be a publicist. He naturally comes to think that since the Anglo-Indian newspapers, who very often pose as and claim to be the mentors of the indigenous Press, employ that sort of language, he cannot do better than imitate it taking it as his model. For this reason one would not be wrong in concluding that in the matter of violent language employed by some of the writers in the indigenous Press the Anglo-Indian Press deserves blame to a certain extent at least."

Extremists will only change their methods but will not give up their principles.
Karnâtak Vritt (102), 25th Feb.

15. We shall not write any more on political matters till the Press Act shackling the feet of editors is annulled. We shall concern ourselves only with subjects of popular education which may lead to the improvement of the present dangerous situation. We have been forced to follow this course for more than one reason. Hitherto those who followed the righteous cause of Extremism had to suffer physically. But now they have to suffer pecuniary losses. The Extremists are self-reliant but poor and cannot afford to pay heavy fines. Moreover, they have not got the opportunity to get the question whether the articles complained of contain really any seditious matter, decided in a court of justice. The authority of law courts has been transferred to executive officers. The District Magistrate is vested with great discretionary powers and given almost a free hand to deal with newspapers. Already a great part of our income has been wrested from us on the plea that we are Extremists. We do not get any Government work for printing and any Government advertisements. The District Magistrates can now humble the editors of journals deemed undesirable by them still more by requiring them to deposit Rs. 2,000. It depends now solely on the sweet will of District Magistrates to allow any journals to be published or not. And again what is the use of writing on politics ? We write on political subjects that Government may bring about administrative changes. But now they have settled their policy and criticisms will have no effect.

Extremism, however, has nothing to do with the circumstances of a country. Its principles are eternal; and they are ever victorious. Extremists consider it to be their bounden duty to spread *swadeshi*, boycott, *swardjya* and national education amongst the people. Only the methods of spreading them may be changed. But no one can charge them with having given up their principles. We criticised the Press Bill and requested that it should not be passed because it aimed a blow at the principle of independence. As we have based our propaganda on self-reliance and obedience to laws, we will not forswear our work, even if a more terrible measure than the Press Act is passed. Individuals may be effaced; but principles cannot be extinguished. We must do our duty courageously. We need not be afraid of the Press Act, because we will not write on politics. To encompass our desired end, such writings are not necessary. If we perform our duty as before, these bad days will pass away and our principles will be victorious.

Comments on the treatment accorded to the Bengali deportees during confinement.
Phœnix (114), 19th Feb.

16. "The silver lining in the dark cloud of deportations was that the deportees were given all due consideration as state prisoners and were properly looked after and well-treated. All the deportees who have reached Calcutta have borne willing testimony to the magnanimous treatment they received at the hands of the authorities of their respective jails.......... In this connection it may also be noted that the creature comforts of Mr. Tilak are being properly attended to at Mandalay. In the face of this praiseworthy magnanimity on the part of Government it looks hardly consistent that other political prisoners should not be treated as first class misdemeanants."

Government should publish the reasons for deporting the Bengalis now released.
Kál (124), 25th Feb.

17. The release of the nine Bengali deportees has created satisfaction in the Native Press, but is looked upon with disapproval by the Anglo-Indian journals who impute reasons of policy to the wise step taken by Lord Minto. The Indian public would never for a moment believe that the high-souled Bengali deportees were in any way associated with any disloyal propaganda. We wish Lord Minto had given out his reasons for the deportation at the time of announcing the release as also the changed circumstances which, in his opinion, justified the course Government have now taken. The silence of Government in this respect has given rise to much misapprehension and we hope that the reasons, if there be any, for the deportations will be made public to silence the objections raised by the Anglo-Indian papers.

Comments on the replies to the interpellations in the Imperial Legislative Council.
Dnyán Prakásh (44), 23rd Feb.; *Indian Spectator* (7), 26th Feb.

18. The replies to the interpellations of non-official members in the Imperial Legislative Council were not at all satisfactory. Popular opinion is very strongly in favour of a mixed Commission of official and non-official members for enquiring into the causes of the abnormal rise in the prices of food-stuffs. But the Honourable Mr. Dádábhái who inquired whether such a Commission would be appointed was told that an officer with special experience and training in statistical matters was better suited for the work than any Commission. It is true that a single officer would be able to report on the fact of the rise in the prices, but the question how far the rise is due to world factors and how far to local conditions can be better scrutinised by a Commission than by any single expert, as it will involve not a mere collection of figures and facts but the drawing of various conclusions from them. Similarly, the enquiry whether the rise is permanent or temporary can be better gone into by a Commission. It is to be regretted that the Government refused to place the correspondence between the Secretary of State and the Viceroy, in this connection, on the Council table. Mr. Dádábhái also suggested that Civil Courts should be invested with powers to hear objections against assessment of income-tax, but the suggestion was not acceded to. It is clear why Government should be unwilling to trust the Civil Courts in this matter. [The *Indian Spectator* writes:—"It has taken rather a long time for Government to start the promised enquiry into the causes of the continual rise of prices, and its effects upon different classes of the community. The correspondence that has passed on this subject between the Government of India and the Secretary of State is stated to be of a character that makes it neither necessary nor advisable to publish it. Perhaps it will be published at a later stage along with the result of the whole enquiry; for the correspondence on a subject like the prices of food-stuffs cannot really be of a very confidential nature.......... From the somewhat leisurely pace at which the whole affair is progressing, it seems that the Government's economic advisers are not sanguine about devising any speedy remedies."]

Comments on the Bombay Government's reply to the Pársi community *re* separate representation.

Mahrátta (11), 27th Feb.

***19.** "So the Pársis are to have no special representation unlike their Muhammadan brethren.......... We were, from the very outset, opposed to the principle of communal representation. But now that it has once been accepted by the Indian Government as in the case of Muhammadans, it ought, we think, to be freely extended to other communities also, at least to as many as demand it—thus drawing it to its inevitable *reductio ad absurdum*. It is from this point of view that we disapprove of the reply given by Government to the Pársis flatly refusing to grant them the right of separate representation. On the other hand, Government by their reply have provided the community with a grave cause of discontent. And it would be the subject of talk and discussion in the community. But that would surely mean thriving business for some unscrupulous eaves-droppers who could thereon publish wild stories of 'sedition' and 'revolution' in the community in the *Times of India*."

Pársi (37), 27th Feb., Eng. cols.

***20.** "The Government of Bombay have replied to the representation on the subject of a Pársi electorate for the enlarged Councils. The reply is unfavourable.......... In the first place Government have gone beyond the resolution itself and discovered that it was passed by 'certain members' of the Pársi community. This gives the keynote of the whole reply. We should like to know what has led Government to imagine that the resolution was simply the work of a small fraction and does not represent Pársi opinion. It is a totally gratuitous and unwarranted assumption which must be corrected by a judicious repetition of true facts. It is a wholly unnecessary conclusion on the part of Government—more consonant with a desire not to be troubled than with their knowledge of the facts. It is true that the meeting at the Allbless Baug was not as large as it most certainly would have been, if it had been convened a week later, and, what is still more important, on a Sunday—the only day on which it is possible for the people to assemble in large numbers and the only day on which, in fact, it has invariably been the practice to hold communal meetings. But Government could not have been unaware of the fact that the meeting was convened in response to a numerous requisition signed by over three thousand Pársis, headed by a number of leading and distinguished Pársis. Government also could not have been unaware of the fact that it was convened through the usual official body of the Pársi community—the Pársi *Punchâyet*—and, as such, it was presided over by the head of the community, Sir Jamshedji Jeejibhoy. In the face of these facts Government have gone unnecessarily out of their way in taking the resolution as the expression of 'certain members' of the community. We must respectfully protest against the device employed by Government in order to emasculate the demand of the Pársis which is so strong that it is not possible to evade it except under the pretence that it comes from 'certain members' of the community.......... Government do not consider that there are 'sufficient grounds' for according to the Pársi community a separate electorate or the right of recommendation. But if a community numbering six crores needs this protection, if its numerical weakness is a sufficient ground for granting it separate representation, how much more is such protection needed by a community numbering one lakh! If this argument carries no weight with the India Office, the only conclusion that can be drawn is that it was not the Muhammadan numerical weakness which was provided for but its strength. The Pársis are not sufficiently numerous, like the Muhammadans, to wreck the scheme, and that, it must be concluded, constitutes the 'sufficient grounds' in the eyes of the Government.......... There is neither honesty nor policy in refusing to grant to the Pársis what has been granted to the Muhammadans for reasons which apply with all the greater force in the case of the Pársis. Indeed, as our contemporary of the *Bengali* pertinently and pointedly observes, surely what is sauce for the gander ought to be sauce for the goose. Nor can we regard as quite ingenuous the Government of Bombay's remark that 'so far as the recent election is concerned it appears that four members of the community were either elected or nominated to the Council.' This is misleading language, for since Government do not like to admit the unpalatable truth that in a city like Bombay with vast Pársi interests not more than one Pársi has been elected, they call to their rescue the three nominated members and tell us that 'four members have either been elected or nominated.' We are not here talking of the nominated members. We are talking of the elected members, and that is only one....... That the high standard of education and other qualifications entitle the Pársis to more than their numerical representation on the Council is acknowledged by Government themselves in their nomination of three Pársi members to the Council. But when we are told that 'for the future the interests of the Pársis are fully safeguarded by the power of nomination vesting in His Excellency the Governor,' we are not prepared to concur. The power of nomination, at any rate, was not held to be sufficient to guard the interests of the Muhammadans, and what applies to them applies to the Pársis with even greater force. If Government acknowledge an obligation to appoint Pársi members (or otherwise their reference to 'safeguarding' means nothing) there can be no good reason why the community itself should not be allowed to elect its members instead of leaving this task to Government. In the case of the Pársis there would never be those painful incidents which Government have experienced with other communities when the people's nominee has had to be refused as a person, in Government's opinion, unfit to represent them.......... We will not go into invidious comparisons of names and instances—we will simply say that we want our own men and that we are as worthy and as capable as any community in India of electing them. 'In exercising this power of nomination, His Excellency the Governor will take full account of the claims of the community,' concludes the reply. This is a promise which calls for grateful recognition, and one that was expected from a great and good ruler of the stamp of Sir George Clarke; but Sir George Clarke will not be here at the next election, and the promise may come to nothing after he has left, while the effect of refusing the Pársis separate representation will be seen, sooner or later, in the complete effacement of the community from Indian politics."

Bombay Samáchár (66), 21st Feb.; **Pársi* (37), 27th Feb.; *Jám-e-Jamshed* (33), 22nd Feb.

21. From the reply given to the memorial of the Pársis in the matter of the special representation claimed by them, we can gather that an impression prevails that the meeting did not represent the *Anjumán* in general but 'certain individuals' only. Sir Jamshedji Jeejibhoy ought to publish the letter forwarding the resolution of the *Anjumán* to Government as it will form the basis of further correspondence with Government on the subject. Another thing to be ascertained is whether any representation against the grant of special rights to Pársis was made to Government. It appears that some attempts were made to put Government on the wrong track with regard to the feeling of the community on the subject. Such a policy is ruinous to the interests of the community. It would be disastrous for the *Anjumán* to keep silent over the reply of Government. The reply raises a grave question as to who are the *Anjumán*. We should like to know from Government what reasons they have to call the representation of the *Anjumán* that of 'certain individuals'. Before the representation is forwarded to the Secretary of State by the Government of Bombay with their opinion thereon, the Pársi community should quickly take steps to submit another representation signed by the elders of the community lest the Secretary of State might give support to the view of the Local and Supreme Governments about the representation being made by 'certain individuals' only. The Secretary of State for India has in his despatches and speeches acknowledged the principle of granting special representation to small but useful communities. The community has to be thankful to Government for the nomination of three Pársi members in the local Legislative Council. But the Pársis must know that they will not always get Governors of the type of Lord Reay and Sir George Clarke. [The *Pársi* endorses the views

and suggestions of the *Bombay Samáchár* and says that Government nomination may prevent a straightforward and able man like Mr. Dinsha Edalji Wácha from entering the portals of the Council Hall. The *Jám-e-Jamshed* is not for separate representation of the Pársis and laughs out the idea for holding a second meeting to correct the impression formed by Government.]

Comments on the Excise Report for 1908-1909.
Indu of Bombay (8A), 22nd Feb.

22. "The Abkári income of the Presidency has gone up by 4½ lakhs and is now near a crore and a half. The average consumption per man has gone up from 7-2 to 8-1 drs. These are dismal facts. Still credit is due to the Department, and His Excellency the Governor in particular, for carrying out some of the pledges of the Government of India and of the Local Government to temperance reformers in the country.......... We are grateful that the liberal policy of closing liquor-shops has been maintained this year too. This is as it should be and is evidence of the fact that Government can, once they make up their mind to resist the temptation of adding to their exchequer by the revenue from the drink traffic, bring down the consumption by curtailing the sources of liquor supply, *i. e.*, the shops.......... The sales of foreign liquors increased by no less than 781,785 gallons.......... There is no gainsaying the fact that there is a tendency, extremely unfortunate it must be confessed, on the part of the drinking population of the city of Bombay to go in for foreign liquors more and more. The highly fermented foreign liquors are more pernicious in their effect than the country spirits, though more fashionable. The drink evil is thus fast spreading in the city and yet the authorities do not seem to be alive to the necessity of counteracting it. We regret to notice that whereas only one foreign liquor-shop was closed during the year, no less than seven new licenses were issued. We trust the efforts of the Temperance Council will be directed towards securing an effectual check on the growth of this evil in our midst."

Complaints from Broach against the Telegraph Department.
Jám-e-Jamshed (33), 23rd Feb.

23. A correspondent from Broach writes to the *Jám-e-Jamshed* :—The mercantile community have to put up with much inconvenience owing to the system of work prevailing in the Telegraph Office here. The receipts given by the Department are anything but satisfactory. Such gross carelessness prevails that telegrams are very often transmitted full of mistakes. The figures of market rates, etc., are not unoften carelessly wired, resulting in contracts falling through, and occasionally entailing loss to the parties. On several occasions complaints were lodged with the authorities, but it appears that they have remained unheeded. The Telegraph Office opens at 7 A. M. at Broach, still a message wired overnight is not delivered before 9 A. M. The new rule of sending only express telegrams on Sunday mornings and evenings puts business men to great trouble. It is requested that at commercial cities like Surat and Broach, the Telegraph Offices might be kept open day and night at least during the busy season.

Suggestion for the establishment of a Press Association for the Bombay Presidency.
Phœnix (14), 19th Feb.

24. "We are very pleased to note that in view of the Press Act a Press Association has been formed at Calcutta.......... This is surely a step in the right direction. We trust that the Bombay Presidency will not lag behind in this connection. The true aim and end of such Associations should be to safeguard the interests of the Press as also to check the violent writings that may find publication in any paper and try their best to produce a revulsion of feeling among the people against the cult of anarchy which is foreign to this country and to the teachings of our sacred books."

The future policy of the *Gujarát*
Gujarát (71), 19th Feb.

25. As stated in **the last issue of this paper, politics will not be discussed any more in this journal. Political events will be reported as news only. Literature, religion and other kindred subjects only will find place in the editorial columns.**

Alleged necessity of raising the pay of pound-munshis and vernacular school teachers in Sind.

Al-Haq (52), 12th Feb., Eng. cols.

26. "It has been suggested that Mukhtyárkars should receive higher pay than at present. We do not grudge the Mukhtyárkars higher pay, but we think that the position of our low-paid employes deserves to engage our attention and solicitude first. Poor pound-munshis on Rs. 10 or 12 per month and vernacular school-masters on Rs. 10 to 20 or 25 starve and grow grey. When will the authorities concerned take pity on the case of these unfortunate hands? It is necessary that pound-munshis should be given at least Rs. 15 to 25 pay and allowed admission to the Revenue Department on their passing the Revenue and Judicial tests.......... Equity and uniformity of treatment demand that like revenue munshis, the pound-munshis should start on a salary of Rs. 15 and be allowed admission to, and gradual promotion in, the Revenue Department....... So also the vernacular school-masters should be given Rs. 15 as starting pay and allowed promotion on their passing the Training College Examinations.......... Besides this, pound-munshis and untrained teachers should not be denied their pension rights."

Legislation.

Comments on the new Press Act.

O Anglo-Lusitáno (50), 19th Feb., Eng. cols.

27. "We hasten to compliment the Government of India on the efficient measures introduced in the shape of the Press Act which no doubt deals a blow at the root of the evil which has been gradually assuming gigantic proportions and has disturbed to a great extent the hitherto serene political atmosphere of this vast Peninsula. The salutary step, we believe, will stem the tide which had threatened to overwhelm the whole country in its direful embrace.......... The Government of the country have exerted every means in their power to crush the revolutionary spirit which is daily assuming huger dimensions. The measures that have hitherto been taken have not proved efficient to grapple with the situation which seems to be ever more and more menacing.......... The ammunition, however, that has been lately manufactured will, we are inclined to think, be more than sufficient to exterminate for ever the vile propaganda which has caused the keenest anxiety to the whole of India."

Gujaráti (29), 20th Feb.; *Akhbár-e-Soudágar* (23), 21st Feb.; *Shakti* (90), 19th Feb.; *Baroda Gazette* (63), 21st Feb.; *Rájasthán* (86), 19th Feb.; *Káthiáwár and Mahi Kántha Gazette* (76), 20th Feb.; *Garjana* (70A), 22nd Feb.

28. Continuing its comments on the Indian Press Act the *Gujaráti* deplores that Sir Herbert Risley should have gone so far as Austria for an example of his repressive legislation, but at the same time feels thankful to the Honourable Member for not strictly following his ideal and saving the liberty of the Press from passing virtually into the hands of the Police. It then observes:—England is the home of independence, and has extended her protection to the patriots hailing from Italy, Poland, Russia, Austria and other countries. She has helped the Italian heroes in throwing off the Austrian yoke. And hence it is that the Indian nation has welcomed the advent of the British *ráj*, in full hopes that under the ægis of England it will gloriously advance and attain fame among the nations of the world. We view the new Act not as a piece of repressive legislation but as a stigma upon Free England. Again, the haste with which the measure has been hurried through the Council has practically stifled public discussion of its merits and demerits. It is further deplorable that only two non-official members should have voted against the measure. There was no hope of the Honourable Sir Vithaldás siding with the opposition, but at the same time it was not expected that the Honourable Mr. Gokhale would support Government on the present occasion, and would thus commit a grave dereliction of duty. The Mahárája of Burdwán in attacking Mr. Keir-Hardie has paraded his wisdom, and the less said about his foolishness the better. Although non-official opposition does not prevent a measure before the Council from passing into law, yet the foolish exhibition often made by Indian representatives in the Council Chamber takes away all the charm of the Reforms. [The *Akhbár-e-Soudágar* in attempting to refute the line of argument adopted by the Honourable Mr. Sinha contends that no constitutional authority has any right to trample under foot the means of subsistence of a large class of people by requiring a security for starting a new press. The *Shakti* remarks that the exhibition made by the non-official members on the occasion of the passing of the Press Act has made the Indians pessimistic about the beneficial results of the Reforms. It passes severe strictures upon the Mahárája of Burdwán for abusing Mr. Keir-Hardie. The *Baroda Gazette* adversely comments upon the Press Act and remarks that the levying of heavy penalties upon his subjects by a king heralds the ruin of his glory and wealth. The *Rájasthán* refuses to believe that the Act would nip in the bud the growing anarchism in the country and observes that the gagging of the Press would arrest the free expression of popular wishes and aspirations and make them seek undesirable methods. The *Káthiáwár and Mahi Kántha Gazette* considers it an unfortunate coincidence that when owing to the release of the deportees the hearts of the Indian nation should be thrilling with joy the liberty of the Press they hitherto enjoyed should be trampled under foot without any strong reasons. The *Garjana* objects to the extension of the provisions of the Act to the safeguarding of the interests of Indian Princes as that would open the way for them to harass and annoy their subjects.]

Gujaráti (29), 27th Feb., Eng. cols.

***29.** "The recent demonstrations in Bengal in honour of some of the deportees show beyond doubt that not even the Viceroy's statement to the effect that the men deported under the Regulation had been engaged in seditious agitation has carried conviction home to the Indian public on this point. Every student of history knows that it is impossible to write an impartial history of contemporary events. But when the proper time comes for a dispassionate historical disquisition on the ætiology of the present situation, it will be found that a series of measures passed or sanctioned in the teeth of general opposition during a series of years have amongst other causes been largely responsible for the feeling of irritation that has unfortunately been aroused. This is not the first time when we have disapproved of deportations on this ground apart from other considerations. It is precisely on the same ground that we look upon the Press Act as a political blunder. Those who think that the opinion of the members of the Supreme Legislative Council, as now constituted, must be a fair reflex of the general opinion of educated Indians, are at liberty to stick to their own conviction. A morning contemporary has had the audacity to say that there is a unanimity of feeling in favour of the Press Act amongst the higher class of Indian journals. We do not know which papers in particular are included in this precious category by this self-constituted but unreliable censor. But whichever they may be, they can easily be counted on one's fingers, and no honest publicist can fairly dispute the fact that almost the entire press of the country is against the recent legislation. That opinion again is endorsed by the bulk of the educated community. If it is statesmanship for any Government to be arrayed on one side, whilst the intelligent sections of the community are ranged on the opposite side as regards the merits of legislative and executive measures, then Government are, of course, at liberty to congratulate themselves on their recent Press legislation. But so far as we are concerned, we strongly adhere to our view that in its present form it is a grievous mistake."

Bhála (108), 21st Feb.

30. The Press Act surpasses all other acts of repression resorted to by the Indian Government during the last five years to stem the tide of nationalism that is advancing with a tremendous force. As a matter of fact there is no real sedition in India. It is true that scores of editors have been lately punished for sedition, but we refuse to believe that they were out and out seditionists at heart. The law of sedition has been rendered so elastic that had Government only wished, they could have prosecuted all the newspaper editors in the country. Under the circumstances, it is no wonder that the newspaper editors have been constantly in dread of their freedom. A false impression has been created among the people that the nationalistic papers are responsible for the anarchic outrages, but it must be remembered that they have never preached violence, but have always restricted themselves to the propaganda of *swadeshi* and passive resistance and have always held themselves aloof from and denounced the policy of anarchical organs like the *Yugántar*. The recent deplorable outrages were the unavoidable outcome of certain causes, and we do not think the Press Act will be able to bring to reason our misguided students who must be feeding themselves on pabulum other than that provided by the newspapers. The Press Act instead of checking anarchy will needlessly come in the way of popular education and prevent the newspapers from ventilating popular grievances and thus strengthening the relations between the rulers and the ruled. Government should have afforded full liberty to the newspapers, and if they circulated any false report or helped to create wrong impressions about Government they should have exposed them by publishing the facts in newspapers, published under the auspices of the various provincial Governments. We wish Government had armed themselves with the power of altogether stopping the publication of any paper objectionable in their sight instead of prescribing the penalties under the Press Act which are a veritable noose round the necks of newspaper editors.

Sultán-ul-Akhbár (178), 24th Feb.; *Karáchi Chronicle* (9), 20th Feb.

31. Our thoughtless papers are responsible for the loss of the freedom of the Press. We are grieved to see the Press deprived of its liberty, but when we examine the other side and see how the hands of Government have been forced, we have to admit that the authorities are quite justified in taking the step they have taken. But we hope that when peaceful times are restored Government will be graciously pleased to restore to the Press its lost liberty. [The *Karáchi Chronicle* writes:—"Now that the Press Act has been passed, it behoves all newspapers so to conduct themselves as to make its enforcement unnecessary. On the other hand, it is our earnest hope that Government will use the law as sparingly as possible and only in cases where persons are found guilty of treason or are actuated by malevolent motives against the State, and that out-spoken journalists and others whose sole object may be to improve the administration will be allowed to carry on their vocation unhampered by law."]

Railways.

Complaints against the Dhulia-Chálisgaon Railway.

Khándesh Vaibhav (131), 21st Feb.

32. The Dhulia-Chálisgaon Railway has been paying no attention whatever to the needs of the travelling public. The increased fares are bringing it a larger revenue, but complaints about the overcrowding of carriages and the inconvenient timing of the trains have been left unredressed. Though Dhulia provides a heavy traffic in cotton, there is no goods-shed at the station. This causes damage to the goods while the merchants have to wait in the sun while the goods are being booked. No arrangements moreover exist for supplying water to the passengers at stations. The passenger carriages are not properly cleaned and lighted. There is also overcrowding of cattle in cattle-trucks, which ought to be put a stop to, and a booking office should be opened in the heart of the city of Dhulia.

Comments on the reply of Government to a question of the Honourable Mr. Dádábhái *re* the increase in the railway fares on the B. B. & C. I. and G. I. P. Railways.

Gujaráti (29), 20th Feb.

33. The increase in the railway fares on the G. I. P. and B. B. & C. I. Railways is loudly protested against by the public. People expected Government to look into the matter, but Government have washed their hands of the affair as may be gathered from the reply they gave to the question of the Honourable Mr. Dádábhái. The fares, it is true, are brought on a level with those on the E. I. railway; but the facilities and convenience enjoyed on that line have no parallel on the lines on our side. The East Indian Railway provides an Intermediate Class for those who do not like to travel in the crowded third-class compartments and who cannot afford a journey by the second. Such being the facts people are surprised at the acceptance by Government of the increased rate of fares on our railways. As Government have appreciated the necessity for the increased fares they should also look to the convenience of passengers. It is not possible for high officials to realise the hardships of the second and third class passengers. There is no harm in saying that the facilities afforded to a very ordinary English passenger are rarely extended to the Indian passenger. Special compartments are reserved for Europeans. When the management of the railways rested with a company, Government proved a useful check on that body. Now that the management is in the hands of Government themselves, nothing but love of increased revenue can account for this increase in the fares.

Education.

34. "At the Convocation of the Bombay University on last Tuesday His Excellency Sir George Clarke as Chancellor delivered an address in which he exhorted the young graduates to play each his part in the advancement of the country. The address, although a brief one, was couched in a sympathetic and friendly tone, and was eminently suited to the occasion. It bristled with sound advice, and deserves to be carefully perused and pondered over. The most important feature of the address was the caution to the young men against their forming hasty opinions and assimilating ill-digested doctrines as a result of overlooking the fact that the first duty of one who calls himself educated is to cultivate the habit of patient industry, acquire thorough knowledge, make critical inquiry and afterwards form an independent judgment of his own about any subject." [The *Gujaráti Punch* also eulogises the address of His Excellency the Governor.]

Comments on the Convocation addresses of the Chancellor and the Vice-Chancellor of the Bombay University

Praja Bandhu (38), 20th Feb., Eng. cols.; *Gujaráti Punch* (31), 20th Feb., Eng. cols.

35. "We cannot agree with the remarks of Sir N. G. Chandávarkar about sectarian universities of the type contemplated by Mrs. Annie Besant and His Highness the Aga Khán. He observed that there was room for all kinds of good work and that 'the more variety we have of it, the better.' Of course, there is room for all kinds of good work, but we fear sectarian teaching cannot be considered a good work. What we want is an Indian National University, not sectarian universities. Since the beginning of the unrest we have not heard a little of abuse and animadversion of the system introduced by Lord Macaulay. Truly speaking, the educational system introduced by this statesman has proved of incalculable benefit to this country and can rightly be considered as one of the greatest achievements of British rule. This is also the view Sir N. G. Chandávarkar takes in answering those who would lay the blame for deeds of anarchy on Macaulay.......... The Vice-Chancellor did well also in vigorously replying to those who bring forward religion as a panacea for all disorder and anarchy. These people ignore teachings of history and forget lessons of contemporary politics. Whatever may be the value of religion as such, there is ample evidence that religious education is discredited in a great many countries and that secular education is taking its place.......... What is required is not religious education, but healthy home training and influences.......... Steps ought to be taken, therefore, to elevate the moral and spiritual tone of homes which would then be the greatest safeguard against the spread of mischievous ideas. In this connection we would take leave to urge, as we have often done in the past, on the necessity of informing youthful minds on public subjects rather than keeping them in the dark and leaving them to grope their own way out. It is this ignorance which clears the way for designing persons to mislead the youths. The Honourable Mr. Gokhale said the same thing at the annual meeting of the Students' Union. Thorough exclusion of students even to the

Oriental Review (13), 23rd Feb.; *Gujaráti Punch* (31), 20th Feb., Eng. cols.; *Praja Bandhu* (38), 20th Feb., Eng. cols.

length of keeping them away from newspapers, as suggested by Sir N. G. Chandávarkar, is hardly calculated to achieve good results." [The *Gujaráti Punch* and the *Praja Bandhu* express their full agreement with the Vice-Chancellor's views.]

Gujaráti (29), 20th Feb.; *Shakti* (90), 19th Feb.

36. Commenting on the Convocation address of the Vice-Chancellor the *Gujaráti* remarks that religious education cannot properly be given in colleges and schools, nor will it be a panacea for the political unrest. It urges that it should be allowed to remain in the hands of parents, who should be made to understand that it is their duty to see that their children do not go astray. The paper concludes by declaring that only the restoration of the harmonious relations that used to exist some time back between the rulers and the ruled is the only way to secure peace in the country. [The *Shakti* is glad that the Vice-Chancellor has defended the present system of education against its traducers, but repudiates his allegations against parents and guardians.]

Reported Government scheme for the further education of Indian students in Europe and the Colonies.

Bombay Samáchár (66), 23rd Feb.

37. We understand that the Secretary of State has recently sanctioned a scheme for sending every year, at Government expense, one hundred Indian students for further study to England for one year, and on the expiry of that period to the Colonies for a further course of a year. The scheme, we are sure, will receive a hearty welcome from all quarters. The present Indian educational institutions are in a very backward state and a student desirous of getting higher education has no other course but to proceed to Europe or America. But even this course is not open to all. For the majority of Indian students are poor, and are not in a position to afford the large expense which living in these distant countries demands. Consequently even the best among them have to remain satisfied with what little they get here. The present scheme, however, will not only give a proper scope to the aspirations of the Indian students, but will greatly help to remove the discontent created by the policy of the late Viceroy to reserve all the higher posts for Europeans. Both Lord Morley and Lord Minto have clearly declared that an Indian has no less right to a Government post than a European, and it is possible that, in order to give greater effect to this policy of theirs, they may have thought of this scheme of training young intelligent Indians for filling up responsible posts. We anxiously await its official publication.

Comments on the proposal to abolish the Poona High School.

Mahrátta (11), 27th Feb.

***38.** "We have discussed in a previous issue the questions of the removal of the Poona High School to the city outskirts and its amalgamation with the Camp School. We shall to-day deal with the question of its total abolition. We confess to a feeling of absolute indifference as to whether the High School is retained or closed. It is understood that Government are inclined to favour its abolition on the ground that the public do not enthusiastically support it. Now, if the High School was really a model one and could set a standard in discipline and the quality of instruction to the other High Schools in the city, then the public would not certainly be backward in sending their boys to it. But when there has been a manifest deterioration in it in both these respects, when far from being a model High School, it has gone down so far as to justify its being called a third rate High School, we do not think Government can legitimately complain of the want of popular support. In its present condition it will be patronised only by those parents who are servants of Government, or who are too uncritical to be cured of the delusion that a Government High School is a synonym for efficient tuition and exemplary discipline, or who are misled by the fact of a European being its Head Master, or lastly by those whose prudence tells them that to patronise a Government High School is after all the safest thing that one can do in order not to lose official favour. Considering the results of the High School at the Matriculation for the last few years, we do not think

Government can reasonably expect the people to support it with enthusiasm. In fact we are glad, from one point of view, to see that private enterprise in secondary education in this city has so far succeeded as to bring the Government High School, with a European at its head for the last nearly fifteen years, to an ignominious break-down and face to face with actual closure. But we do not look upon the closing of the High School with unmixed feelings. We feel uncomfortable at the very idea of Government retiring from the field of secondary education, simply because we do not like that Government should shift their own legitimate responsibilities and burdens to the shoulders of the people. It would have been otherwise if the Grants-in-Aid Code were more liberal in its terms and more generous in its treatment, and had allowed greater freedom of action, in educational matters at least, to private and aided institutions. For, private educationists have begun to despair of their task and have ceased to feel the same enthusiasm for their work now as they used to do before. In their opinion, the limited freedom they now have is hardly worth the sacrifices they make. In these circumstances, we think Government must bear their own burden and do their own duty. We might have looked upon the situation in a different light if we had an assurance that the saving caused by the abolition of the High School would be utilised towards the establishment of an industrial school which Poona so badly wants.......... But the mere abolition of the High School, unaccompanied by any such scheme of a more profitable employment of the annual expense at present incurred on the High School, is an unjustifiable saving; and we shall oppose it with all our strength. If Government do not want to start an industrial school and thus confer a compensating educational benefit on the city public, they should not close the High School."

Municipalities.

Alleged defects of the present system of Municipal elections in Bombay.

Bombay Samáchár (66), 24th and 25th Feb.; *Gujaráti* (29), 20th Feb.; *Kaiser-e-Hind* (34), 20th Feb.

39. In two successive articles the *Bombay Samáchár* discusses the shortcomings of the present system of Municipal elections in Bombay city. Referring to the right of sending 16 members enjoyed by the Justices of the Peace, it considers it unjust that a comparatively small class of people should have the right of sending so many while the whole body of Bombay citizens can elect only 32. It points out that as proved by the experience of three years this system has encouraged the intrigues of the Caucus and other cliques to the detriment of the general interests of the city, and it should, therefore, be abolished. It alleges that the voters' list should be properly corrected so as to obviate all chances of false personifications and mistakes. Referring to ward elections, it opines that the system of cumulative voting is not calculated to return the best men and should be done away with. In conclusion, it urges the grant of two seats to the Native Chamber of Commerce and the creation of a separate electorate for graduates. [The *Gujaráti* declares that although the Caucus has not been so active as at the election three years ago, it is not yet dead and may revive at any moment. It, therefore, calls upon Sir George Clarke to issue special orders prohibiting officials to take any part in it. The *Kaiser-i-Hind* declares that the Caucus has shown itself again this time and has been to some extent successful. It considers the circular of Messrs. McDonald and Greaves suggesting the names of those who should be given votes as an attack upon the liberty of the public.]

Comments on the recent J. P. elections in Bombay.

Oriental Review (13), 23rd Feb.

40. "The election of the Municipal Corporators from the Justices of the Peace took place last Thursday afternoon. It was not such an exciting affair as during the time of Mr. Harrison's Caucus, though rumour had it that a Caucus engineered by Mr. Sheppard was working secretly to elect sixteen Justices who would prove themselves pliant instruments in the hands of the Municipal Commissioner. The rumour proved correct, for not only did Mr. Sheppard quietly engineer the movement, but he was seen in the hall actively canvassing for the candidates whom he wished returned. Contrary to all precedents, and without any power or authority, Mr. Sheppard issued a notification prohibiting the public from entering the hall where the election took place—nay, he went further, for just before the election he prevented the representatives of the Press from being present in the election hall. As soon as the representative of this paper was apprised of this, he interviewed the Personal Assistant to the Commissioner and asked him under what authority the Municipal Commissioner had prevented the representatives of the Press. His answer proving unsatisfactory, our representative approached the Municipal Commissioner and asked him under what section he had issued the order of the prevention of the admittance of the representatives of the Press. He replied that it was under the Municipal Commissioner's Act. Our representative told him that as he did not know the existence of any such Municipal Commissioner's Act he would enter the hall and present a protest to the chairman of the meeting. After the election of the chairman of the meeting a protest signed by the representatives of the *Oriental Review* and the *Sánj Vartamán* was lodged and a brief discussion took place. The Honourable Sir P. M. Mehta upheld the cause of the Indian Press, and said that as the Press had always been allowed to be present at the elections, he did not see any reason why it could be debarred now. We have narrated this incident to substantiate what we have been repeatedly asserting that Mr. Sheppard, the present Municipal Commissioner, is an exceedingly partisan man and it was he who was creating bad blood among the Municipal Corporators....... We cannot condemn too strongly the attitude Mr. Sheppard has taken and we protest most vigorously against the high-handed manner in which he excluded the public and the Press from taking part in the elections.......... Though rumour had it that there was a Caucus again this time, all cognisant of it repudiated the idea; but the cat was out on the day before the elections. It is true that this time, thanks to the statesmanlike influence of our esteemed Governor, Government officials took no part in engineering the movement. But Mr. James McDonald and Mr. H. R. Greaves issued a manifesto to the European Justices.......... It is said that 180 European Justices recorded their votes at the last elction, out of whom 160 voted solid for Mr. McDonald's ticket.......... We do not say the European Justices should not record their votes or that they should not support European candidates; but we do protest against the mischievous practice of raising a Caucus made up of a few strong Europeans with a number of Indian nonentities and Indian flunkies.......... We feel the time has come when some change must be made in the electorate of the Bombay Municipal Council."

Indu of Bombay (8A), 19th Feb.

41. "There is reason enough to find this satisfaction in this year's results of the J. P. elections to the Corporation that the manipulators of votes by tickets and undue pressure have not had matters all their own way. There was no master spirit like Mr. Harrison to work out a bad cause to its worst, and it is evident that the very enormity of the success of the Caucus of 1907 put many a J. P. on the alert and saved them from succumbing wholesale to intrigues seeking to make them mere marionettes."

Government interference in the affairs of the Ahmedabad Municipality is rendered necessary by its methods of doing business.

Gujaráti Punch (31), 20th Feb., Eng. cols.

42. "Government have again had to give a time-limit to the local Municipality calling upon it to settle within two weeks the question of conferring certain powers on the Chief Officer. We do not understand how it is that the Ahmedabad Municipality, some time back admittedly among the foremost in the Presidency, has come down to such a deplorable state as this. There must be something rotten either in its methods of work or its *personnel*. It is certainly best that people entrusted with the working of institutions going in the name of local self-government should be as little interfered with by Government as possible. But when it is perceived that members are often allowed to waste valuable time in prolix and vexatious

discussions, silly disputes and mischievous interruptions, we cannot find it in our heart to lay the blame at the door of Government. Much as we are opposed to outside pressure and interference in such cases as these, it has to be welcomed.......... Government care not so much for men as for measures, and may have to interfere with the Municipal affairs much oftener than the members will like, and for it none but themselves will have to be blamed."

Native States.

Comments on the Mahárája's decision in the Patiála sedition case.

Sind Gazette (19), 21st Feb.

43. "The decision of the Mahárája of Patiála in the sedition case in his State cannot be regarded as anything but very unsatisfactory. If the accused individuals are innocent, a grave injury is inflicted on them by their expulsion from the State, especially as some of them were State officials who are thus dismissed from their posts. If, on the other hand, they are guilty, it is highly inexpedient that these seditious persons, rendered doubly dissatisfied by the loss of their appointments and by their expulsion from the State, should be let loose to carry on an inflammatory propaganda in British territory. It is, we think, time that some arrangement should be come to between the Indian Government and the Native Rulers that the latter should deal with their own seditionists within their own borders, and that expulsion to British territory should not be resorted to. Otherwise, peace and order in the State will be obtained at the price of increased discontent and disorder within British limits."

Gujaráti (29), 27th Feb., Eng. cols.

***44.** "The arrest of a number of persons by the Patiála State created quite a sensation. The subsequent procedure adopted by the authorities in the treatment and trial of the men and even their attitude towards the counsel of the accused were also not a little surprising.......... And now, after five months, the State, though it was alleged to be in possession of cart-loads of incriminating evidence, has ordered the release of the men who were alleged to be guilty of a serious conspiracy, because they have protested their innocence and loyalty and some have apologised for any indiscretion they might have committed. The whole episode, from sensational commencement down to its equally sensational termination, shows how deplorably backward our Native States are and to what extravagant lengths they are capable of going, especially when some over-zealous Political Officer is there to supply the inspiration from behind. There are not a few Indians who believe that the press legislation adopted by the Mysore State was not the exclusive and spontaneous act of the State authorities, and it is not an accidental coincidence that in British India the example of what is held up as a very enlightened State was followed in a different guise just at a moment when Lord Morley dared not have accepted the responsibility of not supporting the proposals of the authorities on the spot. The deportation of nine Bengalees on the very eve of the announcement of Lord Morley's reforms and their release side by side with the passing of the Press Act are extraordinary coincidences which it is not for us to explain. The Mahárája of Patiála and his advisers, be it said to their credit, have shown admirable aptitude in emulating the example of the Government in British India. Nay, they have improved upon that example. The deported Bengalees, whatever the humiliations they have undergone and whatever justification there was for their sudden deportation, have been restored to their rights and liberty as before. But the Patiála Durbar has adopted a harsher form of punishment which raises an important question of principle. Those who were not the subjects of the State or possessed no properties within its territory will be glad that their connection with the State has been severed. But those who are owners of large and valuable properties will find it a serious hardship to have to leave the State, simply because the authorities chose to thoughtlessly launch upon a prosecution which they should never have done. But the matter does not end there. If the men who have now been released or against whom the criminal proceedings have been withdrawn are so objectionable that the State cannot tolerate their presence in its own territory, is it right on principle that these very men should be let loose in British India? It is impossible to give a more convincing demonstration of the injustice, harshness and absurdity of the policy adopted by the State. We fail to understand how the Indian Government can consent to acquiesce in such a policy."

**Mahrátta* (11), 27th Feb.; *Kesari* (128), 22nd Feb.

45. "The big affair which was being set up in the Patiála State by the torturous trials of Jwála Pershád and others has now been set at rest by the order of the Mahárája withdrawing the prosecution and asking the accused to leave His Highness' territories in a week's time. The accused had sent in a memorial to the Mahárája stating that 'they had no intention of entertaining any feeling but that of loyalty,' and tendering an unqualified apology 'if they had unwittingly committed any indiscretion.' In view of the references of Mr. Grey to the Arya Samáj, it is a relief to note that the Mahárája says that 'it was never meant to infer that every member of the Arya Samáj in India or that society was seditious.' But the order of the Mahárája asking the accused to leave his dominions within seven days is really high-handed. Several of the persons involved are men of standing and have well-nigh settled in the Patiála State. It would be extreme hardship for them to leave the State at once. It is not improbable that the case would have been dropped, if the Mahárája had not taken the course he has taken. The judicious sifting of the evidence would have served to sweep aside the storm of suspicion raised by the Nortonic oratory of Mr. Grey. But to exile the men concerned on merely the 'breath of suspicion' is neither just nor statesmanlike, and involves an act of absolutism pure and simple. It smacks of the Deportation Regulation in force in British India. Does the State Durbar mean to practise the methods of the British Government right or wrong?" [The *Kesari* makes similar remarks and says that rulers of Native States have the power of deporting any person without inquiry. We do not see why the Mahárája of Patiála went through the farce of arrests, searches and prosecutions. If he had looked into the papers before instituting the case, the matter would have ended only with warning the persons concerned in the Patiála case.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd March 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 10 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th March 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Alleged grievances of Khots 43
British rule:
- Alleged causes of the unrest in India 26
- Alleged ill effects of modern civilization on the Western nations . . 30
- Alleged libellous attack on the Maráthа race by the *Englishman* of Calcutta. 34
- Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians . . . . 31 & 32
- Extremists should spread their principles and capture the hearts of young men 28
- Government are to blame for the existing discontent in India . . 25
- Government cannot suppress the Extremist movement by deporting the leaders 29
- It is to England's interest to treat India as her equal 33
- King Rám welcomed criticism while Rávan was intolerant of it . 23
- Loyalty Leagues like those started in Bengal and Madras cannot be of use in putting down anarchy 35
- Men of the type of Tilak, Aravind and others wanted for the regeneration of the nation 24
- Repressive legislation will not be able to kill anarchical ideas . 27
- Suggestion that contributions to the funds of the Samarth Vidyálaya should be made on occasions of weddings and thread ceremonies . 38
- We must boycott luxuries to make us self-reliant 37
- Welcome to Achyutráo Kolhatkar, late editor of the *Deshsevak* of Nágpur, on his release from imprisonment 36

Collectors' Durbárs: Comments on the Ahmedabad Collector's Durbar . 45
Council Reforms: Comments on the Bombay Government's reply to the Pársi community *re* separate representation 39
Egypt: Comments on the assassination of Boutros Pasha in — . . . 22
Excise:
- Comments on the Abkári policy of Government 41
- Comments on the — Report for 1908-09 40
- Comments on the grant of tree-foot booth licenses of toddy . . . 42

Imperial Legislative Council: Government should accept the Honourable Mr. Gokhale's motion in the — *re* free primary education . . 21
Indian Budget: Comments on the — . . . . 2—12
Judicial matters: Adverse comments on the action of the Chief Presidency Magistrate, Bombay, calling for security under the Press Act from the proprietor of the *Akhbár-i-Islám* 44

PARAGRAPHS.

Politics and the Public Administration—continued.

Native Press :
An appeal to Extremists to secure new subscribers for their party newspapers 50
Protest against the vigilance committee of Mahád (Kolába) against the letters sent to the *Ráshtramat* by its Mahád correspondent . 49
Public Service : Comments on the appointment of Mr. Baig on the India Council . . . . 46—48
Sind :
Comments on the order of Government directing clerks of the Jámráo Colonisation officer to refund the bonus they received on the occasion of the Golden Jubilee 51
Private schools in Hyderabad (—) should be given special grants to enable them to reduce their fees 52
South Africa : Comments on the Honourable Mr. Gokhale's resolution in the Imperial Legislative Council *re* Indians in — . . . . . 13—26
Viceroy of India : Suggestion for the appointment of His Royal Highness the Duke of Connaught as the next — 1

Legislation—

Comments on the Press Act 53

Education—

Alleged injustice done to the Sauráshtra High School at Rájkote . . 57
Comments on the Director of Public Instruction's report for the year 1908-09. 56
Comments on the recent meeting of the Senate of the Bombay University *re* the reforms suggested by His Excellency the Governor . . . 54 & 55

Railways—

Complaint against the new type of third class carriages on the B. B. & C. I. Railway 58
Complaints about overcrowding of passenger trains on the S. M. Railway . 59

Native States—

Patiála : Comments on the result of the — sedition case 60

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujará'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—concluded.				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where-Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayā	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára) ...	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál...	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár ...	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk...	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
[illegible]	Ráháh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay ...	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika	Bágalkot (Bijápur).	Weekly	Banáo Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1A	Argus	Bombay	Weekly	......	...
8A	Indu of Bombay	Do.	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly ...	......	...
113A	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	Najmodin Kamrudin Bohari; Muhammadan; 45.	300

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani; Hindu (Brahmin); 50; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi; Hindu (Brahmin); 36; 150; the paper is irregularly published.

Nos. 123 and 135 have ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

The Editor of No. 148 is the same as that of No. 47.

Politics and the Public Administration.

Suggestion for the appointment of His Royal Highness the Duke of Connaught as the next Viceroy of India.
Sind Journal (20), 24th Feb.

1. "There is one name which at present is being fondly and reverently mentioned in Indian circles in connection with the appointment to the Indian Viceroyalty, we mean His Royal Highness the Duke of Connaught. Apart from his Royal birth his Royal Highness is possessed of several other qualifications which pre-eminently fit him for the Indian Viceroyalty. He has an intimate knowledge of India and of the East generally, and is passionately fond of the people of this continent.......... His name possesses this special charm about it that it would be acceptable to both the Political Parties at Home and to each and every class and community in India. His appointment as Viceroy of India will endow that already high office with a peculiar sanctity in the minds of Hindus and Muhammadans alike—a consummation the force and effect of which upon the entire Indian situation can be hardly exaggerated."

Comments on the Indian Budget.
Indian Social Reformer (6), 6th Mar.

*2. "Sir Guy Fleetwood Wilson's Budget for the coming year is remarkable in several ways. It is a deficit Budget in that new taxation is proposed to make up for the deficit. Otherwise, it bears no resemblance whatever to what is usually regarded as a deficit budget....... Not only is there no attempt at retrenchment but almost every scheme which has been thought of is provided for, sometimes with the observation that it is not expected that the whole grant will be utilised during the year, that is to say, grants are deliberately made in excess of probable requirements, when it is known that there will be a deficit to face. Then, again, the additional taxation proposed is not intended as a temporary device for tiding over the emergency. The Finance Minister expressly said that they could not shut their eyes to the heavy demands upon the Indian Exchequer, which lay ahead of them.......... In other words, the deficit has only this much to do with the new taxation, that it has given the Finance Minister a much desired opportunity to strengthen the basis of taxation.......... It is evident that the strengthening of the basis of revenue has more to do with the arrangements of the budget than meeting the deficit. It seems to us that no good can arise out of mixing up these two things. A time of deficit is a time of economic stagnation and hardly the most opportune moment for inviting the public to contribute the means of strengthening the basis of taxation.......... Sir Fleetwood Wilson pointed to education as one of the objects for which more money would be required in the future. If he had postponed new taxation and introduced it at the same time as a scheme for the extension of education, he would have been entitled to and would, no doubt, have received much more sympathy and support............. The new additional taxation is to be levied from stamps, spirits, tobacco, petroleum and silver. We must demur to the Finance Minister's inclusion of petroleum among 'articles of comparative luxury.' It has now become a necessity with the poorest people who, as purchasers in small quantities, will find that they have to pay heavily for Sir Fleetwood Wilson's insufficient knowledge of their daily needs. The petroleum industry of Burma is not an infant industry which is suffering from foreign competition. It has been steadily ousting the foreigner from the country, and if it has not been able to do so altogether, it is because it does not produce enough to meet the total demand. The additional half-an-anna per gallon now proposed to be levied, is simply a bounty paid to the Burma producer at the cost of the ryot, as there can be no question that the Burma producer will put up his price to the level of the enhanced tariff. It is a tax on light, so poignantly ridiculed by Bastiat, and is highly objectionable. .... As regards the duty on silver, we cannot but regret the occasion and the manner in which the proposal to levy it is put forward. In the abstract, there is much to be said in favour of such a duty. The silver in the country is very large in quantity, and the policy of closing the mints has resulted in considerable depreciation of the savings of the masses held mostly in the form of silver ornaments. We cannot look except with satisfaction on any measure which promises to raise their value somewhat. But we do not think that the Finance Minister has been well-advised in bringing it forward as if it were solely a revenue matter, and without any reference to its important bearing on the currency policy......... The Bengali press have not failed to make capital out of the fact that the largest part of the deficit is due to the impoverished finances of East Bengal......... We do not think that Lord Curzon had calculated the cost of his venture, and there might be a subtle reflection implied in Sir Fleetwood Wilson's complaint, that though he had not sown the wind, he had to reap the whirlwind. Surely the country will not consent to subsidise a blunder for all time......... Would it not be better to appoint at once a Commission to report on the economic possibilities of the province, so that we may know whether it would ever become self-supporting ?"

Indian Spectator (7),
5th Mar.

3. "Liquors are undoubtedly 'comparative luxuries,' and the proposal to tax them will have the approval of the community as a whole. Tobacco, too, does not deserve much sympathy. At present unmanufactured tobacco pays nothing, and manufactured tobacco an *ad valorem* duty of 5 per cent. The Finance Member states that England would have raised forty times as much revenue from this source as India does; and tobacco is not less of a luxury in this country than it is in England. No one will regret if the proposed tax will check the cigarette habit which is spreading through the country with the rapidity of an epidemic. Silver, too, is a 'comparative luxury' in the sense that it is not wanted as urgently as is rice or salt or oil or cloth. The objection to increased taxation of silver seems to be raised chiefly by the textile manufacturers who have dealings with China. Their industry has for some time past been in a bad way, whatever the cause, and when the Finance Member decided to propose this particular increase it is possible that he did not know the feeling of the industry concerned. The textile industry is strongly represented in the Viceregal Council, and if Sir Vithaldás Thackersey and Sir Sassoon David cannot make an impression on their colleagues, no other criticism from this side is likely to. From the poor man's standpoint the proposal to increase the tax on petroleum is rather hard. This is certainly not a luxury, comparative or absolute. Petroleum is so cheap that it is supplanting the vegetable oils. The extent of the hardship cannot be easily ascertained. It may not impress the rich, and petroleum has not been used from time immemorial. The people will, therefore, easily reconcile themselves to the additional cost of artificial light, and will not sigh for the golden age when kerosene oil was unknown. Yet the increased price of that convenience will be in the nature of a hardship all the same. Two classes of persons, however, may benefit by it—the native manufacturers of vegetable oils, and the owners of petroleum mines in Burma and Assam. Thus, to a certain extent Sir Fleetwood Wilson has proposed a *swadeshi* budget; and indeed he acknowledges that if the outcome of his proposals be some encouragement of Indian industries, he should not regret it. But he seems afraid of interested critics in England, and protests that he has not framed a *swadeshi* budget. The protest, however, is evidently not addressed to the people of this country, and so far as they are concerned they will only hope that the Finance Member may see his way to the withdrawal of the increased taxation of petroleum at least as early as possible, if taking advantage of the tax the retail sellers cause unnecessary hardship to the poor."

Indu of Bombay **(8A),**
26th Feb., and 2nd Mar.

4. "Sir Guy Fleetwood Wilson expresses a hope that his critics would not consider his Budget a *swadeshi* Budget. The Finance Member must have had in view the British public and especially the supporters of the present Liberal Government when he thought it necessary to protest that the revised tariffs which the Government was going to impose on certain imports did not mean that the India Government was going in for 'Protection.' The Honourable Finance Member need not, indeed, have felt so anxious. For though it is true that if any import duties are for the good of India, then no external considerations ought to weigh with our Government in refusing to adopt them, still it is even more true that neither the Liberals nor the Conservatives would ever allow an Indian Government to levy any duties that would adversely affect British imports to this country. It was the Liberals who saddled on us the excise on cotton goods, and as for the Unionists Lord Curzon declared the other day that it was impossible that tariff reform in England meant fiscal independence for India. Under the supremacy of Britain, India can never be so far *swadeshi*. But it is something to see our Government launch upon a policy that may benefit Indian home produce as against at least non-British competition. Herein lies the special feature of this year's budget." [The paper then goes on to comment on the new taxation and generally approves of it with the exception of that on petroleum and silver. In a subsequent issue, however, the paper writes as follows:—"Indian Finance has for years past been the sport of empirics in finance. It is an absolute fact to say that since the days of Sir Evelyn Baring (Lord Cromer) there has not been found at the seat of central authority broad financial statesmanship of the highest order. Purring mediocrity has been pretty much the rule. Public finance as understood by most of the successive entities who have held the portfolio of Indian finance is the art of superior book-keeping only. That book-keeping has only one object, namely, how to view ways and means from the point of view of the Government regardless of the opinion of those from whom the annual taxes are gathered. In short, India has the misfortune of putting up with what may be called 'Civilian' finance. Sometimes a trained person like the late Sir Clinton Dawkins is imported but with little experience of Indian conditions. Now this 'Civilian' finance, to say the least, has been the bane of India for many years past. The Civilian is deemed to be encyclopœdic. He is equally competent to take charge of a collectorate to-day, become a Revenue Commissioner to-morrow, a member of the Council the next day and a full-blown Financial Minister on the fourth day, to wear his great crown of glory and astonish the Indian world with his prodigies in finance!......... Thus it is that Indian finance is the game and sport of Indian Civilianism, as if it were merely the game or sport of football! Is it a wonder if things go from bad to worse? Let the annual borrowings of millions be stopped, and the world of true public finance will see in all its nakedness what Indian finance in reality is. It is being continually propped up by loans of immense magnitude the interest on which is all to grow from year to year regardless of the ability of the country to bear it......... Has anybody enquired whether in the first instance there was any need of fresh taxation? What is the principal reason which has prompted the steersman at the helm of the financial bark to raise new taxes? 'Opium', Sir, 'Opium'! Alas for opium! For the last 50 years it has been the case that whenever there is a hole in the Treasury which has to be filled, there is this bugbear of 'opium' dragged from its lair......... But let us in all seriousness ask whether the authorities at the seat of the Central Government have not known these four years past that the opium revenue is doomed? Has it not been authoritatively declared that the annual growth of revenue can easily bear the annual loss of that revenue which in ten or fifteen years would be expunged?......... Of what use proclaiming the pretext which those in the know are aware is as hollow as it possibly could be? They throw dust in the eyes of the ignorant public and blind it, when in reality the deficit is owing to the reckless civil and military expenditure of which there is ample internal evidence in the speech itself of the Finance Minister. What political morality indeed to foist on diminishing opium revenue the sin of the new taxation! To the careful student of public finance it is transparent as the noonday sun that this gap of $1\frac{3}{4}$ crore rupees in the budget might have been nowhere with true economy......... But who likes now-a-days to scan and probe to the very bottom either the financial harangue or the financial statement? The voice of the Finance Minister is the voice of God. The tax-payer has only to articulate in the most subdued voice 'Amen'! Then we have the applauding brotherhood of Anglo-India in the Press to clap their hands in the best style of the professional claquers in a theatre. Their plaudits rend the Heavens and woe be to those critics of the 'destructive' type who dare denounce the Budget and expose its transparent hollowness."]

Mahratta (11), 6th Mar.

***5. "The principle, suggested by the Finance Minister in his speech in introducing the Budget, *viz.*, that luxuries should be taxed as far as possible, applies very properly in case of liquor and tobacco.** These articles are more luxuries than necessaries of life.......... From the Indian point of view there can be no feasible objection to the new taxation on these two articles. It might give a check to the drink and smoke habit growing rapidly among the people, and looking to the havoc which these articles are making in the morals and health of the people, the taxation would be welcome.......... But the same is not the case with regard to petroleum which is to undergo a fresh taxation of 50 per cent. Pertroleum has become almost an article of daily household necessity among all sections of Indians, and the new duties will heavily affect them .... Instead of the tax on petroleum, we would, however, suggest a tax on foreign sugar as an alternative for raising the revenue.......... The fresh taxation on silver is excessive, as rising to three times the one existing at present. It can never be termed an article of luxury in India. The meagre savings of the poverty-ridden Indian ryot are all in silver. The new taxes will be an additional burden on the future savings of the poor, and will affect them in an enormous degree. Besides the effect of the new taxes on India's trade with silver-using countries will be disastrous. The yarn trade of Bombay will suffer heavily. China and other silver-using countries will be given a permanent advantage by the new duty on silver over the Indian manufacturer.......... The silver duty will also dislocate the balance of trade which now helps considerably to meet Home remittances. The new duty on silver is most iniquitous at the present moment." [Elsewhere the paper writes:—"In introducing the Financial Statement of the Government of India, the Honourable Sir G. F. Wilson lucidly traced the development through which the work of the Council in relation to Finance passed during the last fifty years....... We do not think any reasonable man will refuse to recognise the progress and development dwelt upon by the Finance Minister.......... No one cares to deny that a progressive increase in the revenue, the expenditure and the amount of the public debt of a country might be an indication of general prosperity of the administration and of the people. But the question remains whether the taxation which yields the increased revenue is not excessive and out of proportion to the capacity of the people to be taxed, whether the expenditure is not incurred rather on productive services and establishments than otherwise, and whether the people, the last drop of whose life-blood is hypothecated for the repayment of these millions of public debt, have been able to reap a proportionate benefit from the works upon which the amount of the debt was spent. The question further is whether the control, that has so far been vouchsafed to the people over the country's finance, is in any way proportionate to their stake in the matter or even to the degree of education and public spirit which they have attained, and whether any qualitative increase in the power of the purse given to the people can be regarded as valuable so long as the vote of the people's representatives, even if it be unanimous, is condemned to a hopeless minority. The reformed Council no doubt gives the elected member the right to criticise details and to move resolutions and divide the Council on questions of policy and taxation. But of what use is this right when no majority could be possibly secured for any proposals brought forward by the elected members?......... Sir G. F. Wilson had certainly a right to give the members of Council the advice he gave as to the painstaking examination of specific items of expenditure and to warn them against framing of abstract resolutions or organic changes in financial policy as the means best calculated to secure economy in finance. But this view of the Finance Minister is wholly one-sided. For he takes no account of the fact that the British people have a complete power of the purse in their hands, whereas the Indian people, having no such power, must feel themselves concerned more with questions of policy than with details.......... Thus take the item of the Army expenditure. It covers an amount of about 30 crores of rupees in itself. Of course, it can be accounted for to a pie. But then mere accounting is no justification.......... Now under the circumstances, how can the discussions of details affect, much less save, the situation created by a swollen or bloated military budget? The best way to deal with it would

be to move resolutions in condemnation of the extravagance of the Military Department and calling for a change of policy. Details have, of course, an importance of their own; but in the present circumstances of India principles are infinitely more important than details. As the late Mr. Fawcett once observed, the Government of India cared more for the Horse Guards than for the people of India. And if that be true, then surely the remedy for the evil could not be a discussion of petty details under certain heads of expenditure, but persistent expression of opinion upon the policy of administration."]

Gujaráti (29), 6th Mar., Eng. cols.

***6.** "The Indian Tariff Act Amendment Bill proposes to alter the Indian Tariff Act, 1894, by increasing the present import duties on liquor, tobacco, silver and petroleum. Government intend to give it a retrospective effect from the 25th February. Whatever the justification for the proposed additional taxation, it is highly questionable whether the Government of India have acted with wisdom in strengthening opposition to their fiscal legislation by proposing to give it retrospective operation. We do not think that it is fair on the part of Government to have disorganised trade in the articles which are proposed to be subjected to further taxation by embarking upon such retro-active legislation. Hundreds and thousands of contracts have been entered into upon the basis of the existing taxation, and Government would have done well, at least as a matter of fiscal justice, to exempt stocks in bond or in transit. In 1906 such an exemption was granted, and we are not surprised that certain English and American firms at Madras which deal in wines, spirits and tobacco have not minced matters in submitting their strong protest against this feature of the Indian Tariff Bill. Stocks lying in bond or afloat were ordered in good faith to meet the normal demands before the Government Notification was issued, and it is a just complaint that Government have not fairly dealt with them in enhancing the tariff retrospectively, and thus inflicting serious hardships on those who have entered into *bonâ fide* contracts. The same remarks apply to silver and petroleum. The strong protests that have already been raised show how the Government of India are out of touch with commercial opinion and how they could have avoided strong and general opposition by the exercise of greater care and forethought. China and Japan have been growing into formidable competitors with India and will now have an advantage over the Indian manufacturers of yarn. The feeling amongst local mill-owners is very strong and has found only partial utterance in the protests that have been forwarded to the Indian Government......... Even before the Finance Member let fall his thunderbolt, our mills had not an encouraging prospect before them. The continuance of excise duties on textile fabrics is a standing grievance and has done not a little to hamper a nascent industry which deserved special encouragement at the hands of an impartial Government whose hands were not tied down by Lancashire voters. But it is astonishing that the Indian Government have failed to realise the consequences of their fiscal legislation upon a most important industry in the country which ranks next to agriculture.......... No one ever imagined that the Indian Government would be so entirely out of touch with the depressing conditions under which such an important industry like the mill industry of India is being carried on at present and with its needs and requirements. The industry requires to be fostered with tender solicitude on the part of our Government, and it is nothing but disappointing to find that to cover a deficit which after all may not occur and could well have been avoided by reducing the railway and military charges or could well be met by the taxation of sugar or jute or by a general enhancement of the tariff, our financial authorities should have decided to tax silver and thus deal a crushing blow at a great Indian industry, especially at a time when the prospects before it are of the gloomiest character....... **Conceding that fresh taxation is necessary, the important question arises as to how it should be levied. And it may be said generally that the articles chosen for the purpose are with two exceptions, well fitted to bear the new burden. Some critics have said that the proposed taxes smell of Lloyd Georgism and complain that they will hit the already**

over-burdened Anglo-Indian hard. We cannot sympathise with these critics unless they point out other sources of revenue which might have been tapped without increasing the burden on the shoulders of the poor ryot......... Government have gone on spending on Railways at a rate which does no doubt delight the heart of the foreign exploiter, but has provoked nothing but strong expressions of disapproval and dissatisfaction at the hands of the people vitally affected by the extravagant railway programme of Government. Every student of Indian finance knows that as compared with irrigational works, for which there has been a loud and persistent demand in the country for the last thirty years and more, and which have invariably resulted in a handsome profit, the Indian railways have as a whole proved a losing concern. And yet Government have gone on mounting up the expenditure on railways even by appropriating the profits on rupee coinage for that purpose.......... Now we ask whether the Government of a poor country like India has a right to incur an outlay on such a colossal scale with its attendant obligations in the shape of heavy interest charges and that too when the demands of technical, scientific and agricultural education and sanitation are regarded by the tax-paying community as more pressing and urgent and have not been adequately met. Again, the military expenditure of the country, which now absorbs almost the entire land revenue of the country, has the same doleful tale to tell. The military octopus is never satisfied. It finds some excuse or other for taking away a large slice of the revenue which should, properly speaking, be applied to the internal development of the country.......... It is grossly unfair to ask the public to believe that it is the falling off in opium receipts that is responsible for the deficit that has occurred, when the ever-growing expenditure on railway and military schemes could well have been held in suspense and the deficit avoided at least this year."

Oriental Review (13),
2nd Mar.

7. "The chief satisfactory feature of this year's Budget is the way in which the new taxation is to be levied. It will not be in any way a tax on the productive capacities of the people, but will be in the form of a preferential tax, bringing in revenue to the State and at the same time encouraging nascent industries. The bulk of what will be required will be raised by increasing the existing Customs duties on liquors, on tobacco, on silver and on petroleum.......... All who peruse the interesting statement made by Sir Fleetwood Wilson will indeed agree in thinking that the new taxation is levied in a manner likely to be the least burdensome to the country. On the contrary, it will help the country materially. As we remarked above, the new method of taxation will be more or less preferential.......... Mr. Webb's agitation for an increase in the duty on silver seems to have had much effect, for it is proposed to take a fixed duty of 4 annas an ounce instead of the 5 per cent. *ad valorem* it now pays. We fear this duty will not be appreciated by the Indian commercial community much of whose trade with China will suffer in consequence. The principle laid down for the new taxation is specially to be welcomed as is shown by the following sentence: 'We prefer to take the extra taxation which we require by substantial duties upon a few articles of comparative luxury rather than by interfering with the all-round uniform rate upon a variety of less important articles, many of which may be described as necessaries.' This is a principle of sound finance which, it may be hoped, will ever be borne in mind by future Finance Ministers. It is indeed a real *swadeshi* Budget which is placed before the Imperial Council by Sir Fleetwood Wilson. His are genuinely *swadeshi* ideas, and it will be to the best interests of the country if in future the Customs duties are regulated in accordance with the industrial needs of the country."

Jám-e-Jamshed (33),
1st Mar., Eng. cols.

8. "It has been a sensational Budget, which the Honourable Sir Guy Fleetwood Wilson presented to the Council on Friday afternoon last......... Though prepared for a slight increase in taxation, the country certainly did not expect such a bolt from the blue as came upon it on that day. With a good monsoon and the proverbial elasticity of Indian Revenue as far as the main sources of income are concerned, a 'permanent broadening of the basis

of taxation' was certainly not to be thought of at the present juncture at any rate......... Though we are not quite convinced as yet of the wisdom or the necessity of thus adding to the burdens of the people so suddenly, we are certainly grateful to the Finance Minister for having chosen to do so by tapping the sources which affect the poorer classes the least. Tobacco, spirits, and silver are certainly articles of comparative luxury, and it has to be admitted that when forced to increase taxation, a Finance Minister cannot easily turn to anything that smacks more of the rich than the poor than these. For instance, an increase in the salt tax, if it had been resorted to would have been distinctly a burden on the poor, and as such would have been rightly considered a calamity. Petroleum is, however, an article of daily necessity in which the poorest have as much of an interest as the rich; and it would have been certainly well if the temptation of an increase in this had been resisted. In regard to spirits again there are undoubtedly articles which are as essential to the poor as to the rich for what might be called medicinal purposes. The Finance Minister was careful to point out that in levying these additional Customs duties Government had no intention to impose what might be called a protective tariff.! Was there any need of this explanation? Was an apology due from India to England for doing what England herself, judged by the result of the last general election, contemplates doing at a very early date as much for revenue purposes as for the protection of home industries? .... If growing expenditure in England is to be met by a fiscal policy which, while yielding a sufficient revenue would protect home industries and give impetus to home production, why should the Finance Minister of India make an explanation in so apologetic a vein in order to appease that same England, and to assure her that India contemplated no such special measure for the protection of her own interests? We wonder if the Finance Minister of even the poorest and weakest of self-governing colonies, when compelled to resort to such extra Customs duties, would have for a moment stopped to offer such an apology. Here it is that we are made to realise India's hopeless dependence upon England in regard to her economic position and the truth of the statement that the Financial policy of the Government of India is regulated with less regard for the exigencies of the Indian Exchequer and the welfare of the people than the behests of the home manufacturer."

Pârsi (37), 6th Mar., Eng. cols.

***9.** "It is to be feared that Sir Guy's enthusiasm for inviolate Cobdenism and for taxing the luxuries of the rich was not entirely sincere. He mentioned that alcoholic liquors, piece-goods and petroleum were the large imports on which it is easiest to raise revenue, but he hinted that it was to save the pockets of the poor that he refrained from taxing piece-goods. This, of course, is not the case, for the poor use kerosene oil, which is taxed, while the rich are discarding it. A duty on piece-goods would certainly have made cloth dearer, but the help it would have given to Indian industry would have been greatly resented in Parliament and it would, in fact, have been vetoed or else the countervailing excise duties would have had to be correspondingly raised. Instead of this, therefore, we find an additional handicap put on Indian industry by the taxing of the petroleum lubricating oils which form a large item of outlay in our mills. The taxes on liquor and tobacco Government are free to impose to any extent they choose, but here again beer, the only item in the list produced in Britain, is almost exempt, so that it looks as if the fact that these taxes are supposed to exercise a sort of moral restraint is not of so much account as the comparative immunity which the British manufacturer enjoys from the burden.......... The duty of four annas an ounce on silver rests on a different basis from that of the other new duties, and has raised a storm of not very definite protest—a fair sample being the complaint, cited by the *Times of India*, that the duty would increase the manufacture of spurious rupees, the extraordinary reason given being that silver will still be under its rupee value. The announcement of the duty naturally caused a depression in the world's silver markets, but this is only a sign that the foreigner is willing to pay. The most real objection to the duty is that it will handicap trade with 'silver' countries. It may do this, but this means only China trade which is disappearing rapidly from other causes. Besides, China may reform her own currency at any moment, and the rest of the world uses gold already. If the new duty discourages people from hoarding silver, that will not be altogether a disadvantage. As for those who have hoards already, they should reap the same advantage as those merchants whom the new duty finds with large stocks of wines and tobacco."

Bombay Samáchár (66), 4th Mar.; *Sánj Vartamán* (40), 28th Feb. and 3rd Mar.; *Jám-e-Jamshed* (33), 28th Feb. and 2nd Mar.

10. To-day's meeting of the Legislative Council will open a memorable era in the history of the administration of India, inasmuch as Honourable members will for the first time be allowed an opportunity of moving amendments to the Budget Estimates. That they will prove themselves worthy of this privilege is shown by the nature of the amendments which they are going to move. These amendments, be it noted, have the support not only of Indian but also of Anglo-Indian bodies, and we trust Government will give due weight to their unanimous opinions. As it was impossible for the Honourable members during the short time they had at their disposal to point out any ways and means for curtailing the expenditure, they have wisely concentrated their attention on the question of the means of increasing the revenue. Of these, the increased duties on tobacco and liquors have been unanimously welcomed by the public. But those on silver and petroleum are as unanimously opposed by them. Petroleum is an indispensable necessity even to the poorest classes and the increased duty on it will fall heavily upon them. The Finance Member has committed a grave error in selecting this article for taxation, and Government will be earning the blessings of the poor by giving up their proposal and accepting that of the Honourable Mr. Chitnavis to tax sugar instead. This will have the double advantage of taxing an article of luxury and of giving facilities of expansion to the local sugar industry. The increase of taxation on silver is another mistake committed by the Finance Member. He is wrong in considering it to be a mere article of luxury used only for ornaments. It is more commonly used as the means of exchange in business transactions, and we cannot leave out of consideration the great loss and inconvenience which the commercial world will have to suffer by the increase in the duty on it. In our opinion the Finance Member, though he has not been bold enough to avow it, has been induced to take this step by a desire to add one more artificial support to the unnatural currency policy which Government have been trying in India for the last fifteen years. But he will do well to bear in mind that even those who support the currency policy of Government have joined in condemning this increase in the silver duty. Moreover, the increase is likely to deal a heavy blow to an important industry in the country. The necessary money can better be raised by a general raising of the existing Customs duties on imported goods. [The same paper elsewhere strongly protests against the proposed increase in stamp duties on certain instruments as are calculated to hamper the free growth of commerce and suggests in the alternative that the proposed increase to 3 per cent. in probate fees over property worth more than Rs. 50,000 should be supplemented by a graduated scale for larger properties. The *Sánj Vartamán*, on the other hand, sees nothing objectionable in the stamp duties and heartily welcomes the proposed increase in taxation on tobacco and liquors, and wishes that it had been still greater. It condemns the silver duties as calculated to be very harmful to the mill industry, as well as likely to fall heavily on the poorest classes. It declares that the best way to make good the resulting deficits is by levying export duties on corn, jute, cotton and similar things and increasing the import duties on foreign piece-goods. The *Jám-e-Jamshed* writes:—It is really to be deplored that the Government of India have not shown the least care for Bombay and its industries in raising the duties on silver. The increase in the duties on liquor is likely to promote the consumption of deleterious drinks instead of checking drunkenness. The proposals which Mr. Dádábhái is going to move for doing away with the excise duties and for allotting large sums to irrigation works are really admirable, but we fear will not be relished by Government.]

Rást Goftár (39), 6th Mar., Eng. cols.

***11.** "No budget is popular which taps new sources of taxation, and its unpopularity increases in proportion to the burden which it imposes upon the masses. The levy of imposts upon bare necessaries of life is an economic solecism to which the financial statement of this year has committed itself by ear-marking petroleum for enhanced taxation.......... The immediate outcome of an addition in the tax on silver would be to cripple a great industry of the country of the capitalised value of several crores of rupees. So long as other equally effectual sources for increase of revenue lie untapped, it seems that the duty on silver is raised with the object of killing two birds with one stone.......... The duty on tobacco is the only impost against which nothing can be adduced to its detriment. It is an article of luxury, and even those who use the cheapest quality would not be much affected, as increased competition has placed in their reach an article which can be had dirt cheap."

Argus (1A), 6th Mar.

***12.** "On all sides complaints are being made as to the method of imposing the new taxation and some interesting evidence has been afforded by the newspaper comments as to the actual relations of the various communities in India. In the Native Press scarcely a voice has been raised in protest against the new taxation except in regard to the silver duty. This is proclaimed to be unfair because it is a tax on Indians. As a matter of fact the first effect of this tax is to increase the latent wealth of the country, for by the imposition of the duty, the millions of tons of silver which is invested in this country in the shape of ornaments has increased in value by the amount of the tax.......... Under the circumstances, the Native Press would have shown a little more tact had it not displayed its jubilation over the taxing of European luxuries. It is only human nature to rejoice at escaping other people's misfortunes, but it is somewhat unfair to deny that one's own cloud has a silver lining in order to damn everybody else."

Comments on the Honourable Mr. Gokhale's resolution in the Imperial Legislative Council *re* Indians in South Africa.

Oriental Review (13), 2nd Mar.*; *Indu of Bombay* (8A), 26th Feb.

13. "The exposition of the South African case was clear and to the point in Mr. Gokhale's usual style. He lodged his protest not only against the ill-treatment of traders and residents, but also against the system of indentured coolies, which, as Mr. Gokhale rightly pointed out, though not actual slavery, is not far removed from it.......... His remarks, we fear, apply equally to the other colonies and even to certain regions in India where indentured coolie labour is allowed. It is a grievance of which we do not hear much, for the reason that the parties interested in keeping up the system of such a sort of bond-service are very powerful.......... The whole policy of the Transvaal towards Indians is, as Mr. Gokhale puts it, 'utterly selfish and heartless, and the only way in which any relief can be obtained is by the Government of India adopting a stern attitude towards the colony in return.' This retaliatory policy has long been advocated by leaders of Indian opinion, and even His Highness the Aga Khan, presiding at the Bombay protest meeting, had called upon the Government of India to adopt a stern and unbending attitude. It is a matter for no small satisfaction that Government have awakened to the necessities of the situation and have accepted the resolution moved by the Honourable Mr. Gokhale. One of our contemporaries has thought it fit to sneer at the passing of this resolution by the Imperial Council and to insinuate that it does not make any important event in the constitutional history of India. We feel differently. Whatever may be the shortcomings of the new Council, whatever may be the general feelings with regard to the Press Act, we must all admit that the acceptance by a Government of resolutions moved by non-official members with regard to subjects like the treatment of Indians in the Colonies is a great step forward. It introduces the element of the feeling of oneness between the rulers and the ruled which is one of the greatest wants of this country." **[The *Indu of Bombay* also expresses its satisfaction at the unanimous adoption of the Honourable Mr. Gokhale's resolution.]**

Indian Spectator (7), 5th Mar.

14. "The grievances of Indians in South Africa have for a long time been discussed both in England and in India, and His Majesty's Ministers as well as the Government of India are practically of one mind on the subject. Those grievances were much talked about in Lord Curzon's time, but the threat held out by that Viceroy against Natal did not produce any immediate effect, and the subject would perhaps have been forgotten if the ill-treatment of Indians in the Transvaal had not assumed an acute form. For that ill-treatment there seems to be no direct remedy. Mr. Gokhale's resolution affects only Natal directly, and one reason why the non-officials have passed it appears to be that they expect Natal to bring pressure to bear upon the Transvaal, in addition to listening to the prayers of the Indians who wish to settle down in the eastern colony itself. The Government of India expresses no opinion on what might happen in the Transvaal. Most of the Indians in that colony are believed to have left it, and only a few determined souls carry on a struggle. According to Reuter the Natal authorities do not expect the supply of Indian labour to be stopped, because they say the indentured coolies are not ill-treated there and therefore His Majesty's Government will not sanction the legislation. There must be some mistake somewhere; for the Honourable Mr. Maxwell has announced that the Secretary of State's sanction has already been obtained, and the reason for cutting off the labour supply is not the ill-treatment of the coolies—about which the Government is not satisfied—but a dispute about trading licenses. Reuter's telegram suggests the probability of the Natal Government agreeing to a satisfactory arrangement about these licenses, and thus preventing the legislation sanctioned by the Secretary of State. Even that would be something, but it is premature to expect what the Natal Government's final attitude will be. The Government of India must have satisfied itself that the stoppage of the emigration to Natal and the consequent loss to future emigrants is a comparatively small evil."

Jám-e-Jamshed (33), 4th Mar., Eng. cols.

15. "The long and dismal history of the struggle of the poor Indians with the whites of the self-governing Colonies was, till late, relieved by little that could be said to the credit or glory of Great Britain as an Imperial Power.......... They carried their inaction to lengths which even the most loyal and well-affected Indian could not help condemning as betokening a total absence of regard for the feelings and welfare of the people entrusted to their care. It was often openly asserted that not only Imperial statesmen but the Government of India were deliberately conniving at the conduct of the Colonial whites. It has been the good luck of Lord Minto's Government to remove this reproach. By their acceptance of the Honourable Mr. Gokhale's Resolution praying for the discontinuance of indentured labour for Natal and the declaration of their intention to submit to the Council in due course a Bill to that effect, they have shown that they have made up their mind to redeem the errors and shortcomings of the past.......... It has been a great act of justice to the Indians; and the speakers who followed Mr. Gokhale showed the complete unanimity of opinion and sentiment which prevails amongst all creeds and classes of the Indians in regard to the question.......... Of course, Natal has protested against the statements made in the Imperial Council with regard to the treatment of the Indians there. Bnt the arrogant whites of the Colonies have thereby shown what great adepts they are in the art of adding insult to injury. It is time now when the Indian Government should seek to assert their own dignity and fulfil their obligations towards those whose interests they have undertaken to defend and protect. If the Government of Lord Minto had, on some specious excuse or other, refused or hesitated to accept the Resolution, they would have incurred a responsibility too grave and serious to contemplate."

Kaiser-i-Hind (34), 6th Mar., Eng. cols.

***16.** "Apart from exerting a very healthy influence in the Colonies, the Resolution will have done a very great service to the British Government in the country itself. The almost daily reports of the ill-treatment of the Indians in the Colonies, brought as much by newspaper reports as by the

Indians returned from South Africa, had created grave irritation in the public mind here, and the exasperation was rapidly reaching a point when even the loyalist section of the Indian population would have been prompted to refuse to England the service their country has always so willingly rendered towards the strengthening and the enlargement of her Empire and her interests. The proceedings of the Imperial Council and the ready acquiescence of the Government in the matter have averted this grave risk, and well-wishers of England and India cannot fail to rejoice at the statesmanship which Lord Minto and Lord Morley have revealed in this."

Pársi (37), 6th Mar., Eng. cols.

***17.** "This week the Viceroy's Council accepted unanimously a resolution abolishing the supply by India of indentured labour for Natal. It has been difficult in the Assamese territory to supervise indentured labour properly. The circumstances in which it is engaged are always such that the employer must have large powers over the employé with insufficient check on the abuse of such powers; and in a country under another Government, with a very general prejudice against Asiatics, the hopes of fair treatment are remote. But it was not primarily on this account that the Honourable Mr. Gokhale and the Honourable Mr. Dádábhái spoke so forcibly at the Council meeting. The indentured labour has a bad moral effect on the Colony. The colonists associate a dark complexion with a condition of subjection, and the labourers, being drawn from the poorest classes in India, are not, naturally, of a type to impress their white neighbours with an accurate conception of the people of India as a whole.......... The object of the prohibition of a further supply of labour to Natal is mainly retaliatory. It evidently pays the Colony to engage Indian labour, or the Natal Government would long ago have abolished it on account of the problems to which it gives rise. In taking the abolition into their own hands the Indian Government have expressed their disapproval in a manner which even South Africa must understand, and have deprived the colonists of the last shred of excuse for differential treatment of those Indians who settle in the country."

Bombay Samáchár (66), 2nd Mar.; *Akhbár-e-Islám* (61), 28th Feb.; *Káthiáwár Samáchár* (77), 2nd Mar.

18. It is a gratifying feature of the new Council that the Honourable Mr. Gokhale's resolution praying that the Government of India should be empowered to stop the recruitment in India of indentured labour for South Africa should have been unanimously adopted, and the hands of Government strengthened for the purpose of taking a decisive step forward in the interests of the people of India. The Government of Lord Minto have not only welcomed the proposal but have promised to advance the cause of the Indians by legislating on the subject, provided the Federation Parliament of South Africa fails to improve the lot of the Indian settlers. The grievances of the Indians have now stirred up the Government of India into taking definite action, and it is hoped nothing will be left undone by them to secure justice for the suffering Indians or to enforce their better treatment by a legislative enactment. The criticisms that have been levelled against the Honourable Mr. Gokhale's proposition by a section of the Anglo-Indian Press are one-sided and obviously suggested by a mistaken view of this much debated and intricate question. We hope nothing will swerve Government from the path of righteousness they have entered upon by accepting the Honourable Mr. Gokhale's proposition and that they will not fail to see the matter through. [The *Akhbár-e-Islám* welcomes the passing of the Resolution and hopes that it would be the means of alleviating the sufferings of the Indians in the Colonies. In referring to the Honourable Mr. Jinnah's rather strong remarks in the Council, the paper observes that they were really speaking very mild as compared with the actual treatment meted out to the Indians which deserved the strongest condemnation possible. The *Káthiáwár Samáchár* expresses views similar to those of the *Bombay Samáchár.*]

Rást Goftár (39), 6th Mar., Eng. cols.

***19.** "The Government of India has earned the deep gratitude of the country by accepting the Resolution moved by the Honourable Mr. Gokhale in the matter of indentured labour to Natal. The ill-treatment of the Indians in the African Colonies has occasioned much bitter feeling in this country where it had long been recognised that the time was reached for the adoption of retaliative measures. The Resolution empowering the Government to prohibit indentured labour would produce a far-reaching effect in securing to Indian residents of the Colonies a more humane and fair treatment.......... We hope the terms of that Resolution will be enforced with vigour, not only to remove the particular grievance which has led Government to acquire this weapon of retaliation, but to remedy all reasonable grievances of the Indians which call for prompt and satisfactory redress."

Kesari (128), 1st Mar.

20. It is the misfortune of Indians that Lord Minto still terms the Transvaal Government a friendly State, though it has persisted in the persecution of Indians which in the case of an independent nation would have led to war. The Honourable Mr. Gokhale pointed out that suicides were increasing in number amongst Indian labourers in Natal and that Indian women were ravished. The white colonists have retorted that the story of persecution is all a fiction and they request the King-Emperor not to sanction any prohibition of indentured labour from India. This is the sympathy of a friendly State towards Indians! We do not make much of the resolution that has been passed by the Imperial Council at the instance of Mr. Gokhale. On this question, there was never a difference of opinion. But there are many other points on which there will be a sharp difference of opinion between the friends of the people and the friends of Government. Mr. Gokhale voted in favour of the Press Act, taking into consideration the difficulties of Government, which were in fact false. We hope that Lord Minto will vote for some resolution of public utility brought forward by Mr. Gokhale, at least as a matter of courtesy.

Government should accept the Honourable Mr. Gokhale's motion in the Imperial Legislative Council *re* free primary education.

Bombay Samáchár (66), 1st Mar.

21. The *Bombay Samáchár* appeals to the Official Members of the Imperial Legislative Council to give a whole-hearted support to the Honourable Mr. Gokhale's motion to make primary education in this country free and compulsory and observes:—The motion is so reasonable that no one can have any objection to it. The Provincial Governments have already declared themselves in favour of free primary education, and the question of providing the necessary funds is not very difficult to be solved. We trust Government will be good enough to recognise the endeavours of the educated classes in this matter, and to allow the motion to pass unanimously for many diverse reasons. It is a well-known fact that the Extremists are trying hard to lower the Moderate leaders of the Congress in public esteem and to belittle the new Reforms. Naturally, it has become the duty of Government to frustrate all their vile attempts in this direction and to keep up the prestige of the Moderates and the Reforms. And this can be done in no better way than by showing sympathy towards the motion. If, however, the motion will be thrown out by the official members of the Council, the Extremists will be elated and will use it as a peg on which to hang their attacks on Government.

Comments on the assassination of Boutros Pasha in Egypt.

Kesari (128), 1st Mar.

22. The murderer of Boutros Pasha is a well educated man and was the Secretary of the Congress of the Egyptian Patriots held in Geneva. The outrage is a political one and because it is so, is being discussed widely. The Anglo-Indian journals in noticing the crime have compared Egypt with India and have advised Government to adopt repressive measures in order to prevent such outrages. In Egypt as in India there is a Nationalist party and political assassinations took place in both the countries. But from this it cannot be argued that the Nationalist movement leads to anarchical outrages. In order to establish such a proposition, we shall have to prove in the first place that a peaceful nationalist agitation is not possible and, secondly, that it would be just to hold the entire party responsible for the acts of fanatic individuals. But we have no desire

to enter into a controversy with the Anglo-Indian journals; nor is it safe to do so. To carry on such a discussion is to handle a cowitch. God has endowed the Anglo-Indian journalists from their birth with thick gloves made of white leather. Therefore they can handle cowitches and hurl them at others. But Indians will have to fight with naked hands and will suffer. It is better, therefore, not to trouble ourselves with such a delicate and ruinous discussion and turn to Egypt. Our readers will thereby be able to view the Egyptian nationalist movement rightly without being prejudiced by delusive criticisms offered by Anglo-Indian journals vitiated by selfishness. In the 16th century B. C. Amaris, a *swadeshi* king, drove away the foreign Hyksos dynasty and began the first nationalist movement in Egypt. Ever since the downfall of the Pharaohs, no *swadeshi* king has ascended the Egyptian throne. It is said that a prophecy was made during the reign of the last Pharaoh that no *swadeshi* king would rule thereafter over Egypt. But the efficacy of divine prophecies is lessened after the lapse of many centuries. Even the present day Egyptian Nationalists fighting for *swarájya* contend that their movement is divine. After Saladin of the crusade fame, Mamelukes ruled over Egypt, and it may be said that Egypt enjoyed for two hundred years some independence. But in 1516 A. D Egypt was conquered by Selim of Turkey. Whenever Egypt was ruled by *swadeshi* kings, the subjects were happy. Even under Turkey which professed the same religion but was after all a foreign nation, Egypt was not happy. It was ruled by Pashas deputed by Sultans of Turkey who gradually became independent for all practical purposes. From 1801 A. D. the English have established themselves in Egypt and increased gradually their ascendancy over that country. It may be safely said that they are at present the real rulers of Egypt. In 1858 the British Government had issued a draft proclamation to allay the unrest in India. It ran thus:—"The rule belongs to God; the country to the Padshah but the administration is that of the East India Company." What a combination of curiosities! In Egypt a more curious combination is found at the present day. The country belongs to Mamelukes and Fellahs, the Empire to the Sultan of Turkey, administration to the Khedive, but the power lies in the hands of the English! We will deal in the next issue with the Egyptian nationalist movement and compare Egypt with India.

King Rám welcomed criticism while Rávan was intolerant of it.
Ráshtramat (47), 1st Mar.

23. Before the advent of King Ráma's happy rule, Bharatkhand (India) suffered under the demoniac sway of Rávan. Rávan had accumulated much merit by means of penance, but the misfortune of his subjects was that he utilised the merit for evil purposes. That merit had made him powerful, but as it was not combined with virtue, it did not avail him long. Moreover, the misdoings of his followers, the Rákshasas, throughout the whole of India also served to destroy the influence of his merit. Rávan and his followers persecuted the pious, robbed the country of its wealth, killed men as a matter of mere fun and came in the way of the people peacefully following their own professions. It was after the people of Bharatkhand had undergone such sufferings that they got the rule of King Ráma. The transcendental glory of Ráma's reign rests solely on the respect he paid to public opinion and the care he took to root out causes that gave rise to public dissatisfaction. In order to gauge public opinion he employed secret agents. But be it remembered that these secret agents in those good old days were not vile enemies of their own kith and kin. The righteousness of Ráma was too strong to tolerate such degraded and selfish motives. But the pity of it is that the moral atmosphere of Ráma's rule was not potent enough to completely annihilate this breed of vipers. Their seed remained and developing later on under favourable conditions overthrew the very tree in the roots of which it had secreted itself. During the rule of Rávan, those who offered advice were gagged, and subjected to tortures. This intoxicated the ruler, who wanted to exercise his Imperial sway over the whole of Bharatkhand, but was on the downward course to perdition, contemptuously rejected the words of advice of his well-wishers. He would not tolerate any criticism of his actions. Ráma, on the other hand, was ever anxious to know what subjects said about him and subjected himself to great personal discomforts to gain their regard. It cannot be said he was powerless to punish people. He was all powerful and could do anything he willed. But he refused to misuse his power. He did not win over the wicked by means of money and with their help arrest and hang those who exposed the defects of his rule by speech or writing. He never thought that he would be injured by the criticism of disinterested leaders of the people. He never got vexed by the people's sharp criticism and never made use of his royal authority to harass his subjects. Let alone criticism of worthless subordinate officers criticism of even Ráma's own actions never incurred his displeasure. This difference between the rule of Rávan and that of Ráma lies in the fact that while the rule of the former was built on brute strength and crooked policy, the rule of the latter had morality and justice for its basis.

Men of the type of Tilak, Aravind and others wanted for the regeneration of the nation.

Rdshtramat (47), 27th Feb.

24. The cry of "perversion of youth" is not peculiar to this age. It was heard as far back as the times of Socrates, and he was the Extremist who was accused of corrupting the morality of the youths of his time. He paid the extreme penalty of the law by drinking the cup of hemlock, but his fame lives for ever, while those who adjudged him guilty have already passed out of the memory of the world! The principles for the inculcation of which Socrates had to pay the penalty with his life are now freely taught in the English and the Indian Universities! This charge of contaminating youths can be brought against every founder of a religion and propagator of new principles. Indian youths have been 'going astray' for the last fifty years. Their first corruptors were men like Keshav Chandra Sen, Ránade and others who taught the young generation of their time that mental courage consisted in flouting the wishes of their old-fashioned elders. After them, Messrs. Tilak, Aravind, Bepin Chandra and Hyder Reza have maddened our youths with the craze of *swadeshi* and with patriotic feelings. The fact is that whenever a new teacher, divinely inspired, rises for the promulgation of noble principles he finds the task of winning over the youths to his side comparatively easy as their minds are unsophisticated. Such times of transition are always critical, and there is no wonder if some hot-headed youths take to the wrong path owing to ignorance. But there is no danger of the whole society going wrong thereby. Some of our men are now abusing our younger generation. Let them do so. Our youths have got caught in the wave of revolution, but they have not been corrupted. If the acceptance of new-spirited views means corruption, let them be corrupted. We want as many rebels and heroes of the type of Socrates, Jesus, Rámdás, Kamel Pasha, Tilak and Aravind as our nation can produce.

Government are to blame for the existing discontent in India.

Káthiáwár and Mahi Kántha Gazette (76), 27th Feb.

25. In the course of an article entitled 'What is the truth?' the *Káthiáwár and Mahi Kántha Gazette* charges Government with neglecting their duty to find out the real cause of the present unrest and to adopt just measures to remove it, and observes:—Indeed the atmosphere is gloomy. But as is openly asserted, Government themselves are to blame for it. The justice which is given is not even-handed, but partial, and the feeling of favouritism predominates. In this lies the root of the jealousies which have been awakened. There ought to be no difference whatsoever between the various subjects of His Majesty, whether white or black. But is this so? Certainly not. While perfect freedom, political and commercial, is granted in all parts of the Empire to the white subjects, not only nothing of the sort is allowed to the black subjects but even what little they already possess is snatched away from them. Is this not sufficient to cause discontent? And discontent causes unrest. The whites are allowed the liberty of writing and speaking, but Indians, on the other hand, are at once thrown into jails if they make bold to speak or to publish the truth. As if sections 124A and 153 of the Indian Penal Code were not sufficient, the new Press Act has been passed, to put down the Press. The policy of putting severe checks on the people has been gradually progressing and the people are consequently getting discontented. This is self-evident, yet for certain unknown reasons it is not acknowledged. No doubt, the unrest is spreading and, the anarchists are committing horrible crimes. But what led them to do so? The Western education which they had received made them aspire to Western liberties and happiness, ~~but~~ in doing so they were not only not helpless but restrained by severe checks. The result is that both Government and the people are now in a very lamentable situation.

Alleged causes of the unrest in India.

Rásshtramat (47), 27th Feb., Eng. cols.

26. The *Ráshtramat* reprints from *India* a review of Mr. Bepin Chandra Pal's article headed 'The forces behind the Unrest in India' in the *Contemporary Review*, of which the following is a substance:—"Mr. Bepin Chandra Pal shows how the new spirit of freedom found it earliest expression in the movement of social and religious revolt represented by the Brahmo Samáj.......... What the Brahmo Samáj did so largely in Bengal has been done in other provinces by the Arya Samáj and the Prárthana Samáj. The work of the school and the college to which this awakening is due has been substantially supplemented by the British law courts and general methods of British administration. 'The prince and the peasant, the Brahmin and the Sudra, have been reduced to a position of absolute equality under the rigorous rule of the foreigner,' and the result has been the creation of a spirit of freedom and self-assertion in every section of the Indian community.......... Mr. Pal also takes account of the active political propaganda of criticism of Government acts and policy which have come into being. In olden days these expressions of opinion were welcomed by officialdom. British policy in India was, once upon a time, 'largely shaped by a salutary fear of the people' and 'the Indian Government was really anxious to cultivate the good opinion of its subjects.' Lord Dufferin was so strongly possessed with this safety-valve idea that he even encouraged the formation of the Indian National Congress. But the bureaucratic Frankenstein speedily grew alarmed at its monster; and when the Congress demanded, as it did from the beginning, self-government as its ultimate aim, it immediately became 'seditious.'......... But there was a movement of social and religious reaction going on at the same time.......... 'This reaction in Indian society found a powerful ally in the reactionary policy of the Government, which, frightened by the natural results of the new illumination which they had themselves introduced, now proceeded to advance backward, undoing, as far as possible, their own previous work.......... By the pursuit of that policy, especially in the matter of public instruction, Government has actually helped to increase and strengthen that anti-British patriotism which is responsible for all the uglier and more troublesome aspects of the present.' As regards this 'unrest,' it is not really political but is essentially an intellectual and spiritual upheaval, 'part of the general awakening of Asia, which is rising up in a determined protest against the intellectual and moral, no less than the commercial and political, domination of Europe.'......... Touching the Indian Mussulmans, Mr. Pal points out that they, too, have caught the contagion of the new patriotism and national spirit in the country.......... The Government will find the birth of a new spirit of selfassertion and independence in Muhammadan fellow-countrymen not less, but far more troublesome in the near future than the spirit of independence and self-assertion in their Hindu fellowsubjects; and, unless all past experience and the generalisation of sociological evolution are completely belied, this new awakening of political consciousness in the Muhammadan community of India will lead gradually, not to a conflict, but to an invincible coalition with the Hindu movement for the realisation of the ideals of that composite nationhood which the Muhammadans were the first practically to carry to India."

Repressive legislation will not be able to kill anarchical ideas.

Indu of Bombay (8A), 26th Feb.

27. "The *Statist* of London writing about our new-fangled legislation says:—'We need not address warnings either to Lord Minto or to Lord Morley; but we would remind those of the Indian public service who have long been crying out for sterner action that *coercion is no remedy*. It may be necessary at times to assert the supremacy of the law, *but it cannot in the nature* *of things change public feeling.*' Here are words of the greatest political sagacity. You may have the most draconian code of repression.......... You may bring to summary punishment hundreds of breakers of the law. But how can you 'change public feeling'? That is the essential question.......... If you think out an idea and propagate it, how can you punish the idea, let alone scotch or kill it? An idea is an idea which not a hundred repressive laws would ever be able to drive out.......... Ideas are indestructible. An idea may vanish of itself; but that only under one condition, when humanity cares nothing for the idea or has rationally demonstrated that it is worth nothing.......... Those ideas which had a permanent human interest for all times to come have remained with us; while others have fallen into disuse.......... There can be no doubt that while a particular idea lasts or has seized the human mind, it works. The idea may be immature, aye, even it may be destructive of human society. All the same it works. And while that working lasts it has the potentiality to evoke feelings and emotions which, in their turn, take a practical effect.......... The idea will survive on the inexorable law of survival of the fittest. It will die if it is not fit to survive. But, for the mightiest authority to repress it or drive it away is an impossibility. Now, anarchism is an idea which has taken deep root in men's minds of a certain type during the last half a century. It has been condemned and abhorred by a vast majority of the civilised world. But that moral force of an active character seems to be still wanting which would kill the idea outright. For, ideas can only be killed, if evil, by counter-ideas. We make bold to say that civilised humanity has not yet educated itself to that point when it could hatch a new idea to counteract most effectually this terrible idea of anarchism. And so long as this counter-idea does not come to the surface to destroy this evil idea, it must survive in minds susceptible to its reception. Therefore, we say, all repressive legislation to kill the anarchical ideas, which are rampant in a fraction of the population, is futile—yes, absolutely futile.......... Our efforts should be directed towards killing this pernicious idea by the whole force of the country's moral sense. Mere platitudinous resolutions or laboured harangues at public meetings or fiery denunciations in the Press will never accomplish the object.......... Anarchism is the hideous child of a species of definable or undefinable discontent. Remove the cause of discontent and anarchism will die of itself. But they are yet so short-sighted as to be afraid of probing the cause to its very root. While this is the case all sorts of nostrums are invented and applied which are like the remedies of the quack—remedies which allay the ailment in one direction in order to let it break out in another form and in another direction with redoubled virulence."

Extremists should spread their principles and capture the hearts of young men.
Karnátak Vritt (102), 1st Mar.

28. We must first clear the minds of our countrymen of the weeds which have taken root in them owing to Western education and to prolonged slavery. We can no longer afford to neglect these wild growths. It is our prime duty to implant right principles in the minds of young men so that they may not go astray. The bureaucrats are able to adopt any measures they like best. But the Extremists should not sit quiet at this juncture. The Extremists require necessarily the assistance of young men to realise their ultimate ideal through boycott and *swarájya*. Youths form the future nation. The advancement of our country entirely depends on them. It is for them that we have begun *swadeshi* and boycott. The first thing that the Extremists, therefore, should do is to capture the minds of youths. Their minds are vitiated, be the reason what it may. The disease is as yet in its first stage and can be grappled with. The bureaucrats are cannonading them, in order to gain control over their hearts. They believe that they can accomplish their purpose by a repressive policy. They have openly adopted their repressive measures. The silly party of the Moderates are trying to win over the youths by small concessions. The Extremists condemn both these methods and desire to make the youths acquainted with pure and noble principles. Lord Morley wanted to use the silly Moderate party as a cat's-paw to suppress the Extremists. He might have come to know by this time that it is not possible to do so. A small party has

come into existence which goes beyond the Extremists. We infer from the release of the deportees that Lord Minto desires the co-operation of the Extremists to put down this new party. We congratulate the bureaucrats on their foresight. But if Government requires the assistance of Extremists, they should provide them with a field of action. The bureaucrats, however, do not confide in the Extremists so completely as to leave them the masters of the field. They have circumscribed the sphere of Extremists by the sedition laws and the Press Act. If, however, the Extremists work in this narrow field of action and spread their principles, they will regain the confidence of the bureaucrats and convince them that the Extremist principles are the only true principles in the world.

Government cannot suppress the Extremist movement by deporting the leaders.
Pudhári (146), 27th Feb.

29. Government consider that by disposing of the leaders they deal effectually with the Extremist movement. To the superficial observer, their action appears quite justifiable. But a close observer will readily see their mistake. Government should be more mature in their actions as they grow old. But the reverse is the case. The wisdom they displayed in their first formation and in their early politics is nowhere to be seen as they grow old. As long as Government control effectually the army and the ruling classes, they are the repositories of courage and mercy. But as their dominions increase, they are no longer directly connected with the army and the administrative powers and they have to entrust a good deal of power to deputies. After a time these deputies become all powerful, and Government have to submit quickly to their demands. Government cannot afford to go quite deep into the matters and have to adopt a blunt policy, as their dominions increase. The public leaders also are a little bit vain and they do not take into consideration the circumstances of the day and the nets spread for them. They ride their own hobbies and widen the gulf between Government and the people. But Government may well know that a movement cannot be crushed by the deportation of leaders. It will, on the contrary, give an impetus to the movement. Leaders are silently manufactured by circumstances and they come into prominence, when the time is ripe for them. There will be no break in this line. If one drops down, another steps in to fill up the gap. Every new Government is the creation of leaders. If Government are backed by the army, people are strengthened by the divine force of leaders. The British Government should begin to conciliate the leaders slowly. The people also should change their methods and allow Government the necessary time and experience to correct their own mistakes.

Alleged ill effects of modern civilisation on the Western nations.
Ráshtramat (47), 3rd Mar.

30. We hear it said that civilisation is advancing in the world and that the Eastern nations are being enlightened through contact with the westerners and by the introduction of easy and speedy means of communication. But those very nations—England and Germany—that claim to be in the van of modern civilisation are ready to spring at each other's throats and are continually in dread of their own safety. It will thus be seen that modern civilisation instead of advancing peace promotes hatred. The chief reason of the present state of things in the West is that Western civilisation is based on materialism. The result of the exclusive devotion of the Westerners to materialism is that the awakening of the East manifested in Japan's victory over Russia has filled the Westerners with alarm and the Yellow and the Dark perils have become veritable bugbears to them. Wealth and power which are the aims of modern civilisation are transitory and uncertain, and their possession cannot be guaranteed for ever. Similarly, a nation sunk into the depths of poverty and servitude may hope one day to rise to power and affluence. **Modern civilisation is the manifestation of the age of Kali, and its delusive character is proved by the present social and political condition of England where women are fighting for political rights and there is a conflict of interests all around.**

Comments on Mrs. Besant's appeal to Englishmen to refrain from rudeness to Indians.

Oriental Review (13), 2nd Mar.

31. "**It has become one of the most prominent duties of every friend of British rule in India to bethink himself how he can best help Government in their present difficulties. The duty is necessarily as sacred to the Indian people as to the Anglo-Indian public. We fear that a certain section of the Press and the public believe that the duty lies all on one side—of course on the Indian side. We refer to the scurrilous attacks on the Indian people emanating often from the Anglo-Indian Press, and to the ill-treatment which a section of the Anglo-Indian public is** pleased to offer to the children of the soil. All this—the fact ought not to be disguised—has been to a great extent responsible for the irritation and disaffection to be found in this country. Even now, within a few days of the passing of the new Press Act, the *Madras Times* is leading a campaign of calumny against the educated classes of India. It must be stated plainly without any mincing of words that this is pure and simple incendiarism. A protest ought to go from every loyalist against this and against the conduct which some Anglo-Indians choose to pursue with regard to the people of this country. The cry has gone forth, from the highest authorities downwards, that a policy of co-operation and conciliation ought to be followed. We ask whether this policy of the Government is likely to be helped by writings and acts of the type alluded to above? Are not these calculated rather to wound the feelings of a sensitive people and to create bitterness and ill-feeling where there ought to be peace and good-will? Mrs. Annie Besant has risen to the occasion and addressed in this connection a stirring appeal to her countrymen not to sow the seeds of discontent and anarchism by their conduct. She truly observes that such conduct is adding fuel to the fire of anarchism. It is with almost a monotonous and persistent repetition that the educated classes have declared themselves in favour of law and order. They are with few exceptions the strongest friends of the British rule. They do not wear their loyalty on their sleeves, but are silent, earnest friends of the Government. Is it not then a tragedy to see that these very classes have their hearts made sore many a time through the un-English conduct of many Anglo-Indians? We hope and pray that the noble appeal of Mrs. Annie Besant will not go in vain, and that Government and the nobler section of Anglo-Indians will perceive their duty clearly before them and act up to it."

Jám-e-Jamshed (33), 3rd Mar.; *Kál* (124), 4th Mar.

32. Her efforts to bridge over the gulf between the rulers and the ruled have brought Mrs. Annie Besant into trouble. She has incurred the displeasure of Government. When anarchism is rife in the land, she has denounced the anarchists and advised Indians to remain firm in their loyalty to Government. She has seen the necessity of addressing some plain words to the Anglo-Indians, for she knows that their arrogance hurts the feelings of sensitive self-respecting Indians. The lesson she wants to teach the Anglo-Indians is the same that is sought to be taught to them by the Secretary of State in an indirect manner. Mrs. Besant has been made to understand by Government that her appeal might render her liable for a criminal prosecution. The attitude of Government appears strange to us. She has risked much by writing against the anarchists, and her object is to strengthen the foundations of British rule in India. It is very well to gag the seditious press; but is it not strange to think of prosecuting a friend of Government? Those who hold that only the seditionists are to fear the new Act are afforded a fresh example of the misunderstanding under which they were labouring. [The *Kál* writes:—The excitement that has been caused in the official circles by the publication of Mrs. Besant's letter makes its clear how easily the officials take offence and makes us apprehensive of the misuse that might be made of the vast powers vested in them by the new Act. Mrs. Besant is a European and her loyalty is unimpeachable and she is not likely to suffer any harm for her outspokenness; but had a similar letter been penned by an Indian, however loyal he might have been, he would not have escaped coming into the clutches of the law.]

It is to England's interest to treat India as her equal.
Gujaráti Punch (31), 27th Feb., Eng. cols.

33. **In the course of a long article on the relations between England and India the *Gujaráti Punch* writes :—" If it is claimed that India is peopled with races inferior in moral, intellectual and physical calibre to Europeans, while entirely repudiating the silly charge which can hold scarcely any ground before facts and figures, we might reply simply by making a reference to the** condition of the races inhabiting the British Colonies. Several of these were for a long time convict settlements only, and many of them contain populations in no way superior to the people their supporters rail against. Again, if it be asserted that these people, however low they might be in the scale of civilisation, are yet Britishers by birth and nationality, to this statement a reference to the mixed races of Canada and Transvaal would surely be a most effective reply. Then might come the last and the vilest of arguments that the Indians are Asiatics and as such not fit to stand on an equal footing with the Whites. This would be unanswerable for a time only; but then the answer might come, and who knows, with what vengeance? It is a pity that unnatural considerations like these are allowed to damp the best and most human ideals that evolve out the highest and the most noble spirits in the nation.......... India is a part of the Empire and it must continue so to be; but it must breed an equal nationality, not an inferior subject-people. Indians cannot be satisfied with the position of the females of a Zenana shaded with screens, good to be looked at, but nothing more than interesting toys or useful things of their owners !......... Not to-day, nor to-morrow, but at any rate in the near future, India should be granted the treatment and the place that are justly its due. The true salvation of India lies in being so dealt with; but do not Britain's interests also go equally that way ? "

Alleged libellous attack on the Mahrátta race by the *Englishman* of Calcutta.
Mahrátta (11), 6th Mar.

***34.** " Last time we noticed the rabid attack of the *Madras Times* on the educated class of Indians. This time we have to refer to a more mischievous slur on the Mahráttas as a race, appearing in the columns of the *Englishman* of Calcutta. The article on Shiváji represents him as a master of cruelty whose special feature was bloodshed and treachery........ The wholesale condemnation of the Mahráttas as a race that approves treachery as 'legitimate' and 'laudable' in public affairs is, we need hardly say, outrageous. To describe England as 'perfidious Albion,' although it has the sanction of an English poet, might pass as rank sedition in an Indian paper; but the *Englishman* may write anything about the Mahráttas as a race and yet escape the penalty of fomenting race feeling ! Recently in reply to a question, Mr. Montagu, the new Under Secretary of State for India, told the House of Commons that the law of sedition was the same in India as regards Indians and Englishmen and that he had no reason to suppose that the Government of India had different standards for Europeans and Indians. The law about creating race-feeling is as equally applicable as the law of sedition. Unless literary license of the type noted above appearing in Anglo-Indian papers is checked by the Government, how can it be said that the law of sedition and race-hatred is applied according to one and the same standard in the case of Englishmen and Indians alike ?"

Loyalty Leagues like those started in Bengal and Madras cannot be of use in putting down anarchy.
Mahrátta (11), 6th Mar.

***35.** " Loyal Leagues are being started in Bengal and one has got its way into Madras too. The Loyal League is composed mostly of Rájas, Zamindárs, and other rich aristocrats who are always well-known for their proclaimed loyalty. The object of such leagues is to promote loyalty among the masses. As a rule these grandees scarcely condescend to mix in free intercourse with the masses at large, and it is difficult to understand how they will know the real grievances of the people and help them to remove misunderstanding, if any exists. These leagues will not certainly be of great use in putting down anarchy."

36.

Welcome to Achyutráo Kolhatkar, late editor of the *Deshasevak* of Nágpur, on his release from imprisonment.

Ráshtramat (47), 3rd Mar., Eng. cols.

"My hair is gray,
But not with years;
Nor turned they white
In a single night,
As men's have grown
With sudden fears.

What student of English poetry is not familiar with these lines from Byron—the heart-rending wail which the great poet put in the mouth of Bonnivard, the famous Genoese patriot, the 'Prisoner of Chillon'? They occurred to us spontaneously on hearing of the release from jail of Mr. Achyutráo Kolhatkar, the youthful but unflinching champion of the liberty of the press in the Central Provinces. Many a noble man and true has been His Majesty's involuntary guest during the last decade. But of all that sturdy band few have suffered physical and mental torture to the extent Mr. Achyutráo has. Convicted on the flimsiest of charges, for publishing Maráthi translations of certain speeches delivered by Babu Aravind Ghosh, of which even Mr. Beechcroft, the Sessions Judge who tried the famous Alipore Case, said 'there was nothing seditious in them.' Mr. Kolhatkar was sentenced to rigorous imprisonment for fifteen months. The general public has no facilities of knowing anything that goes on within the four walls of a jail. But in the case of Mr. Achyutráo things must have been particularly bad, for the Nágpur public raised a storm of protest against the way in which the high-souled young man was being treated, and the affair formed the subject of questions even in the House of Commons. Of course, the usual kind of replies were given, which meant absolutely nothing. But this is an old story, and Tantulus has survived and come out of this dismal cell at last. The hearts of all Nationalists all over India, and even of those Moderates who have any, will go out to Mr. Achyutráo in this hour of triumph (for so we deem it to be) with a spontaneity and sincerity of feeling which may be to him some consolation for all that he has suffered in the Great Cause. A cruel sentence, unfair treatment, great patience, heroic fortitude, aye! the ungrudging sacrifice of wealth and, in the interests of truth, the discarding even of the nearest and dearest—all the elements of the sublimest pathos were there, and Mr. Achyutráo's case has a grand and glorious moral for all those who have taken up the heavy burden of Nationalism. *Dieu et mon droit*—God and my Right—that was the sheet-anchor which sustained the young patriot in all his tribulations......... We fervently thank Almighty God for having watched over His own lamb in its dark and cold cell, and returned it to the loving fold from which it had been snatched away. What can one say in this moment of joy and grief, when on every Nationalist's face beams a smile and a tear—a smile for the patriot's delivery, a tear for all that he has gone through for his Motherland,—but this, that may the same Supreme Being spare the high-souled Achyutráo for many, many years to come to serve that very Motherland, which is to-day in sorer need of the devotion of honest and sturdy patriots like him than she ever was."

We must boycott luxuries to make us self-reliant.

Ráshtramat (47), 2nd Mar.

37. Man's superiority over the brute creation lies in his power to rise above his earthly wants and in the development of his mental faculties. But he forfeits this right the moment he succumbs to the temptation to satisfy his desires and to indulge in luxuries. One of the chief reasons why we allow ourselves to be led like beasts by others and to be at their mercy, is that we have been led astray from our noble ideals by an overwhelming desire for personal comfort.

If we wish to be raised to the pedestal from which we have fallen, we should boycott luxuries like tea, liquors and fashionable clothing and content ourselves with plain and simple things which will make us self-reliant and alive to the call of duty.

Suggestion that contributions to the funds of the Samarth Vidyálaya should be made on occasions of weddings and thread ceremonies.
Ráshtramat (47), 27th Feb.; *Kesari* (128), 1st Mar.

38. A correspondent writes to the *Ráshtramat* to the following effect:—Mr. Hari Mahádev Divekar, of Bassein, Thána, celebrated his son's wedding some days back, and instead of taking any dowry from the father of the bride, asked him to contribute Rs. 50 to the Samarth Vidyálaya and himself gave Rs. 100 to the same institution. I hope Mr. Divekar's example will be followed all over the country. The Samarth Vidyálaya has taken upon itself to impart proper education to the rising generation, and therefore, it behoves our people to make contributions towards the funds of the institution on occasions like weddings and thread ceremonies. [The paper supports the correspondent's suggestion in its editorial columns. The *Kesari* also writes similarly and declares that if Maháráshtra does its duty in the matter, the Samarth Vidyálaya will never be in want of funds.]

Comments on the Bombay Government's reply to the Pársi community *re* separate representation.
Rást Goftár (39), 27th Feb., Eng. cols.

39. "We were not unprepared for the answer which Government have sent to Sir Jamsetji Jeejeebhoy as the Chairman of the Anjumán meeting of the Pársi community, which was held last December in connection with their memorial for a separate electorate. The movement was started very late, and seeing how the wind blew, we expected that the fact would be made much of as one of the reasons to disallow their requisition. .... The letter declares that the Government does not recognise that there are sufficient grounds for according to the community a separate electorate or the right of recommendation, as their interests have been safeguarded in the past and will meet with the same consideration in the future. We cannot receive this explanation as satisfactory, for it begs the question. The nominations, as they are made, are influenced by considerations other than those for which separate representation is claimed.......... The right of nomination which is vested in Government is a source of strength to the Government, and they often nominate with a single eye to strengthening the official side of the Councils.......... The Government's letter points to the four members who now hold seats in the Bombay Legislative Councils. But number is not everything; it may administer to the communal vanity, but not to their wishes. The return of one member thoroughly representative of a communal electorate would be valued more than a dozen members disowned as representatives by their communities for one reason or another. .... Government's position is rendered untenable by the fact that they did not refuse separate electorates to the Muhammadans on the same ground for which they deny it to the Pársis. If a backward community be considered eligible for the exercise of separate electoral rights, there can be no valid reasons to disallow them in the case of an enlightened and educated community like the Pársis. Once that the right of separate communal representation is accepted on principle, Government cannot give it to one and withhold it from other deserving minor communities without making invidious distinctions."

Comments on the Excise Report for 1908-1909.
Kesari (128), 1st Mar.

40. Mr. S. G. Lawáte writes to the *Kesari*:—The reasons adduced for the decrease of the sale of liquor are fanciful and inconsistent. Government closed 77 shops during the year, but of these 18 were at short distances and 23 were considered superfluous by Government. **The Abkári Commissioner reports that 17 more were closed because no bidder could be found for them. All this brings the shops really closed only to 23, and they are distributed over nine districts. Of the two shops closed in the Poona District one brought the lowest revenue in the whole of the district**

and the other found no bidder. Though the sale of liquor has been reduced, the Abkári revenue has increased, because the license fees have been increased. It is the auction system that leads to extreme bids, and the shop-keepers naturally resort to dishonest practices to pay off the Government dues. If Government had paid less attention to license fees, they need not have winked at the mal-practices of shop-keepers. They know full well that license-holders cannot pay the heavy sums charged without being dishonest. We desire that Government should make liquor quite dear. But they are not willing to increase the price of liquor all at once. Government are always afraid of illicit distillation. It is not that licit liquor is pure and that illicit liquor is unholy. To prepare one gallon of Mohra liquor costs annas 10. The price charged in the Poona market for the same is Rs. 6 and annas 12. If the price is increased by Rs. 2 more per gallon, we cannot say that there would be more temptation for illicit distillation of liquor. As the income of Government and of the shop-keepers depends on the high prices of liquor, we only argue that they should not have the power to 'pool' liquor. Under the outstill minimum guarantee and auction systems, the terrible spread of drink has been brought about by the shop-keepers under the patronage of Government. As long as the profits of liquor-farmers depend upon the sale of liquor they effect and as long as the Abkári Department is entrusted to Revenue officers, no lasting effect will be produced by any amount of temperance work. It lies with Sir George Clarke to cure the evil. If he cannot do it, let him not at least preach to us the methods of temperance work.

Comments on the Abkári policy of Government.
Gujaráti (29), 27th Feb.

41. The Excise Committee that was appointed in Bombay some time ago was a mere farce as may be gathered from the resignation of an independent member like Mr. D. E. Wacha. Not content with the resignation, Mr. Wacha recommended the Corporation to call upon Government for the number of liquor-shops in the city and the amount of liquor consumed, in order to open the eyes of Government to the ways of the officials who fail to carry out the spirit of the Government policy. Mr. Wacha at one of the sittings of the Corporation gave facts and figures to show the doings of the officials in the matter of the city's liquor traffic. The figures show that Bombay is full of drunkards. Mr. Wacha has clearly shown that the statement made by Government, that the fewer the shops the lesser the consumption of liquor, is simply ridiculous. Sir George Clarke is a temperance reformer and we hope the opportunity that has been afforded to him to reclaim the mill-hands from the evils of drink will not be missed by him. The public will anxiously await the decision of the question at his hands.

Comments on the grant of tree-foot booth licenses of toddy.
Bakul (107), 27th Feb.

42. The policy of the Abkári Department is to sell liquor dear and not to make it easily available. The old toddy license system followed the above principle. But now toddy licenses will be granted in the toddy gardens themselves. It will increase the number of toddy licenses and defeat the policy of the Abkári Department. Toddy is not one of the necessaries of life; if it was, Government would not have followed the policy of taxing it so heavily. Government should, therefore, not at all introduce the system of granting licenses for tree-foot booths as that system is inconsistent with their avowed policy and also ruinous to the people.

Alleged grievances of Khots.
Satya Shodhak (152), 27th Feb.

43. While the Recording officers are fixing the cash payments to be paid to Khots by their tenants in lieu of payments in kind, an unlooked-for difficulty has arisen which needs consideration at the hands of Government. The Khoti Act lays down what cash payments the tenant has to pay to the Khots, but it does not say anything about the payments to be made by the Khots to Inámdárs. If the Khot receives cash payments from his tenants, he naturally expects to pay the Inámdár in the same way, for he receives no payments in kind from his tenants. But the Inámdár insists that payments to him must be made in kind, as he possesses the High Court's decisions to that effect and so an *impasse* has arisen which the Recording officer is unable to solve. As the enforcement of the High Court decisions will put the Khots to serious loss we suggest that Government should take up the matter for solution.

44. When we disapproved of adverse criticism in the papers on the Press Act we never dreamt that within eight days we would be afforded a cause of complaint against the Act. There is every possibility of the aim of Government being subverted if no distinction is made between loyalists and seditionists. Even now we assert that the aim of the Act is not to bring into trouble papers that have long been friendly towards Government. If under the Act a security in money is wanted by the Magistrate from the proprietors of a paper of long standing conducted honestly, the Act will defeat its own end. For aught we know, there is no by-law in the Act empowering the Magistrate to call for security in such cases. For the present we do not wish to enter deeply into the matter. We will try our best to get this question once for all settled that press proprietors may not, in future, be brought into trouble. If our contemporaries would treat this question as urgent and offer comments on it, they would be rendering us valuable assistance. [The *Jám-e-Jamshed* writes :—As declared by Sir Herbert Risley in the Council it would have been proper if the Magistrate had exercised his discretionary powers by exempting Mr. Porbandari from producing a security when he made an application for changing the name of the press in which the *Akhbár-e-Islám* is printed. The paper has always been a friend of Government, and it is simply ridiculous to call for security from the proprietor for changing the name of the press. The way in which the Press Act was enforced in the case would lead one to think that no respectable paper would be exempted from producing a security. We sympathise with Mr. Porbandari. It is the duty of Government to see that distinction is made between the large section of respectable journalism and the few seditious prints. This has been a test case, and we would wish to get the opinion of an higher appellate authority. Or if Mr. Porbandari does not think of putting himself to inconvenience it is hoped that some members in the Legislative Council will put a question to Government and get a reply from them. The *Sánj Vartamán* considers that the Press Act is enforced in all its rigour. It also makes similar remarks and condemns the action of the Magistrate. The *Akhbár-e-Soudágar* also makes similar remarks and finds fault with the Magistrate's order.]

Adverse comments on the action of the Chief Presidency Magistrate, Bombay, calling for security under the Press Act from the proprietor of the *Akhbár-e-Islám.*

Akhbár-e-Islám (61), 3rd Mar.; *Jám-e-Jamshed* (33), 3rd Mar.; *Sánj Vartamán* (40), 4th Mar.; *Akhbár-e-Soudágar* (23), 2nd and 4th Mar.

45. "Mr. Sladen, the Collector of Ahmedabad, held a Durbár on the 24th instant, at Hathising's Wádi, which was very largely attended. It was a very representative assemblage and the speeches delivered in it were full of the spirit of co-operation and inquiry. Among the most noticeable were those of R. B. Lálshanker, the Durbár of Sánand, Sardár Chinubhái, the Honourable Mr. Naoroji, and Mr. Dalsukhrám, who dealt with important subjects. But the address of the Collector was the utterance of the day, comprehensive enough to include very important questions. Mr. Sladen has by his heart-felt sympathy with the people become justly popular in the city, and his recent visit to Shreemat Shankarácharya of Dwárka, who is on a visit to this place, has proved how very earnest he is in following the generous spirit of the present Government, epitomised in the expression 'Conciliation, co-operation and concession'."

Comments on the Ahmedabad Collector's Durbár.

Gujaráti Punch (31), 27th Feb., Eng. cols.

Comments on the appointment of Mr. Baig on the India Council.

Akhbár-e-Islám (61), 1st Mar.; *Political Bhomiyo* (83), 4th Mar.; *Akhbár-e-Souddgar* (23), 28th Feb.; *Sultán-ul-Akhbár* (178), 1st Mar.

46. The news of the appointment of Mirza Abbas Ali Baig will be welcomed by all the Muhammadans in the country. By his worth, high education and acute intellect Mr. Baig, as Dewan of Junágadh, has impressed the subjects of that State, the Muhammadans of the Presidency and the Government. The reforms he introduced in the Junágadh State in a short time won him the affection of the Nawáb Sáheb. Not only has he evolved order out of chaos, but he has changed the indebted condition of the State and replenished the Treasury. The jungles have been cleared and made a source of revenue to the State. [The *Political Bhomiyo* writes similarly and says:—The Moslems have to thank Government for the justice done to them by appointing Syed Amir Ali to the Privy Council and Mr. Baig to the India Council. The *Akhbár-e-Souddgar* says:—The appointment is an unexpected one. Mr. Baig's ability and tact give us good hopes of his being useful. We congratulate the Muhammadan community which is known to be 'backward' in the matter of high appointments. The *Sultán-ul-Akhbár* also makes appreciative remarks.]

Kesari (128), 1st Mar.

47. Mirza Abbas Ali Baig has had rapid jumps from the post of the Oriental Translator to the Bombay Government to that of the Dewán of Junágadh and from thence to the Council of the Secretary of State for India. Many Indians believe that the concession of appointing Indians to the India Council is an important one. But the belief will not last long if appointments like the above are made. What does it speak of the Muhammadan community and of the India Council that a more competent man than Mr. Baig should not be available and that even if available, he should not accept the appointment?

Oriental Review (13), 2nd Mar.

48. "The whole of India and the Muhammadan public in particular must confess to a feeling of disappointment at this appointment. Whatever may be the other qualifications of Mr. Baig, this much at least is certain, that he is not a politician nor has he taken any interest up to this time in the pressing questions of the day. Serving formerly as the Oriental Translator to the Bombay Government and afterwards as the Dewán of Junágadh, he was incapacitated from taking active interest in public affairs. Not only that, but he could not have any great experience of the working of the higher departments of the State, for the department to which he belonged did not demand qualifications above the ordinary. Mr. Gupta was also a Government servant, but he possessed immense experience of the Revenue and the kindred departments which served him in good stead at the India Council. As a matter of fact, Indians to be selected for the India Council ought to be chosen from politicians or from men who have occupied the highest places in the service of the country. They only know what are the requirements of their countrymen and when to protest against measures affecting their interests. Looked at from the point of view of the Indian people, the selection of Mr. Baig is, therefore, disappointing.......... If the Indian people are really expected to derive benefits from the right accorded to them of having two of their representatives in the India Council, selections ought to be made in a broad-minded and liberal spirit."

Protest of the vigilance committee of Mahád (Kolába) against the letters sent to the *Ráshtramat* by its Mahád correspondent.

Dnyán Prakásh (44), 24th Feb.

49. Mr. M. M. Kulkarni, President, Mahád Vigilance Committee, has addressed the following letter to the Editor of the *Dnyán Prakásh*:—The accompanying protest letter which has been sent to the *Ráshtramat* for publication is rather an important one, and I request you, therefore, to publish it in an early issue of your paper. [The letter to the *Ráshtramat* is as follows:—] Many of the statements contained in the letters of your Mahád correspondent published from time to time to your journal since the last Ganpati Festival are false. Your patriotic correspondent has misrepresented the things which officials have to perform as their duty and has attempted to incite public opinion against the lawful authorities of Government. At present a certain calamity has overtaken our town and made the people uneasy. Your journal is considered to be one of the leading papers of Maháráshtra. Its readers are many. It is the organ of an institution conducted with the aid of public funds. Taking this into consideration, I have to note very regretfully that you have not at all thought of your editorial duties in publishing the letters of your Mahád correspondent. Now-a-days there is a regular crop of abusive advertisements, threatening, anonymous and abusive letters, anonymous petitions containing untrue statements and indecent writings stuck on the walls of the temples and *dharamsalas* in our town. The people of Mahád have fully condemned in a public meeting held on the 6th of February 1910, the Mahád letters published in your paper. Even though you may have published them relying on your correspondent and believing them to be innocent, true and written with a view to public good, I inform you as a member of the Vigilance Committee appointed at a Mahád public meeting, that they are mischievous and are such as would cause the ruin of our townspeople. I firmly believe that after such a declaration you will, like an educated gentleman and journalist, express regret for publishing the Mahád letters.

An appeal to Extremists to secure new subscribers for their party newspapers.
Bhála (108), 1st Mar.

50. The Nationalist newspapers have fallen on bad days since last year, as both the English Government and the Native States have started a regular crusade against them. The latter have prohibited particular newspapers from entering their borders. We, however, think that there is no justification for this measure. As the English Government have not prohibited their circulation in their own territory, it is clear that they are not dangerous publications. To prohibit their entrance in Native territory simply because they belong to the Nationalist party is sheer injustice. It is no use concealing the fact that all this has already seriously affected the circulation of the Nationalist newspapers and we have no idea as to what their plight will be in the ensuing year. If the Nationalists in the country do not enlist themselves to secure new subscribers for them at this juncture, we are afraid they would have to stop publication. We, therefore, appeal to our Nationalist friends to try their utmost to do the needful for these newspapers.

Comments on the orders of Government directing clerks of the Jámráo Colonisation Officer to refund the bonus they received on the occasion of the Golden Jubilee.
Sind Journal (20), 24th Feb.

51. "Among the recipients of the Royal bonus allowed to permanent Government servants on the occasion of the Golden Jubilee of the assumption of the Indian sovereignty by the Crown of England, were the clerks and munshis of the Jámráo Colonisation Officer. Some of these, being without substantive posts in other departments and not being on the pension list, have been made to give back what they received, on the ground that they should never have received it, in view of the clear wording of the original resolution. But there is a Government notification of later date which lays down that if a bonus, really inadmissible, has been given in good faith, it should not be recovered. The question is whether the bonus to these Colonisation Office men was allowed 'in good faith', that is, we suppose, whether there was some good ground for allowing it. By a Government Resolution of some years ago the members of the Colonisation Office, not holding permanent posts elsewhere, are to be provided with Government posts on the conversion of Jámráo into a regular Revenue District and the consequent abolition of the colonisation establishment as such. Their present service will then, we believe, count towards pension. Are not these men, then, virtually permanent, though not on the pension list? Why, then, make the recovery and excite an unpleasant impression among poor subordinates?"

Private schools in Hyderabad (Sind) should be given special grants to enable them to reduce their fees.
Sind Journal (20), 24th Feb.

52. "In the town of Hyderabad, the fees charged in the private schools are unduly heavy and press hard on many a parent. The municipal schools where very moderate fees are charged are few and far between.......... It would, therefore, be highly desirable to reduce the fees in the private schools. But since, as would appear, the schools are not, in their present financial position, able to give the necessary needed relief, Government should, in pursuance of their policy of cheapening primary education as far as possible, make much larger grants than at present—quite independently of supervision charges, &c. These grants should be on condition that a certain scale of fees is observed, 8 annas being the maximum......... We have no doubt this suggestion will receive the attention it deserves, and that some practical measure will soon follow."

Legislation.

Comments on the Press Act.

Baroda Gazette (63), 28th Feb.; *Gujaráti* (29), 27th Feb.

53. In our opinion the suppression of the liberty of the Native Press will not by itself be of any avail. Government should in addition close all schools and colleges so that people might be prevented from getting education. They should further proscribe all works like those of Burke and Macaulay by passing an Explosives Books Act against them. A very great evil likely to result from the new-fangled Press Act will be to cut off Government from all touch with public opinion. The Act will cause the greatest hardship to all constitutional agitators without being able to touch reckless people who are not afraid of the jail or the scaffold. Government have committed an error in punishing the innocent with the guilty. While Government have not taken and will not take any steps against the Anglo-Indian papers which are the root-cause of the prevalent discontent, they have destroyed the liberty of the Native Press. Indians cannot mourn this sad event too much. It is to be greatly deplored that all the elected members supported the Bill with the exception of Messrs. Bhupendra Náth Basu and Madan Mohan Málaviya. None ever expected Mr. Gokhale to put his independence to public auction in this manner. Unless the new law is administered with care and discretion there will be no security for the Press. Even then it will be at the mercy of the officials. O Goddess of the Liberty of the Indian Press, thou hast passed away; when shall we see thee again? [Elsewhere the paper bewails the harsh application of the Act in the case of the Allahabad *Swarájya* from which a deposit of Rs. 1,000 was demanded with the result that the paper had be stopped. [The *Gujaráti* writes:—Almost all objectionable prints like the *Yugántar* have ceased to exist; those that are going on are all moderate papers fighting for the rights of India by constitutional methods, and condemning anarchy. Still Government have passed the law under the influence of the terror inspired by the recent detestable anarchical outrages. Shall we give up all discussion on political matters and also our efforts to do good to the Government and the people until the advent of better times? If Government want to see peace in the country, we would repeat to them Lord Bacon's words 'the true way to check sedition is to destroy its causes, poverty and deep discontent.']

Education.

Comments on the recent meeting of the Senate of the Bombay University *re* the reforms suggested by His Excellency the Governor.

Indian Spectator (7), 5th Mar.

54. "The senators of the Bombay University have shown to the world how well versed they are, as a body, in the art of how-not-to-do-it. It is a pity that the proposals of a Chancellor, who can look far ahead of any of our local experts, and who has no interest of his own to serve or no pet policy to inaugurate save that of achieving the greatest good of the greatest number, have been practically shelved through some strange misapprehension. The ultimate results of these proposals in practice would be to open the doors of the Civil Service and other avenues of employment to a larger number of our students, whilst their immediate object seems to be to give a practical turn to the educated talent of the country generally. It is not a little disheartening to see Bombay lagging behind some of the other centres of educational activity in India. But who is to blame for that? Surely not the Chancellor who happens, by a mere coincidence, to be the head of the Government. This distrust of everything emanating from Government reflects sadly on the robust good sense which characterized the public life of Bombay till men like Wordsworth and Selby came to be discarded in their own special lines by amateur objectionists under the spell of suspicion unworthy of healthy citizenship."

Indu of Bombay (8A), 28th Feb.

55. "Most grievous must be pronounced to be the *impasse*, under which the University Senate meeting called to consider the Committee's recommendations on the Government proposals *re* reform of the Arts and

Science courses, had after so many deliberations, speeches and adjournments and so much expense, to adopt dissolution as the best course advisable under the circumstances. Of course, the ultra-conservatives who want no change whatsoever will rejoice. So also will those rejoice who think that the unconstitutional course adopted by Government of sending in detailed proposals in something like the fashion of a mandate deserved a snub, and the best way of administering a snub was to make no change at all. But we believe that such persons are very few, if any, in the Senate.......... What could then be the explanation of the *impasse*? We think that it is to be found, firstly, in the strange want of unity of action and organization, of tactics and of the ability to judge of the trend of opinion in the general body of the Senate, amongst the party of change and reform, and secondly in the University Rules and Regulations of debate, which admit of no amendments unless with five clear days' notice and make no provision for anything like a 'committee of the whole house' procedure. The two parties have, we believe, lessons to learn from the *impasse*. Let them meet halfway—let them come to a compromise. At any rate, let the party of reform try combined action. We would advise a small body of representatives to meet and evolve definite proposals and then send them to the Syndicate. That body will be bound to bring the proposals before the Senate at most after three months. If the party of Reform can unite and organise, they would yet win."

Comments on the Director of Public Instruction's report for the year 1908-09.

Indu of Bombay (8A), 2nd Feb.

56. "That there is still ample scope for primary institutions is proved by the fact that there are still 1,650 villages unprovided with primary schools. Let us hope that redoubled efforts will be made to fill up these vacancies at the earliest possible opportunity. But then there is the eternal 'want of funds,' of which Government always complain and often what is paid for one sphere of public utility is at the cost of others no less important.......... Government ought to find a way to assist primary education without at the same time starving higher education. That higher education does not seem to progress at the pace it should would be obvious when we mark that the increase in the number of students attending the Arts Colleges was only 50, whilst in the professional colleges there was actually a decline over the figures of the previous year by 73 students."

Alleged injustice done to the Sauráshtra High School at Rájkot.

Praja Bandhu (38), 27th Feb., Eng. cols.

57. Commenting on the order passed by the Agent to His Excellency the Governor in Káthiáwár in connection with the Souráshtra High School at Rájkot, the *Praja Bandhu* writes :—"This order of the Agent is nothing if not arbitrary, for in the first place there was no license granted to the High School by Colonel Kennedy and in the second place there is not the least justification for such a drastic course because there is nothing to be said against the school in all essential particulars.......... We repeat that there is scarcely any justification for the order, which, again, is inconsistent with the general policy of Government, of giving all possible aid to private enterprise in the matter of education, as given vent to from time to time by responsible authorities. For all these reasons we desire to enter an emphatic protest against the order of the Agent to the Governor striking virtually at the very root of an institution that has by solid work of about nine years not only amply justified its existence but proved its necessity in the interests of young Káthiáwár."

Railways.

Complaints against the new type of third class carriages on the B. B. & C. I. Railway.

Indu of Bombay (8A), 3rd Mar.

58. "It is not very often that the travelling public on the B. B. & C. I. Railway have occasion to grumble against the Company's management, for the officials into whose hands the management is left have always evinced an anxious solicitude for the convenience and comforts of the passengers......... Of late, however, complaints have reached us regarding the new pattern of third class carriages, recently introduced by the Company for the through service......... Travellers object to the double iron rod railings which give them the appearance of prison vans or at best of transport carriages intended for conveying soldiers. The next complaint is about the limited number of doors for going in and coming out. It is really a sad spectacle to see the rush at the doors made by those who board or leave the car. If an accident were to happen, *e. g.*, fire, more would be injured by the rush and crush than by the fire, for there is no escape even out of the windows, which are double-barred. It is not even possible for the passengers waiting on the platform to ascertain from outside before boarding a carriage whether there is room available inside or otherwise....... Then again blocks on one side of the car are so constructed that there is no security against thieves......... So also seats are so badly built that even if there be only three or four long-journey passengers in one block, they cannot sleep at night as they can in a 10 seat compartment of the old car.......... Of course, we remember that the new cars were approved of by the press and some leading men of the Bombay public. But the opinion of the press is one thing and the judgment of the general public is another."

Complaints about overcrowding, of passenger trains on the S. M. Railway.

Dhárwár Vritt (116), 24th Feb.

59. A contributor *writes as follows in the *Dhárwár Vritt*:—There is terrible overcrowding in the passenger trains on the S. M. Railway. Compartments meant for eight are sometimes stuffed with fifteen or even twenty passengers, though the law distinctly lays down penalties for so doing. The Railway Company has Inspectors to check the weight of passengers' luggage, but it pays no attention whatever to the sufferings of the passengers who are treated like so many sheep by its servants. How long is this heartlessness on the part of the Company to be allowed to go on? Why does not Government pay attention to these grievances of the passengers?

Native States.

Comments on the result of the Patiála sedition case.

Arya Prakásh (25), 27th Feb., Eng. cols.

60. One K. J. D. writes in the *Arya Prakásh*:—" We do not understand what this judgment means. The Mahárája admits that the Arya Samáj is not a seditious body.......... Then he states that being satisfied he releases the accused. Why on earth then he thinks it necessary to banish them? The only ground he gives is that he does not wish any person to be in his State for whose fidelity to British *Ráj* there be a shadow of suspicion.......... If on such a flimsy ground he wanted to banish these innocent people he should have better granted no pardon but allowed justice to take its course. Under the circumstances we advise our brethren at Patiála to fear nothing. They are the victims of suspicion; their name is untarnished and they must face the situation bravely. The Mahárája is an autocrat and can do his will whether just or unjust.......... Where judicial and executive functions combine, and laws like those of 1818 are imitated, no justice is possible. We request all the Samájas of this Presidency to protest against this judgment and send their resolutions recording the same to the Mahárája, the Political Agent and the Viceroy."

SYED SHAMSUDDIN KADRI,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 10th March 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 11 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th March 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Appreciation of Sir Currimbhoy Ibrahim's gift in aid of scientific education. 42
- British rule :
  - A comparison between the educational policy followed in Germany and in India 36
  - A sympathetic and liberal Government leaves no room for people to comment adversely against it 34
  - Adverse comments on the proposed declaration of loyalty for members of the Arya Samáj 37
  - Alleged harsh treatment in jail of A. B. Kolhatkar, Editor of the *Deshasevak* of Nágpur . . . . 22 & 23
  - Alleged insecurity of life and property on the Indian Frontier . . 39
  - Boycott of foreign articles of luxury needed under the present circumstances of the country 27
  - Comments on Mr. Khambatta's letter to the *Times of India* about the position of the Pársis in India 38
  - Establishing gymnasiums and developing the physique is one of the means of regenerating the country 29
  - Exhortation to the people of Gujarát to take to *swadeshi* 35
  - Itinerant preachers of sedition must be carefully watched by Government 31
  - National education alone can regenerate the country 25
  - Political agitation cannot be put down by gagging the Press . . 30
  - Punishments meted out to kings according to Sanskrit sacred books for failure to do justice 33
  - Repressive policy of Government responsible for the rise of anarchism . 24
  - The partition of Bengal has laid a great burden on the Indian revenues in addition to creating unrest in the country 26
  - Who was considered to be a true king in ancient times? . . . 32
  - Workers of the type of Rámdás wanted for India under the present circumstances 28
- Comments on the action of the Glasgow University students with regard to Lord Curzon 52
- Comments on the Bombay Presidency Administration Report for 1908-09 . . 43 & 44
- Comments on the Indian Merchants' Chamber's Memorial about the reduction of Postal Registration fees 40
- Council Reforms : Comments on Government's reply to the Pársi Memorial for separate representation 45
- Excise : Comments on the demand for countervailing duties on Indian tobacco . . . . 46 & 47

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Governor of Bombay: Comments on His Excellency the Governor's speech at the Elphinstone College athletic sports 41
Indian Budget: Comments on the debate in the Imperial Council on the — 9—19
Judicial matters: The *Akhbár-e-Islám* and the new Press Act 50
Medical matters: Adverse comments on the proposed Medical Registration law for Bombay 49
Násik outrage: An appeal for contributions to the Násik Defence Fund . 48
Native Press: Intended stopping of the *Gujarát* newspaper of Nadiád (Kaira) 51
Public Service: Comments on the appointment of Mr. M. B. Chaubal to the Bombay Executive Council . . . . 1—8
South Africa: Comments on the Honourable Mr. Gokhale's Resolution in the Imperial Council *re* Indians in — . . . . 20 & 21

Railways—

Comments on the administration of railways in India 53
Over-work and drunkenness alleged to be the causes of railway accidents . 54

Municipalities—

Bombay: Suggestion for reform in the system of the — City Municipal elections 55

Native States—

Baroda:

Adverse comments on the projected tour of His Highness the Gáekwár of — to England 56
Alleged prohibition by the Resident at — of *Kichak-Vadh*, a Maráthi play 57
Cutch: Allegations of criminal misappropriation, &c., against certain Police officials of the — State 58
Patiála: Comments on the result of the — sedition case 59

Intelligence extracted from the Press—

Publication of the contents of a paper headed "Murder for Murder" found on the person of Kánhere, the murderer of Mr. A. M. T. Jackson . 60

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu (Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Rrahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara′ti.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50 ...	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34 ...	2,000
38	Praja Bandhu	Ahmedabad ...	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70 ...	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara′thi.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
50	O Anglo-Lusitáno... ...	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
52	Al-Haq	Karáchi (Sind) ...	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind) ...	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
54	Musáfir	Karáchi (Sind) ...	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32 ...	1,800
55	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 23 ...	350
56	Sindhi	Sukkur (Sind) ...	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35 ...	1,000
57	Sookhree	Karáchi (Sind) ...	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara′thi and Gujara′ti.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Portuguese ; 35**	**1,200**
	GUJARA'TI.				
61	**Akhbár-e-Islám**	**Bombay**	**Daily**	**Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.**	**1,500**
62	**Amrit Mani**	**Rájkot**	**Quarterly**	**Manishankar Mulshankar Acharya.**	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
•79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán ...	Erandol	Do.	......	...
115	Dharma	Wái (Satára) ...	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt ...	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál...	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár ...	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk...	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	[illegible]	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1A	Argus	Bombay	Weekly	Reginald Fisher; Englishman; 32 ...	500
8A	Indu of Bombay	Do.	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	
	ANGLO-MARATHI.				
45A	Indu of Bombay	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly ...	......	...
113A	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	Najmodin Kamrudin Bohari; Muhammadan; 45.	300

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani; Hindu (Brahmin); 50; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi; Hindu (Brahmin); 36; 150; the paper is irregularly published.

Nos. 123 and 135 have ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

The Editor of No. 148 is the same as that of No. 47.

Politics and the Public Administration.

1. "The Bombay Government has announced the appointment of Mr. Chaubal to the local Executive Council. The appointment will be indeed welcomed by the public, which was positive about the name of the likely man long before the actual announcement appeared. It was feared in some quarters that preference would be given to a Government servant or that the appointment would not be made at all. The Bombay Government has dissipated these fears by acting in the spirit of the original reforms and appointing Mr. Chaubal to the Executive Council. We may infer, of course, that this appointment must have followed a refusal by two Indian Judges of the High Court, for as the Government wish to assign the legal portfolio to the Indian member preference ought to have been given to the men who have attained to the highest eminence in the judicial profession. The appointment of Mr. Chaubal will be received with general satisfaction, for he is the next best man in knowledge of law and close acquaintance with public affairs. He was one of the signatories to the protest which Sir Pherozeshah Mehta had lodged against the changes introduced by Lord Curzon in the University system, and though his duties have prevented him from taking active part in public affairs he is known to sympathise with the aims and aspirations of his countrymen."

Comments on the appointment of Mr. M. B. Chaubal to the Bombay Executive Council.

Oriental Review (13), 9th Mar.

2. "Apart from the difficulty of selecting a suitable and willing Indian from the service, it is believed that Lord Morley's object in throwing open the Executive Councils to Indians was to introduce the non-official Indian element into them. As the non-official has to work with Civilian colleagues and is placed in authority over Civilian subordinates, the Secretary of State would not disregard Anglo-Indian sentiment in making or sanctioning a choice. In the first place, Anglo-Indian opinion would be strongly opposed to the policy of appointing at the head of any administration staunch Congressmen who have been in the past consistent, if not 'professional,' critics of the very administration in which they are to take part. It is not a party that comes into office in this country: individuals must carry on the Government without violent fluctuations in its policy. With many Anglo-Indians it is another great principle that the Indians who are placed at the head of an administration under the British *Ráj* must not only be capable men, but they must belong to communities who in pre-British days were intimately and influentially connected with Government. Subject to the condition that they are loyally disposed, it is treated as a matter of State policy that such communities should not have reason to sigh for the by-gone days and look upon the new order of things as the cause of their degradation. The public are not in a position to know whether the considerations to which we referred have prevailed to any extent with the Secretary of State in the appointments he has sanctioned in Madras and Bombay. But we notice that, according to the Madras papers, the Councillor selected in that presidency is a Zamindár-Chieftain, the Mahárája of Bobilli, who has had no official experience, and who has shown his interest in public affairs mainly from the point of view of a landholder.......... It is not quite so apparent that a similar consideration has prevailed in this presidency. But Anglo-Indians of the particular school we have referred to may remember that the Prabhus at one time played a conspicuous part in the history of Maháráshtra, and Mr. Chaubal not long ago reminded his caste-fellows that in exchanging the sword for the pen it is doubtful whether they had made a choice on which they could be congratulated." [The *Sánj Vartamán*, believing Mr. Chaubal to be a Deccan Brahmin, remarks that his appointment proves that Government do not share the prejudices against the Deccan Brahmins. The *Sultán-ul-Akhbár* thanks Government for the appointment of Mr. Chaubal, but at the same time declares that it would have felt more gratified had some able Muhammadan been selected for the post.]

Indian Spectator (7), 12th Mar.; *Sánj Vartamán* (40), 7th Mar.; *Sultán-ul-Akhbár* (178), 9th Mar.

*3. "Effect has at last been given to what, in some respects, is the most important part of the Reform Scheme by the appointment of Mr. M. B. Chaubal and the Mahárája of Bobbili respectively as members of the Executive Councils of Bombay and Madras. In the course of the debates on the Indian Councils' Bill in the House of Lords, Lord Morley let fall some observations which were taken to mean that he intended to select the first Councillors at any rate from among Indian Judges of the High Courts, and on other grounds, too, public opinion had nominated three eminent Judges to the Councils of the three presidencies. The Secretary of State seems, however, to have found insuperable difficulties in the way of carrying out his original idea. The chief thing, after all, is that Indians, as such, are no longer regarded as being outside the pale of the Executive Government. Mr. Chaubal has had a distinguished career as a pleader of the Bombay High Court and may confidently be expected to acquit himself with credit in the high office to which he has been called. It does not seem possible to be equally confident of the nomination of the Mahárája of Bobbili. But the appointment has been made, and there is no use criticising it. The Mahárája may develop in his new position qualities which he has hitherto not been suspected of possessing. It is worthy of note that both the nominees are gentlemen with no previous official experience, and their appointments may be regarded as a definite pronouncement against the bureaucratic doctrine that only Indians in the Public Service should be eligible for membership of Executive Councils."

Indian Social Reformer (31), 13th Mar.

4. "We convey to the Honourable Mr. Chaubal our sincerest and heartiest congratulations for the high honour that has been done to him by the Bombay Government.......... His attainments as a member of the Bar are of the highest order. He has to his credit efficient discharge of duties both as Government Pleader and acting High Court Judge. No doubt, however, that his scrupulously remaining aloof from the active politics of the day must have been the chief merit from the Government point of view, which has led to his selection.......... But we express the view of a large majority of the leaders of the public thought and feeling of the day that the appointment of Sir Pherozeshah M. Mehta or Sir N. G. Chandávarkar or the Hon'ble Mr. G. K. Gokhale would have been much more consonant with the spirit and the declared intentions of the Morley-Minto Reform Scheme. Sir Pherozeshah and Mr. Gokhale may have it said against them that they are too much identified with the advanced Congress party of the day. To take officially into confidence life-long critics like them would have been too bitter a pill for Government to swallow! But what of Sir N. G. Chandávarkar? Nor did previous active identification with sectional politics stand in the way of the appointment of Mr. Bilgrami and of Mr. Amir Ali to the Privy Council."

Indu of Bombay (8A), 7th Mar.

5. "We congratulate the Honourable Mr. Chaubal, High Court Pleader, upon his appointment as the first Indian member of the Executive Council of the Governor of Bombay.......... On personal grounds Mr. Chaubal deserves the distinction that has been conferred upon him.......... But on public grounds we should have preferred a man who, though he may have been technically committed to certain views on public questions, could have shown to his credit a deeper study of public affairs, and a more enthusiastic and less passive public-spiritedness. It is probable that Government have taken him up precisely because he could show the least record of public life. But we refuse to believe that for that reason Mr. Chaubal is necessarily free from mental prepossessions. But all the same we welcome Mr. Chaubal's appointment and hope that his presence in the Executive Council will lead him to take a more active interest in public questions, and that his cool thinking and calm judgment will be a source of strength to the public cause." [The paper adds:—"The Madras Government have done still worse in making the appointment of the people's representative on the Executive Council. Their choice has fallen on the Rája of Bobilli; and judging by the press comments, on the appointment, we think

**Mahrátta* (11), 13th Mar.; *Kesari* (128), 8th Mar.

the Rája does not enjoy popular confidence in such a large measure as the needs of the case require......... As a man of scanty education and ability he will not evidently be able to do justice to his position as a colleague of the two official members of the Council who are high class Civilians with a long training in administrative work and a record of experience to their credit....... Unless Indian members appointed to the Executive Council are able to import at least some glimmering of genuine public opinion into the official camera, the expansion of these Councils is not likely to be popular." The *Kesari* writes in a similar strain and remarks:—It is not that Bombay does not possess better lawyers than Mr. Chaubal. But probably Government wanted to appoint a man who was absolutely free from all participation in public affairs and they have made a nice selection from that point of view.]

Pársi (37), 13th Mar., Eng. cols.

***6.** "It was only according to the traditions of the Bombay Government that it should lead the way among the Provincial Governments in introducing the most essential of all the new reforms—the appointment of an Indian member to the Executive Council. Mr. M. B. Chaubal is known as a sound lawyer and as a man of moderate views, and his appointment will be very generally approved. Considering the usual official attitude of the Bombay Government and the particular qualities of the present Governor the appointment, we may presume, has been made solely on considerations of personal merit, but nobody will grudge Mr. Chaubal's community the natural satisfaction they feel at the compliment paid to themselves and their loyalty in his person."

Gujaráti (29), 13th Mar., Eng. cols.

***7.** "Mr. Chaubal has been appointed fourth member of Council in the Bombay Presidency.......... For our own part we never thought that Government would in giving effect to Lord Morley's intentions have the courage or the liberality to choose a gentleman with pronounced views on India politics or current topics of the day. They are naturally inclined to select some one who has either held aloof from politics or who is known to hold at least a neutral position. Mr. Chaubal upon whom the choice of Government has fallen belonged decidedly to the first category. Whether he can also be placed in the second category is more than we are in a position to assert with confidence.......... The post entails on him a most serious responsibility and requires many other qualifications over and above those of a lawyer. We shall not prejudge our friend the Honourable Mr. Chaubal. He is the first nominee under the new scheme of reforms and will have the sympathy and good wishes of the public in the new sphere of duties to which he has been raised."

Rást Goftár (39), 13th Mar., Eng. cols.

***8.** "Like Mr. Sinha of the Viceregal Executive Council, the Honourable Mr. Chaubal is a competent lawyer, and will prove a valuable acquisition to the Council. During his temporary appointment to the Bench of the Bombay High Court, Mr. Chaubal left his mark as a capable and independent Judge. Still more extensively was he known to the public of Bombay as an able and distinguished lawyer. Having practised at the Bar for well nigh three decades, he owns a unique legal experience which will stand him in good stead in the performance of his duties in the Council."

Comments on the debate in the Imperial Council on the Indian Budget.

Indian Spectator (7), 12th Mar.

9. "The only recognised parties in our Legislative Councils are officials on the one side and non-officials on the other. Elected and nominated members, Hindu and Muhammadan members, are popularly believed to constitute different parties, but the Government does not calculate upon the support of any of these parties officially and openly. Whether there is any necessity to raise the taxes to meet a deficit in a given year, and if so, what taxes may be enhanced, are questions on which non-official members are not expected to vote on party lines. Yet curiously enough, the Opposition votes at the budget debate in the Viceregal Council were nearly constant. The Indian members who voted with officials do not seem to have controverted the arguments of their non-official colleagues. We have, therefore, no means of knowing whether they deliberately disagreed with the Opposition, or they thought that the questions at issue were so technical and complicated that the responsible Finance Member must be allowed his own way as a matter of practical necessity and expediency......... The keenest contest centred round the silver duty; for it affected or was believed to affect the textile industry which has dealings with China and which is represented in the Council by able experts. The opinions of these experts on the possible injury that might accrue to the industry represented by them was entitled to even greater weight than their views on the future of opium prices. Mr. Brunyate, however, thought that their fears were groundless or exaggerated. He dwelt upon the difficulties with which China had to contend in competing with India, and argued from past experience that if a fall of 40 per cent. in the value of silver had not injured the industry in the past, a further fall of 3 per cent. would not. These conclusions are so difficult to demonstrate, that the feeling is likely to continue in many quarters that the Government has upset the silver market and the trade with China. Events may possibly prove that Mr. Brunyate was in the right in his optimism, but when he argued further that the Bombay industry was the concern of a small number and that the requirements of the administration were a national concern, we are not sure if he was quite fair to the principal modern industry of this presidency. However, for the present we may hope that the pessimism of the mill-owners will not be justified by experience. In reply to the objection that the tax on foreign petroleum would press hard upon the poor, it was officially stated that the poor generally use Burma petroleum, which is exempted. But clearly, the price of the local oil will depend to some extent upon the price of the imported oil with which it competes. We cannot understand how a duty on sugar was proposed as a substitute for the duty on petroleum. Both are consumed by the poor, and perhaps sugar more than petroleum. From a protectionist standpoint, if sugar is a decaying industry, petroleum is an infant industry, at least in point of time. Perhaps the honourable members from India proper did not quite feel for Burma and Assam, or it may be that they believed the petroleum industry to be robust, though young, and the inroads of foreign sugar deserved prior attention. One of the reasons given by the Finance Member for the deficit has caused some amount of inter-provincial jealousy. If Eastern Bengal cannot make both ends meet, there is more reason why the jute industry of Bengal should make some sacrifice than that the cotton industry of Bombay should suffer. From the Bombay standpoint this argument was the most telling, as it was the most obvious, contribution made by the non-official members to the debate. The Finance Member does not seem to have urged any strong objection to an export duty on jute. Perhaps he will think of it when he has to suggest increased taxation next time!"

Indu of Bombay (8A),
5th Mar.

10. "We are extremely sorry to observe that the second great session of the enlarged, reformed and popularised Council has been no improvement whatsoever on the first session—the session of the Press Bill we mean—so far as the old time-honoured, unbending and omniscient attitude of Government towards the people's representatives is concerned.......... Of what use the large expensive Councils and long deliberations, if Government stick to their pre-determined views and decisions? That the representatives of the not over-relished educated Congress party—men like the Honourable Mr. Gokhale and Ráo Bahádur Mudholkar—should not be paid much heed and respect even in the new Councils is a phenomenon which does not come indeed as a surprise upon us. But it is a matter as much of pain as of surprise that no heed should be paid even to the earnest, sober and well argued counsels of men 'having a stake in the country,' like the Honourable Mr. Chitnavis—representative of the ancient landed aristocratical classes, the great new love of Government, nor to the counsels of men like the Honourable Sir Vithaldás and Sir Sassoon David, representatives of the internal industrial development and the import and export trade of India. No heed was paid to the suggestion of these Honourable Members in regard to the new taxations proposed by the Budget for the coming year. The petroleum duty remains in spite of its being a material addition to the burden of our over-burdened rayat, and odd enough the representative of Government gravely argues that sugar—foreign, refined, costly sugar which the Honourable Mr. Chitnavis proposed should be taxed instead—is an article of greater necessity to the poor. Conceal it however you may, the fact is patent that Government do not go in for the sugar duty because it would injure the Colonies of Great Britain and they are not prepared to give any encouragement even to the most promising of our struggling industries if the rivals are Great Britain or the British Colonies. They say they are devotees of Free Trade. Where does Free Trade go when the tobacco and liquor taxes are increased? It is foreign countries that are affected thereby. Where does again the principle of Free Trade and *laissez faire* go when our currency is further tinkered by the enormous enhancement made in the import duty on silver from 5 per cent. to over 16 per cent.? Sir F. G. Wilson and Mr. Meston are loud in their protest that the silver-duty is imposed only for revenue and not for bolstering up Exchange! Could they deny that as a matter of fact it will so bolster it up, and in actual effect does not become the less operative because it was not intended? And for bolstering up Exchange, they recklessly jeopardise that grand hope and stay of our country, the Bombay Mill Industry. One more legerdemain of tricky and huckstering finance! They stick to estimating the opium receipts at Rs. 1,750 per chest, though the present market rate is over Rs. 2,000 and as Sir David Sassoon alleged it would not fall below Rs. 2,000. Under-estimate the revenue, over-estimate the expenditure, make up the deficit by additional taxation and spend the yields, both of the actual enhanced revenue and of the new taxes—that and prodigal borrowings and practical neglect of retrenchment, are the grievously prominent characteristics of the bungled and bungling operations in the Finance Office of unfortunate India. We welcome indeed the modifications made in the stamp duties, but we cannot forget that one reason for it is to be found in the necessity our over-borrowing Government must be feeling to keep pleased the Share-Bazar magnates."

Gujarâti (29), 13th Mar., Eng. cols.

*11. "It was but a foregone conclusion that with a standing majority of official and officialised members the budget should pass in the Imperial Council without any material changes as suggested by non-official members made therein. But it would certainly not have been expecting too much from those who were responsible for the original framing and subsequent defence of the budget, if one would have hoped to see them adopt at least some of the most important modifications urged by the non-official and independent-minded representatives in the Council.......... The defence on behalf of Government was extremely weak. It is a curious circumstance that under normal conditions, the Finance Member should have felt it necessary to resort to fresh taxation. The causes given by him as having made such a step indispensable were not convincing, and his whole case was easily demolished by the Honourable Mr. Gokhale.......... But even granting that fresh taxation was necessary, could it not have been so devised as not to be a heavy handicap to a large and already depressed national industry and an additional load on the poor rayat? The increased import duties on liquor and tobacco nobody has objected to, of course the dealers in these articles excepted. It is true that no new tax can be levied which will not evoke complaints from one quarter or another. But legislators, even in imposing taxes solely with an eye to effective revenue, have to take care that they do not cripple an important national industry struggling for its very life against internal difficulties and external competition. The interests of the Indian textile industry cannot be regarded merely as those of a class who wish to escape their contribution to the national income. There are already the excise duties, and the industrial development of the country and its prosperity are closely bound up with the prosperity or decay of the only really *swadeshi* industry of considerable importance......... That the loss to the textile industry will be one of only 3 per cent., which is itself far from accurate, that it will be temporary, and that in time things will adjust themselves—this is an explanation as lame as it is unconvincing.......... The criticism of the non-official members was not, as is often complained, vague, general, destructive and unpractical. It had at its back long practical experience and expert knowledge as also a close acquaintance with the life of the Indian rayat. It is difficult to see whence the supporters of the duty on petroleum acquired their precious information that it was an article of luxury among the Indian masses. It is common knowledge and experience that vegetable oils are becoming dearer every day and are very rarely used now-a-days for lighting purposes. Petroleum has lately penetrated even into cottages where it has become almost a cheap and convenient necessary of life, while vegetable oils are used merely for purposes of food. Then again, the cool declaration that sugar was a necessary of life in India must have come as a surprise upon all who know real Indian life, as it is lived not in a few crowded cities with their tea houses and restaurants, but in the numerous villages and hamlets where sugar is a rarity to be indulged even on holidays and days of festivity.......... A very strong case was made out by the non-official members of the Council against duties on silver and petroleum and in favour of export duties on jute in which India enjoys a monopoly. Constructive proposals were also made as to the means by which the anticipated deficit, if it could not be avoided, might have been made up. But they were negatived by the majority and new taxes have become an accomplished fact. Taxes when once imposed have a very inconvenient knack of tending to become permanent, and great precautions have, therefore, to be taken to resort to them only under pressing emergencies."

Bombay Samáchár (66), 8th Mar.; *Jám-e-Jamshed* (33), 7th Mar.; *Sánj Vartamán* (40), 5th Mar.

12. During the first stages of the discussion of the Financial Statement on Friday last the proposals of Sir Guy Fleetwood Wilson *re* the enhancement of Customs duties on several articles were passed by the Council, with hardly an exception. It is no small satisfaction, however, to see that the Financial Member has agreed to allow some relaxations in stamp duties as suggested by the Share Brokers. His readiness to facilitate the negotiation of Government loans will also be received with satisfaction, but at the same time it is deplorable that he should have stopped half way and hesitated to afford all the trade facilities which he could conveniently allow. It is still more regrettable that no amendment or relaxation in the proposal to levy duties on petroleum and silver should have been adopted by the Council when no convincing arguments have been advanced by the official members and no endeavour made to dislodge the arguments of the non-official members, especially those relating to the loss Indian commerce would thereby suffer. Government are not in a position to deny the likelihood of the duty on silver injuring the rising mill industry of the country, but they have defended it by declaring that the apprehensions of the people are much too exaggerated and that past experience in the fluctuations of the price of silver disproves them altogether. We wish the prognostications of the Honourable Mr. Brunyate in regard to this complicated question prove true. But we have grave doubts if the country in its present state of depleted industrial resources would be able to bear the increase in the silver duty. It is surprising that the suggestions of the Indian representatives to levy an additional duty on the export of jute, oil-seeds and hides and the import of sugar should have been brushed aside and Government should have adhered to their resolution to tax silver. The Government of India have erred in not availing themselves of these resources, and we shall not be surprised if this action of theirs creates an impression abroad that the Government of the country consult the interests of silver-using countries more than those of their Indian subjects. The Honourable Mr. Carlyle's defence of the duty on petroleum in preference to that on sugar is equally strange. According to him the duty on the latter article would come in the way of free trade principles, but he forgets that it is not likely to affect adversely the exporters of England or any of her numerous colonies, but would only tax those countries who do not follow free trade principles. Under these circumstances we fail to understand the justice of the Honourable gentleman's arguments. The duty on petroleum is also open to serious objection because it is not an article of luxury, but, on the contrary, is an article of everyday use even to the poorest Indian. In this way although the endeavours of the Indian representatives in Council have not been successful to have the Finance Member's proposals altered in consonance with popular wishes, there is no cause for disappointment. The various resolutions they have brought forward would no doubt supply ample food for thought for the officials and their large following and thus the road would be paved for easy action in future. The opportunities that have thus been afforded to the non-official members to enlighten the official mind with their views constitute in themselves a success of the Reforms. Despite the debate failing to produce any tangible result the future lies in the hands of the Indians themselves and there is no cause for anxiety on any account. [The *Jám-e-Jamshed* expresses views similar to those of the *Bombay Samáchár* and deplores that the efforts of the Indian representatives should have been so far fruitless in face of the official majority which has, as anticipated, carried the day. The *Sánj Vartamán* also comments on the Budget debate in a somewhat similar manner.]

Gujaráti (29), 6th Mar.; *Gujaráti Punch* (31), 6th Mar.; *Shakti* (90), 5th Mar.

13. Two causes have been assigned for the huge deficit in the Budget estimates for 1910-1911. One is the assignment to Eastern Bengal and Assam of a much larger share of its land revenue than it hitherto enjoyed. Is this not a bitter fruit of the much belauded Partition of Bengal? The outcry of the Indians against the Partition that it would prove a white elephant to the nation has all along been snubbed by Lord Morley on the ground of "settled fact" and efficiency. Is this the price the State Secretary and the Government of India have conspired to place on the arbitrary action of a self-willed Viceroy? Does not the statement made by the Finance Member in regard to the contribution falsify the remark made from time to time by Lord Morley that the Indian opposition to the Partition was more of a sentimental character? We do not know what Lord Morley has to say now, but we will not be surprised if the agitation against the partition of the Province is revived on the ground of the heavy burden thrown on the general revenues of the country. As regards the deficit consequent upon the reduction in the export of opium, we think the Honourable Member has erred in his calculations, for it has been surmised that the reduction in export will be more than counterbalanced by an unprecedented advance in the price of Indian opium. Besides these two main causes, Post Office and Telegraph charges and the abnormal increase in the salaries of high officials in the Police and Excise departments have contributed to swell the deficit. Expenditure on railways and the army takes up a large share of the country's revenue without contributing anything by way of interest. This huge deficit is intended to be met by increasing the existing Custom duties on liquor, tobacco, silver and petroleum. This sudden increase in the duty on silver has convulsed the Indian market to a great extent and appeals have been made to Government not to levy the increased duty on the silver already on its way to India. Again, it has been questioned if Government have considered for themselves the extent of the damage they are doing to the mill industry by the increase in the silver duty. The duty on Indian manufactures levied at the instance of Lancashire has already dealt a heavy blow to this rising industry of the country and expert opinion fails to form any estimate what its fate will be in face of this duty on silver. There is no doubt that by their desire to make a revenue out of silver the Government of India have struck a fatal blow to the Indian yarn trade with China. [The *Gujaráti Punch* objects to the duty on silver as injurious to the textile industry and remarks that other means of realising sufficient revenue could have been very well devised. The *Shakti* also makes observations similar to those of the *Gujaráti*.]

Praja Bandhu (38), 6th Mar., Eng. cols.; *Gujarâti Punch* (31), 6th Mar., Eng. cols.; *Jâm-e-Jamshed* (33), 6th Mar., Eng. cols.

14. "We are of opinion that additional duties on liquor and on tobacco will have a rather beneficial effect on the ever-increasing tendencies among our young men to use either the one or the other.......... The only thing we would request the Provincial Governments to do is to ask the Municipalities to levy heavy license duties from retail *bidiwallas*.......... We cannot approve of the policy of taxing petroleum and silver. The former has been of late displacing to a remarkable extent the use of native oils. Petroleum is now no more a luxury with us.......... But it is in the case of silver that we must record our strong and emphatic protest.......... We in Bombay have greater reason to complain of this new impost. Its immediate effect will be to curtail our trade with China. Japan has been displacing us of late in the Chinese market, and this new impost will greatly facilitate Japan's progress. Either China will cease buying from us or our traders will have to lessen their prices proportionately. In both cases the result will be the same, *viz.*, that of arresting the growth of our cotton industry. Till now we had only Lancashire to compete with. Now we shall not wonder if Japan also competes with us in the home market. We are glad to note that the Bombay and Ahmedabad mill-owners have already telegraphed their note of protest against this unjust impost." [The *Gujarâti Punch* makes similar remarks. The *Jâm-e-Jamshed* writes in the same manner and adds that sugar and jute should have been taxed rather than silver and petroleum.]

Kesari (128), 8th Mar.; *Dnyân Prakâsh* (44), 7th Mar.

15. Within two months of the inauguration of the new Councils two most objectionable measures have been passed by Government. The debate on the Press Act and the new taxes prove that there are very few chances of success against the measures contemplated by Government on the Press Act; it may be said that public leaders themselves were divided. But the whole body of non-official members was opposed to the taxes. Government, however, carried their points by huge majorities. The new taxes have been imposed not to make up deficits but to enable Government to carry on lavish and excessive expenditure. Properly speaking, there is no deficit. The alleged deficit is caused by the underestimating of opium revenue and neglecting other items of revenue. Last year, the Finance Member had promised to economise if there was any deficit. But we see nowhere any traces of economy. New taxes have become quite necessary as all items of expenditure have been maintained intact. Lavish expenditure and not deficits is thus the cause of the new taxation. We are aware that we will be within the clutches of the Press Act by making such statements. But no honest critic can withhold from making them. Thirty crores are spent annually on the Army. If this is not lavish expenditure, what is it then? It is true that members of Council have been prohibited from criticising Military expenditure. But by such artificial means, criticism of such glaring injustice cannot be put down. And again, taxes should have been imposed on luxuries and not necessaries. Our Finance Member is not willing to admit that sugar is now more an article of luxury than petroleum. And we have no legal authority to set aside his opinions. Government have flouted public opinion in all respects in the matter of raising fresh taxation. [The paper writes elsewhere:—Sir Guy Fleetwood Wilson went out of his way to avow that his was not a *swadeshi* Budget. He wanted perhaps to convey an impression to the British people that the Government of India were scrupulous to maintain Free trade and to Indians that they need not persuade themselves that *swadeshi* had triumphed though heavy protective tariffs had been imposed. Very often a drunkard, though he falters at every step, maintains that he is not drunk. We consider the Finance Member's statement to be of a similar character. In one sense it is not a *swadeshi* Budget—though petroleum has been taxed, Indians will not derive any benefit from it. The petroleum tax is but a bounty to Burma oil which is quite unnecessary. The consumption of Burma oil is already increasing in India. The price of Burma oil also will be raised in view of the new tariffs, but all the profits of the sale of Burma oil will go to the European merchants of Burma. The State gains something by protective tariffs. But in this case, the State gains nothing and only the poor are taxed. The Budget is *swadeshi*, but the defect is that the profits are not shared by Indians, but are enjoyed by foreigners. The *Dnyán Prakásh* maintains that foreign sugar should have been taxed in preference to petroleum and silver. It does not object to the tax on tobacco as it is an article of luxury, but writes strongly against any revision of the salt tax advocated by some Anglo-Indian newspapers.]

Ráshtramat (47), 5th Mar., Eng. cols.

16. "In England if any tax is to be raised by a single penny or if it is proposed to introduce altogether a new programme of taxation there is always a great commotion in the populace.......... In India it is otherwise. The Finance Minister in consultation with his other colleagues has merely to say let higher duty be levied on such and such articles of import and lo! as soon as the mandate has gone forth, the duties are legalised and levied without much opposition or protest.......... With regard to the increase in the import duty on foreign petroleum it is hardly possible to congratulate the Government or its financial advisers on their new departure.......... The increase in the import duty on this article of indispensable daily need will result in a general increase in the retail price....... All that will go into the public exchequer will be the enhanced duty on one-third of the total quantity of petroleum consumed in India. Thus for every pie which the enhanced duty on petroleum will bring into the Government treasury two pies will go to swell the dividends of the Oil Companies of Burma and Assam. In other words for every pie which the Indian consumer will pay on account of the enhanced duty to the Government, he will have to pay two pies to the home-producer of the same commodity.......... This is perhaps the strongest ground on which the higher taxation of imported petroleum can be impeached. Sir Guy Fleetwood Wilson apologetically expressed the hope that he would not be accused of introducing a *swadeshi* Budget. This is really a *swadeshi* scheme of taxation. But it is *swadeshi* with a vengeance....... The enhanced duty on petroleum will really prove to be a blessing of very dubious significance. It will indeed be received with jubilation by the European owners of the oil mines of Burma and Assam. But to the humble Indian consumer this item in the *swadeshi* scheme of taxation means an extra outlay of half an anna per gallon on one of the most indispensable necessaries of every day life."

Mahrátta (11), 13th Mar.

***17.** "The Resolutions which were moved in the Committee stage of the Financial Statement in the Supreme Legislative Council were, as might have been expected, either negatived by large majorities, or had to be withdrawn for the obvious reason that it was absolutely hopeless to get for them any support. There was thus a regular massacre of the innocents. The first onset on the absolutism of the bureaucracy has thus been repulsed; and it will be some time before the popular representatives in the Council will be able to muster strength and courage for leading another assault on the apparently impregnable position. It was observed by Sir George Clarke in the course of his opening speech at the first meeting of the new Bombay Legislative Council, and by way of well-meant advice to the members of Council at the threshold of the exercise of new powers and privileges, that any Resolutions, moved by non-official members, which had a chance of being accepted by Government or supported by a substantial majority of the non-official members, would add to the credit of the new Councils. Now in the case of the few Resolutions that were moved last week in the Supreme Legislative Council, one at least of the two above-mentioned conditions was observed; the Resolutions were supported by as many of the non-official members as might have been reasonably expected to do so. In the case of some of these it was even admitted that the arguments for the Resolutions had been put with ability and fairness.

And yet Government could not see their way to accept any of them. The complimentary observation which Sir George Clarke might have made with equal truth is that when Resolutions supported by the leading non-official members, and argued with fairness and ability, would not appeal to the Government and would not be accepted by them, they would be bound to bring the new Legislative Councils into discredit and contempt in an equal measure. And judging by the views of all those concerned in the success of the new Councils, we may unhesitatingly say that such a result has actually occurred from the proceedings of the Supreme Legislative Council for the last two weeks. The issue involved in the new Press Act may perhaps be allowed to be of quite a mixed character, and the almost unanimous vote with which the Council passed the obnoxious measure could not bring the credit of the Council under the concentrated and direct vision of its critics. If the Press Act was passed, it reflected more upon the complicated political situation in the country than upon the merits or demerits of the new order of Councils. But it is otherwise in the case of the new taxes and the Financial Resolutions. That the former were passed in the teeth of the unanimous opposition of the leading non-official members, and the fact that the latter were negatived in spite of their nearly unanimous support, has an unmistakable significance and a direct bearing upon the hopes we may form as to the potentiality for public good of the new and reformed Councils. In fact the despair of the Moderate party itself at the failure of their representatives in the Council to make any impression upon the solid front of officialdom will be so deep that it would be far more difficult for Government to rally them now when the new Councils have been formed and at work than even when there were not these Councils and their fate was only hanging in the balance.......... But the very fate of these Resolutions suggests a policy which we believe will easily recommend itself to the leading non-official members of the Supreme as well as the Local Legislative Councils....... The privilege itself of bringing forward Resolutions marks the transfer of the formulation and recording of our grievances from the Conferences and Congresses to Councils which are official bodies with statutory powers, and which are the germ of the indigenous institutions of a Constitution which is our end and aim—the end and aim of both the Moderates and the Nationalists. Our Congresses and Conferences were non-official bodies......... The attitude of Government towards these bodies varied at any time between stern hostility and patronising contempt; they never succeeded in receiving from Government anything like recognition in any form. As a result of the work of these Congresses and Conferences, however, we got our Expanded Legislative Councils in 1893 and the Reformed ones in 1910. And we must make good use of our right to move Resolutions in the Reformed Councils by annexing the Councils as a national institution and transferring to the Council Chamber much of the public-spirited activity of the Congress platform, besides also carrying on the usual Congress activity.......... Failure of motions in the Councils is a thing which is not new to us. We have been so long and so well familiarised to it. But apart from any hopes of better luck, it will be absolutely necessary to pile failures upon failures in this way, just to drive the official attitude of *non possumus* to a logical *reductio ad absurdum*, and to give it a long rope to hang itself in the full view of the world of common-sense."

Indu of Bombay (8A), 11th Mar.

18. "The Honourable Mr. Gokhale's proposal for the discontinuance in future Budgets of any grant under what is termed the 'Famine Relief and Insurance' head of expenditure does not lose its force in spite of its defeat in the Viceroy's Council on Wednesday last.......... Perhaps the exposure that has been made of the extremely anomalous condition of this item will pave the way for its mending or ending in next year's Budget. It will be remembered that this Famine Insurance Fund was brought into existence some thirty years ago, mostly by means of the Income Tax, for the purpose of affording direct relief during famine times and for utilising it for preventive measures to insure against famine in the future, in years when there was no famine absorbing the whole grant. This latter contingency has now become the rule. And the practice has developed under which half the annual grant under this head is used for protective railway and irrigation works and the other half for education or prevention of additions to the ordinary debt of the country. Of late, however, the tendency on the part of the Government, as Mr. Gokhale showed, has been to utilise the grant more and more for purposes for which it was not intended at the outset. Especially in normal years, this annual grant of nearly a million sterling has proved too tempting a pie for the greedy fingers of the Railway Department. We have now practically built up all railways needed of a protective or famine preventive nature....... All our new railways now are of a productive nature and should not, therefore, be allowed to tap the Famine Fund at all, instituted as it was for a specific purpose by means of a special tax. Instead famine preventive irrigation works ought to have been encouraged as they are urgently necessary in many parts of the country.......... Mr. Gokhale had, therefore, very good reason to contend that if the purposes for which the Famine Fund was originally brought into existence are no longer found to operate, then it is right and proper that the grants under this head be discontinued altogether, the money thus set free utilised for purposes of agricultural education, organisation of rural credit and other needs of improving the material condition of the masses......... Sir Guy Fleetwood Wilson's reply, as might be expected, does not sufficiently meet the arguments of Mr. Gokhale.......... If Government really aim at insuring against famine, they could not do better than devote the whole proceeds of this grant to protective works, as Mr. Gokhale suggested. Let them retain the Fund if they want by all means, but let not any portion of it be devoted during ordinary years to purposes which do not directly or indirectly tend to insure our peasantry against famines. Our objections are not so much against the grant itself *per se* as against its disposal."

Kaiser-i-Hind (34), 13th Mar., Eng. cols.

***19.** "Though it has been lost, the Honourable Mr. Máneckji Byrámji Dádábhái's motion in the Imperial Council, asking for an increase in the Imperial grant for expenditure on Irrigation during the next official year, must have done one good thing, *viz.*, showed how intensely the people have come to realise the inestimable boon conferred by irrigation on the country and the surprise they feel in seeing Government caring less for important Irrigation projects than for Railways. Irrigation ensures a plentiful harvest to the people on the one hand, while bringing in large returns to the Government on the other. Railways cost much to the country without any adequate return, direct or indirect. But still the Government are bent on pushing on the Railways and they have been doing so in a way which often tempts people to think as if it were done at the expense of Irrigation. The Honourable Mr. Máneckji's speech was as weighty in substance as it was moderate in tone. It was, besides, as well informed as all his public utterances are. It was vigorous, but there was nothing therein of a censure on the Government—he indeed disclaimed all idea of attacking the Government's policy. What he aimed at was the obtaining of a frank recognition that there is a large room for the extension of beneficial and productive irrigation projects, and that the Government can well foster them if they cared. He showed how the money could be provided, and he also showed the agency which could be profitably employed for the purpose. Of course, the Honourable Mr. Jacob had his own facts and figures to give, and his eloquence carried the day; but even though the Honourable Mr. Dádábhái's proposition has been lost, it has done a distinct service."

Comments on the Honourable Mr. Gokhale's Resolution in the Imperial Council *re* Indians in South Africa.

Praja Bandhu (38), 6th Mar., Eng. cols.

20. "We are glad to learn that the Resolution moved by our esteemed countryman, the Honourable Mr. Gokhale, on Friday before last in the Supreme Legislative Council to the effect that the Governor-General in Council should be empowered to prohibit the recruitment of indentured labour in British India for the Colony of Natal, was accepted by the Government.......... The result is so far gratifying, and we only hope that the Government of India will strictly enforce the prohibition of indentured Indian labour for Natal......... We have tried all sort of requests and prayers to the Colonial authorities, but they have so far gone for nothing. The new remedy, however, promises better results, and we hope, the Government of India will give it a fair trial. In this it will be doing nothing else but its duty towards the teeming millions of India entrusted to its care."

Gujaráti Punch (31), 6th Mar.

21. Indians will not fail to rejoice to learn that the Honourable Mr. Gokhale's resolution empowering Government to restrict indentured labour for Natal has not only been unanimously passed in the Imperial Legislative Council, but that Lord Minto's sympathetic Government have promised to take practical steps in the matter. In spite of the fact that these indentured coolies used to be of great help to them the Natal whites ill-treated them. Now they will learn that the whole of India as well as the Indian Government are against this conduct of theirs. Our educated compatriots in South Africa will rejoice at this step, and many believe that our fight in this good cause will soon be crowned with success. We thank Lord Minto's Government for taking this commendable step.

Alleged harsh treatment in jail of A. B. Kolhatkar, Editor of the *Deshasevak* of Nágpur.

Mahrátta (11), 13th Mar.

*22. "Mr. Kolhatkar, late Editor of the *Deshasevak* of Nágpur, was released from the Nágpur jail on 27th of February last, he having served out his term of rigorous imprisonment, *viz.*, a year and a quarter. Mr. Kolhatkar's sentence of imprisonment was to terminate on the 1st March; but the authorities thought it very prudent to release him a day earlier, and that too in the evening contrary to the usual practice. Having a defect in eyesight, Mr. Kolhatkar requires spectacles, but that comfort was not allowed him during the term of imprisonment. When he entered the jail, his weight was 135 lbs., but towards the conclusion of the trial it fell down to 114 lbs......... In a fortnight after conviction the weight came down to 110 lbs. Soon after Mr. Kolhatkar fell ill, and he believes that it might have gone down still lower to about 100 lbs.! Only during the last few months after removal to the Khándwa jail his weight rose from 103 to 126 lbs. after he was administered a strong 'tonic' for a pretty long period. When he was in Nágpur jail, Mr. Kolhatkar fell ill. He had boils all over his body, but he was, instead of being sent to the hospital, treated in his cell. He was confined in the octagon intended not for first offenders, but for habitual convicts. He had to pass the whole period of sickness in his cell, eating the same coarse jail food with the exception of milk, and sleeping on the floor on a piece of gunny-cloth. The account of Mr. Kolhatkar's experience in the Nágpur jail is very painful. From the very third day he was convicted to rigorous imprisonment, he was confined in the 'solitary cell' till the time he was transferred to the Khándwa jail—a period of nearly five months and a half. The Penal Code lays down that the punishment of solitary confinement is to be awarded for not more than seven days at a time. But for all the five and a half months of his residence in Nágpur jail, Mr. Kolhatkar was confined in the 'solitary cell'! When he entered the Nágpur jail, Mr. Kolhatkar found that the prisoners believed that the grinding work was the hardest one, and even the stoutest criminal was seen to succumb to the task in a very short time. To Mr. Kolhatkar was allotted this work of grinding flour—the hardest one—at the very outset!......... An instance of such a punishment of continuous hard labour is very rarely to be found elsewhere. At Khándwa Mr. Kolhatkar was relieved from grinding-work. But at Nágpur, where he was brought a week before his release, he was again asked to do grinding-work as before!......... During his confinement in Nágpur jail, Mr. Kolhatkar was reported twenty times for misconduct. And all the punishments except that of whipping were awarded to him!......... During the parching and sweating heat of summer, with gunny-clothing on, Mr. Kolhatkar was compelled to do his grinding-work. The stiff edges of the gunny-clothing used to pain the body to a great extent. He had to wear the clothing for all the twenty-four hours! .... The nasty smell of the sweated body covered over with soaked gunny-clothing gave rise to a nauseous feeling that created a disinclination to take food. It was almost impossible to get sleep in such a condition. To add to the misery, Mr. Kolhatkar was made to wear link-fetters. As a consequence of this suffering, he used to get fever; and had he not been removed in time to the Khándwa jail he would have been attacked by consumption. It was in this plight that Dr. Cholkar and others, who drew the attention of the authorities to the weak state of his health, saw him on his way to Khándwa. In the Nágpur jail the punishments of hand-fetters, link-fetters, cross bar-fetters and gunny-clothing—all these were inflicted on him! He was also warned that he would soon have to be subjected to the punishment of being whipped with thirty stripes with a stout cane! But that was averted as he was soon afterwards transferred to the Khándwa jail......... In this jail he was given the work of breaking stone metal with a hammer for two months and for the rest of the period had to do cooking-work......... The punishment of cross-bar fetters was also remitted. The European successor to the Pársi Superintendent, on noticing the weak state of Mr. Kolhatkar's health, ranked him as a prisoner of the second class and gave him a tonic. As a result of the twenty reports of the Nágpur jail authorities, even in Khándwa jail Mr. Kolhatkar had to be confined in the 'solitary cell' for nights. Mr. Kolhatkar was allowed the use of the Bible at Nágpur, and he solaced himself by reflecting over the following verses from St. Mathew: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad; for so persecuted they the prophets that went before you.' To comfort himself thus amidst all the misery and tribulation of prison-life speaks volumes for the stoic heroism of Mr. Kolhatkar." [The same paper writes as follows elsewhere:—" On a perusal of the account of the hardships inflicted on Mr. Kolhatkar in jail, it will be seen that it is simply revolting—no other term would be mild enough to describe it. He was, while at Nágpur, obliged to work at the hardest task, *viz.*, the grind-mill, for a continuous period of five and a half months—a work which is not allotted even to the meanest felon for such a length of time. We are told that twenty reports for misconduct were made against Mr. Kolhatkar, and almost all the jail punishments except whipping were exhausted in his case! Not only that, but he was given gunny-clothing in the hottest season of the year! It is equally striking to reflect that after his removal to the Khándwa jail, Mr. Kolhatkar had not a single report against him for breach of discipline. All the facts noted down in the account only point out the extreme harshness which was shown towards Mr. Kolhatkar. Imagine Mr. Kolhatkar, a double graduate of an Indian University, a lawyer and a gentleman, grinding on a heavy mill in the heat of the Nágpur summer with gunny-clothing on and with fetters on his person! The very thought of it is enough to make one's blood boil. It may be that all these sufferings were inflicted on Mr. Kolhatkar in strict accordance with the rules and regulations of the prison system in India. But a system which makes no distinction between the vilest criminal and a political convict evidently stands self-condemned. To degrade a political convict, who is generally a man of culture, to the same rank as that of the meanest felon, is surely not in consonance with the dictates of humanity. In England political prisoners are treated as first-class misdemeanants. But in India no distinction is observed between the ordinary criminal and the political offender. Is it not time that the same distinction which is observed in England should be also introduced in India, with regard to the treatment of political prisoners? "]

Kesari (128), 8th Mar.; *Ráshtramat* (47), 8th and 9th Mar.

23. The *Kesari* publishes a lengthy interview with Mr. Kolhatkar which runs parallel to the narrative in the *Mahrátta*, under the heading, 'Terrible persecution in jail' and remarks:—From the above, it appears that the reply of the Chief Commissioner of the Central Provinces to the representations of Mr. Kolhatkar's friends was quite baseless. We congratulate Mr. Kolhatkar upon his coming out alive from the jail. It is strange that he remained alive after the sufferings at the Nágpur jail to witness his transfer to the Khándwa jail. But the credit of preserving his life is not due to the Nágpur jailor but to Dr. Munje and others who represented boldly the matters to the Central Provinces Government. If no public agitation had been carried on concerning the state of health of Mr. Kolhatkar and if he had been made to pass some more days in the Nágpur jail, there are reasonable grounds to infer that one of the critics of Government at least would have joined the majority without any hubbub. It seems that the Nágpur jail authorities had pledged themselves to persecute Mr. Kolhatkar; otherwise they would not have assigned the work of grinding corn for five months and a half to him. Such inhuman persecution of Mr. Kolbatkar is an outrage in itself and though his cruel guards may not be punished in the British courts of justice, we have no doubt they will be sentenced by the Divine Tribunal. [The *Ráshtramat* also publishes an interview with Kolhatkar and his jail experiences.]

Repressive policy of Government responsible for the rise of anarchism.
Ráshtrabodh (147), for Feb.

24. It has become the fashion to throw the responsibility for anarchism in India on the Nationalists. But that is a mistake. The policy of Government which has driven our enthusiastic youths from legitimate movements has been the prime cause of the spread of the cult. Young men in all parts of the country did unequalled work in connection with *swadeshi*, boycott, national education, temperance, &c. Government not bearing to see this, made strict rules with regard to students and adopted repressive measures to put down the above movements. They incarcerated the Nationalist leaders with the same end in view. The minds of the youth thus got exasperated. Being baulked from carrying on open agitation, they resorted to methods of secrecy. The Nationalists are opposed to these methods. Government ought to know from what is happening in Russia that repression only increases the number of anarchists. But they appear to be blind to the fact. They look upon the Nationalists as their enemies and the Moderates as their friends and the real representatives of the country. But they are labouring under a delusion. The Moderates do not represent the people as they do not understand their wants. They are merely sycophants of Government. From all this it is evident that the blame for the rise of anarchism lies at the door of Government. We know that we are incurring the displeasure of Government by making this assertion, but we are conscious that we are making it for their good.

National education alone can regenerate the country.
Udbodhan (93), for Dec. 1909.

25. In the course of an article entitled 'National Education' in the *Udbodhan*, Mr. Kripáshankar Becharlál Pándya writes:—Education is the bread of our souls. No country or nation ever attained to greatness except by taking up the vital question of education. It is only after doing so that they have achieved *swarájya* which is nothing else but the natural liberty of human beings. The regeneration of Italy was effected not by the education imparted to it by the Austrians but by the Italians. The regeneration of the negroes of America has been brought about not at the hands of the freedom-loving and highly advanced Americans, but at the hands of a negro named Washington. The word *Swa* is pregnant with deep meaning. It is a centripetal force. The education which is given to us at present is unnatural. It aims not at our good but at the good of others. It is a "centrifugal force" and not a "centripetal" one. It is our own fault that we look to others for our regeneration. The present education is not based on national lines and consequently its results are unsatisfactory. Its object is to produce clerks. In the words of Mazzini 'Instruction' and not 'Education' is given to us at present. It is selfish and begets the selfishness which is prejudicial to National instincts. In our schools the glories of the rulers are sung but not those of the nation. The present education stifles our national spirit and keeps us in total ignorance of nationalism. As long as we are not taught that we are part and parcel of the nation and that our glory consists only in the glory of the *Arya* nation as a whole, we shall not be able to secure the invincible fortress of nationalism. The education as it is at present given divides instead of uniting the different sections of the nation. In order to keep the student class from imbibing the national spirit, curious circulars are being issued. We can understand the motives of the rulers in doing so, for it is natural that they should do so. But what astonishes us most is the conduct of our leaders who support them. We see no reason why our students should be prevented from singing the glories of our country and taking part in discussions on the good or the evil caused to our country by the administration. It is argued that the attention of the student is divided by such topics. This is untenable. The national spirit, on the contrary, imparts a buoyancy to the spirit and enlarges the vision and the heart. The national spirit is the soul of the nation. To curb it is to stifle the nation to death. If we wish to exist, it is necessary that we should not deviate an inch from our chosen path.

The partition of Bengal has laid a great burden on the Indian revenues in addition to creating unrest in the country.
Mahrátta (11), 13th Mar.

***26.** "The ill-fated partition of Bengal has as much to do with the increase of expenditure in the Indian Budget as it has to do with the creation of unrest in the country. The new administration of East Bengal and Assam has served to increase the shortage of balance to such an extent that the Finance Minister could not but refer to the fact......... Before the partition of Bengal the old bankrupt province of Assam had to be maintained at a cost of about 20 lakhs, while now the improvident arrangement will cost 38 lakhs annually, besides the non-recurring expenditure already incurred......... The position in Western Bengal too has not been any way better.......... The Government of India actually intends to give £21,000 to old Bengal for the next year for reforms. Undivided Bengal had not reached such a financial crisis. Oftentimes there was a surplus to help the Imperial Government. Lord Curzon might describe in glowing terms, as he did, that the partition of Bengal into two provinces would, instead of telling on the Imperial Exchequer, largely augment it. But hard facts and experience speak otherwise. In fact the partition has served to lay a great additional burden on the Indian revenues, and has given rise to new taxation. That is its condemnation from the administrative point of view. Yet it is a 'settled fact'!"

Boycott of foreign articles of luxury needed under the present circumstances of the country.
Ráshtramat (47), 5th Mar.

27. A cry is heard from all quarters that the struggle for existence in India is day by day becoming keener. The intensity of the situation is aggravated by the remembrance of the ease with which Indians lived in olden times owing to natural advantages. The last hundred and fifty years have wrought a change in our modes of living and thought by our being brought into contact with Western nations and by our own blind imitation of them. The gloom cast by the present situation has made some people hopeless of any change for the better while it has driven a few to desperation and anarchy. The situation is of our own making, and if we try to get a mastery over ourselves, renounce and boycott foreign articles of luxury, open courts of arbitration and national schools and earn our living by our own exertions without being dependent upon the favour of others, we shall soon get over this Slough of Despond. Let every true citizen recognise his duty and put his shoulders to the task and India will soon be on the path of regeneration.

Workers of the type of Rámdás wanted for India under the present circumstances.
Kál (124), 11th Mar.

28. The anniversary of Rámdás has just been celebrated with a great deal of êclat throughout Maháráshtra, and we shall try to draw a lesson from the life and work of that great saint for the guidance of those who aspire to be patriots, many of whom unfortunately lack the requisite strength of character and succumb to worldly temptations and thus become a butt of ridicule. Rámdás by self-abnegation and tenacity of purpose secured complete mastery over himself and was thus able to redeem Maháráshtra from foreign yoke. India at present is in a sore state of distress and stands in need of workers of the type of Rámdás. The time is ripe for the precepts and example of Rámdás to elevate and purify the hearts of the people and to inspire them to work for the regeneration of India. If our patriots will work disinterestedly their efforts are sure to be crowned with success and to secure for us our earthly goal of *swarájya*.

Establishing gymnasiums and developing the physique is one of the means of regenerating the country.

Shakti (90), 5th Mar.

29. An article on the methods of regeneration in the *Shakti* is headed "Be strong." Writes the paper:—Our attempts at regenerating ourselves in all directions depend upon our physical strength. Our young men after finishing their education seem, as it were, to be courting death. They are weak and unhealthy. The chief causes are the weak health of the parents, an aversion for gymnastics, child marriages, poor food, idleness and kindred weaknesses. We rarely hear of people advanced in age taking physical exercise. Again, child marriages result in a weak and stunted progeny. The high prices in the country often make it impossible for the poor to drag on their existence. Brain work and physical debility go ill together. Our weak physical state of the body renders us unfit to show a front to Kábuli *badmashes* when they appear in a village. Do we not know of the treatment accorded to the weaklings at the Railway stations? If there is one advice more than another which can be given to the Gujurátis it is this: "Take to gymnastics." There are gardens in Surat where feasts are given, but no gymnasiums exist in the city. In order to foster manly virtues and to chase away the weak spirit of effeminacy gymnasiums should be established in every street and in every village. We are ashamed to take physical exercise; not so a European and his wife, however highly placed in life. We must follow the example of the Europeans and systematically make efforts to develop our physique. The Hindustáni Bhaiyas maintain gymnasiums at their homes. The result is that they are stalwart and extraordinarily strong. Look at the Punjábis before whom we look like children. In the Deccan athletics are encouraged. The result has been that people are getting strong. The Bengalis and the Madrasis saw their mistake and took to gymnastics. We alone are indifferent in the matter. We must devise means to preserve our bodies from being ruined.

Political agitation cannot be put down by gagging the Press.

Pudhári (146), 6th Mar.

30. The British Government have turned their attention to writers and preachers after deporting the leaders. They have passed severe Press laws and gagged the speakers by requiring them to furnish securities. There is nothing new in what the British have done. Many other Governments have adopted similar measures in critical times. But the British do not know India. Other kingdoms have been established by treachery, fraud and selfishness. But the founders of every *gádi* in India were highly moral men. Patriots in other countries have shed blood and preached a campaign of murder. But Indian patriots have been all the time religious. The rise of other countries is based on murder. The rise of India is based on its religion. It does not care for artificial instruments. Mazzini had to carry on a press in a letter clandestinely. But the pen of India is free. It forced itself even from the fetters of an Aurangzebe by its occult powers. Just as a thing becomes brighter by friction, the pen of India will become stronger by the tests it has to undergo. It does not know of murder, rebellion or anything of the sort. Such accidental outbursts take place as necessities arise. The pen that concerns itself with the eternal does not mind such transient occurrences. We do not think the British Government have as yet understood the secret of the matter. The readers are eager to know the real intention and meaning of the writers. If articles are written plainly, people know what the writers mean. If they are written in a roundabout way in parables, the readers strive to get at the hidden meaning. When the minds of the readers and the writers are united, they come to know each other in intent, whatever be the outward expressions. Government are mistaken if they think that they can put down agitations by prohibiting speech and gagging the press. Writers and readers become shrewd and those who are in the know can get the meaning they want from anything. The attacks on writers and speakers are thus bound to be quite fruitless.

Itinerant preachers of sedition must be carefully watched by Government.

Sultán-ul-Akhbár (178), 27th Feb.

31. Political *Sádhus* and *Sanyásis* going about the country are more responsible than the Press for sowing the seeds of discontent and disloyalty among ignorant people. It is, therefore, necessary to devise means to save the country from the dangerous influence of these *Sádhus* and *Sanyásis.* We are afraid that the cutting down of the freedom of the Press will lead to the multiplication of these itinerant preachers of sedition. The strictest watch must, therefore, be kept on their movements.

Who was considered to be a true king in ancient times?

Ráshtramat (47), 4th Mar.

32. False and erroneous opinions are very often expressed by our own as well as foreign writers as regards the political conditions prevailing in *Vedic* times. One of the wrong impressions current among the people is that the representative form of Government was unknown to ancient India and they, therefore, infer that such a form of Government is opposed to the genius of the Indians. A glance at the *Vedas*, however, will dispel such a notion. Kings in those days used to attend *Samities* or general assemblies of the people which had the power, on important occasions, of electing or deposing a king, and from amongst them the king's council was selected. It will thus be seen that only he who attended such assemblies and decided important matters with their assistance was considered to be a true king in ancient times.

Punishments meted out to kings according to Sanskrit sacred books for failure to do justice.

Ráshtrabodh (147), for Feb.

33. The *Ráshtrabodh* prints a number of verses with their substance from old Sanskrit authorities on the Duties of Kings in the course of which occur the following observations:—If the subjects commit any sin on account of the carelessness of the king, half of it goes to his account. If the king misconducts himself, the subjects die a premature death. When a king is devoted to truth, his subjects enjoy happiness both in this world and in the next. The king who punishes those who do not deserve punishment, and fails to punish those who deserve it, achieves ill-fame and goes to Hell. If a king falls away from religion, it destroys him along with his relations. The king who persecutes his subjects through thoughtlessness is soon deprived of his kingdom and his life. When a king stops from protecting religion, the subjects are soon destroyed.

A sympathetic and liberal Government leaves no room for people to comment adversely against it.

Ráshtramat (47), 4th Mar.

34. 'Yudhishtira' in the course of a long rambling article writes in the *Ráshtramat*:—It is true that Hindus do not like to criticise Government. But it does not follow from this that they are a simple class of people. Their argument is that a government which leaves room for criticising its acts does not deserve the name of government. That alone is government the acts of which are the outcome of real sympathy for the people. That government which is natural does not need any criticism, and the very fact that a government needs criticism conclusively proves that it possesses very little of the real character of government.

Exhortation to the people of Gujarát to take to *swadeshi*.

Gujaráti Ráshtramat (39A), 5th Mar.; *Baroda Gazette* (63), 7th Mar.

35. The whole of India has been awakened by a divine inspiration. It has taken a measure of its degradation and has definitely endeavoured to escape further ruin. The partition of Bengal and the consequent disregard of popular wishes at the hands of Government have given birth to *swadeshi*. The efforts of Maháráshtra to convert the people to *swadeshi*, begun a quarter of a century back, have now begun to bear some fruit. But how does Gujarát fare in this national awakening? Despite the large number of mills it boasts of, thousands of bales of foreign cloth are still being imported into the province. By keeping up the trade in foreign cloth we become instrumental in sending our country's wealth to alien nations and in allowing our motherland to be sucked dry by foreigners. We have been stirred up into activity by our brethren and yet we continue to commit a grave dereliction of duty. The degeneration of Gujarát began in 1306, when Allauddin and his greedy, blood-thirsty, cruel, wicked, selfish, stupid, fraudulent and vicious successors looted us and trampled us under foot. By our contact with them our self-respect has been destroyed. Our high ideals have slowly vanished and to-day we are working as mere agents of foreign merchants. Although the whole country has been reverberating with the sound of *swadeshi*, it is deplorable to find Gujarát, the supplier of indigenous goods to the whole of India, still weltering in the mire of foreign goods. We, people of Gujarát, have turned a deaf ear to the tocsin of alarm that is being sounded around us and have no idea what an amount of wrong we have thereby been doing to our own country. [The *Baroda Gazette* writes:—What is the reason that the enthusiasm to push forward the *swadeshi* movement should have now cooled down? Ye sons of Bhárat! Shake off your apathy and waste no time. Owing to our idle boastings the country has been lost to us, and the yoke of foreign rule has been fastened to our neck. Establish factories for the production of indigenous goods, take a vow to use *swadeshi* goods only, and thereby arrest the drain of your country's wealth. Your fellow-countrymen have been starving without food and water and hence it is your bounden duty to devote your body, soul and wealth to the good of your country and your countrymen.]

A comparison between the educational policy followed in Germany and in India.

Rdshtramat (47), 12th Mar.

36. The first step Germany took in the direction of internal reform was to popularise education and to afford increased facilities to its educated people. It then set about organising its resources to build up a navy that has surpassed that of England and struck terror into its heart. The task was beset with many difficulties, but they were overcome by a resolute will. While Germany is thus engaged in spending money with a free hand for educating its people, the Indian Government are doing nothing to impart free education to the masses on the ground of want of funds. They apparently seem to forget that unless people are properly educated they will not only fail to co-operate with Government in the administration of the country but will even misinterpret the good intentions of their rulers. Coercion, gagging of public opinion and setting race against race only produce degeneration the effects of which are not conducive to the welfare of either the rulers or the ruled. The sovereign remedy to dispel the effects of ignorance is education the popularising of which can alone produce wise and peaceful citizens.

Adverse comments on the proposed declaration of loyalty for members of the Arya Samáj.

Sind Journal (20), 3rd Mar.

37. "Master Durga Prasád, President of the Vegeterian section of the Arya Samáj, has seriously proposed to his Samáj people that every one of them should sign a declaration of loyalty in order to reassure Government and save the reputation of the Samáj. This is carrying things to a ridiculous extent. Instead of Government and others being reassured, the probability is that such over-nervous and indiscreet action will only make people suspect that perhaps after all there has been something objectionable in the propaganda of the Samáj.......... Sensible members of the Samáj are protesting against the President's compromising proposal....... Master Durga Prasád is a very simple man evidently, and it seems he needs advice and guidance of some friends who should be wise as well as loyal. Loyalty is an excellent thing in theory and practice. In the present disturbed state of things its cultivation and promotion is very desirable. But it must be in a reasoned and dignified way, and not in such a hysterical and demonstrative fashion that the self-respecting can only laugh at your antics."

Comments on Mr. Khambatta's letter to the *Times of India* about the position of the Pársis in India.

Rdshtramat (47), 5th Mar.

38. Even the mere talk of the English leaving this country fills us with dire apprehensions. We even begin to doubt whether the sun would rise for us after such a terrible catastrophe takes place and whether any wealth would ever be created in India after the stoppage of its ceaseless drain. The departure of the English would mean general chaos, bloodshed, and the destruction of all peaceful trades by the letting loose of the pent up energies of the nation. While apparently under the spell of this terrible prospect another danger has appeared on the scene in the shape of Mr. Khambatta's letter to the *Times of India*, the staunch supporter of the British policy in the East. The gentleman proclaims the firm determination of the Pársis to bid good-bye to this land of ours as soon as the English are off its shores. Oh! What a sad catastrophe is likely to befall us if they do so! The English and the Pársi nationalities have never been blended together in history nor did the former harbour the latter on their first landing in India. The Pársis, however, love the English with a blind passion and apparently seem to forget that their new lovers—we mean rulers—will not think very highly of them for the disregard they show for the obligations they have received at the hands of the Hindus.

Alleged insecurity of life and property on the Indian Frontier.
Gujaráti (29), 6th Mar.

39. Does it redound to the credit of the British Government that in spite of the billions of rupees of the Indian people being spent for the purpose of keeping peace on the Frontier, the lives and property of the people staying there should always be in imminent danger? Who does not know of the European Powers, including England, loud in denunciation when a Christian is murdered in China or Armenia? Is there anybody to help the poor Indian on the Frontier? There almost everyday some one is deprived of his life and property. Last week we had published an instance of the grievances of those who live on the Frontier. To-day we give another. On the 7th of February last a cloth-merchant by name Dilárám was looted by the Masud Afghans to the tune of one thousand rupees at Tánk. The offenders are still at large. On the 9th robbers entered Tánk and broke open the shop of Budhárám Chokra. The proprietor was made to give away everything to the robbers. His son, A'sánand was stabbed to death. Budhárám cried for help to the Chowkidár, who being a Masud did not even reply. The Police have, of course, arrested about fourteen Masuds who await their trial. Do not these frequent occurrences on the Frontier suggest that the moneys of the Indian people voted by the Government of India for purposes of preserving peace and protecting the British Indian people there have been but a vain sacrifice?

Comments on the Indian Merchants' Chambers' memorial about the reduction of Postal Registration fees.
Rást Goftár (39), 13th Mar., Eng. cols.

***40.** "The Indian Merchants' Chamber have despatched a memorial to the Government of India for the reduction of fees levied on registered letters.......... As special precautions have to be adopted for the safe delivery of registered letters and a certain amount of responsibility attaches to the Postal Department for non-delivered letters, the Department may not be prepared to accept the proposal for a reduction. But if the present registration fee were made to include the fee of one anna charged to the sender for acknowledgment from the addressee, we do not believe that such a measure would be prohibitive on the ground of enhanced expenditure.......... The system of special acknowledgment would in that case have to be altogether dispensed with.......... If the receipt to the sender, of acknowlegment from the addressee, be made a compulsory part of transmission of registered letters, and the present fee of two annas be retained for both the operations, we hope it will be welcomed as a satisfactory change."

Comments on His Excellency the Governor's speech at the Elphinstone College athletic sports.
Gujaráti (29), 13th Mar., Eng. cols.

***41.** "The annual athletic sports of the Elphinstone College were held last week on the grounds of the College and were witnessed by a large number of ladies and gentlemen.......... We are glad His Excellency was able to give an assurance that a substitute would certainly be found in case of imperious necessity requiring appropriation of the ground for the Science Institute. His Excellency's special reminder to the students of what English people had done for them by bringing sports here and by organising them for the alumni of the College was perhaps not altogether happy or necessary............ Not that we do not appreciate the efforts that are being made to popularise sports amongst students of certain educational institutions of this presidency. But only a modost beginning has been made so far, and spontaneous appreciation on the part of students is in our judgment far better and infinitely more graceful than the one in response to an official reminder. We may assure His Excellency, if any assurance is needed, that the people of India never fail to appreciate with gratitude all genuine and sincere efforts made for their moral and material welfare, though they do not like to make a parade in season and out of season. The hostels for students of the Elphinstone College are not a credit to the leading Government College in the Presidency. Over and over again there have been raised loud and bitter complaints against the inexplicable policy of culpable indifference and apathy which has resulted in rendering a great part of the hostels 'hardly fit for human occupation.' These are His Excellency's own words and he deserves the sincere thanks of the students for his personal inspection of the present state of things in connection with the foremost College of the Presidency maintained and managed by Government, and for his frank and generous recognition of the deplorable defects to be found in the students' residential quarters. We feel sure that His Excellency will not allow the present arrangements to continue for long without attempting to carry out the reforms that are urgently called for in the interests of students and those of the reputation of the College."

Appreciation of Sir Currimbhoy Ibrahim's gift in aid of scientific education.

**Kaiser-i-Hind* (34), 13th Mar., Eng. cols.; *Indian Spectator* (7), 12th Mar.

42. "We are not without the hope that His Excellency's observations in connection with Sir Currimbhoy Ebrahim's munificent gift will induce other merchants with millions to emulate Sir Currimbhoy's example. If they cannot rise equal to the conception of a Jamsetjee Tata and make their benefactions for 'all the race,' they can at least follow in the footsteps of Sir Currimbhoy and, by helping on their own, pave the way for the general improvement of their country and countrymen." [The *Indian Spectator* writes:—"Sir Currimbhoy Ibrahim's munificent gift of Rs. 4,50,000 for furtherance of the study of scientific and industrial subjects is surpassed in value only by the spirit in which it has been offered to and accepted by His Excellency the Governor on behalf of the Presidency."]

Comments on the Bombay Presidency Administration Report for 1908-09.

Oriental Review (13), 9th Mar.

43. "The annual Report of the Bombay Administration is an event by itself, for it gives the progress and work of the year to the public which has thus occasion to judge how the Presidency stands with regard to material and moral progress.......... The most interesting section in the Report always relates to comments on the progress of the Native Press during the year. We took exception last year to the invidious distinction drawn in the Report between certain papers. We are glad to note that the present Report is conspicuous by the absence of this observation. Not only that but the tone of the comments is sympathetic and broad-minded. At the same time we must draw attention to the fact that a distinction is made between 'loyal' publications and 'Congress or Moderate' papers—a distinction which is palpably misleading. We must also protest against the application to the Moderate or the Congress Press of the remark that it is 'consistently in opposition to the present form of Government'."

Gujarāti Punch (31), 6th Mar., Eng. cols.

44. "The Report of the Administration of the Bombay Presidency for the year 1908-09 which has just been received is good and profitable reading.......... The Report is a fine summary of the year's administration, and is most fair in its comments, though we are sorry we cannot agree to the stigmatising of the work of the Temperance leaders as having been supported by unlawful methods, as also to the movement having been short-lived and productive of little good. If we mistake not, it was rather the decision of a Magistrate that was responsible for the change in the line of operation in the work; but with the testimony before our very eyes of the

success of the Temperance movement and decrease in liquor traffic even among the low-castes, we may be excused if we do not subscribe to this statement of Government. We are not also able to join Government in congratulating them as to the effect of Press prosecutions. The spirit of concession and conciliation rather than prosecutions, we believe, has been responsible for the better state of the public mind."

Comments on Government's reply to the Pársi memorial for separate representation.

Oriental Review (13), 9th Mar.

45. "We have protested against the principle of sectarian representation ever since it was inaugurated by the Anglo-Indian Press and the Aligarh school. Unfortunately it was accepted as a basic principle of the new Reforms. This being a settled fact it was no longer worth while protesting against it, but we protested against communities like the Pársis and the Jains following in the wake of Muhammadans and claiming separate representation.......... The Pársis and the Jains sent their appeals claiming to be treated on an equal basis with Muhammadans. The answer they have received from Government is surprising indeed. The Government was cautioned against accepting the principle of separate representation. After accepting this principle it cannot turn round and say that the principle would be applied to a certain community only and not to other communities. It is herein that the position of Government is thoroughly illogical. We would like that the principle of communal representation had been altogether absent from the Reform scheme. But once it is accepted it is dangerous to apply it in favour of one community only. We would submit this aspect of the question to Government and request for a favourable consideration of all the issues concerned. If separate electorates were necessary to safeguard the rights and interests of the Muhammadan community considered as 'the minority,' much more were they necessary to protect the interests of 'minorities' like the Pársis and the Jains. If these are asked to be satisfied with nomination, why is a different course pursued with regard to the former?"

Comments on the demand for countervailing duties on Indian tobacco.

Indu of Bombay (8A), 10th Mar.

46. "Mr. Montagu, the new Under Secretary for India, is reported to have made, in reply to an interpellation in Parliament in regard to the new tobacco duties, the sufficiently ominous remark, that the Government of India has undertaken to examine without delay the question of the corresponding taxation of native tobacco. The small duty on tobacco we have indeed no objections to raise on principle and we, in Bombay, have long since borne a special local duty on all imported tobacco. But not the smallest duty on the article would be free from utmost blame on both moral and economical grounds, if it is imposed on account of the sinfully extraneous consideration of providing a burden on the home produce in order to countervail the burden on foreign imports, of which the exigencies of finance have necessitated the imposition.......... The new duties subserve the purposes of moral and physical well-being of the nation, because their incidence falls more heavily on those cheaper cigarettes which are most deleterious and to which our fashionable younger generation of apish tendencies are getting more and more addicted. If owing to the new enhanced duty they go back to country *bidis* or to Indian cigars, we would not at all be sorry. These have got neither the cabbage and other nasty stuffs nor the intoxicants which several brands of foreign cigarettes have in their composition.......... To tax the comparatively harmless little luxury of the *bidi* or the *chilim* of the poor man at anything like the heavy rate of Rs. 2 per pound simply to countervail the duty on the imported foreign article would be a moral cruelty, an economical heresy and a political blunder of the first magnitude. The excise on Indian cotton yarn and cloth is a standing grievance of India rankling in the breasts of people of all classes. Let us hope the Indian Government will not add one more grievance to justify the cry of its reckless disregard of India's interests whenever any likely injury to British trade interests is feared."

Pársi (37), 13th Mar., Eng. cols.

***47.** **"The tobacco duty has had more effect in England than was at first anticipated, and Bristol, where a large industry exists in turning the leaf into the different preparations used for smoking, is following the lead of Lancashire and asking that native tobacco be subject to an equivalent excise**

duty......... It would be nothing short of an outrage to tax out of existence a crop for the growth of which the Madras ryot has only the most rigid personal economy to enable him to maintain an unequal struggle against the scientific culture of Cuba and the Philippines. One suggestion for an alternative way of raising money is worth consideration, however. It was said that as the cotton industry pays a large sum in excise duties towards the revenue, and as the increase in the cost of administration has occurred mostly in Bengal, it would be only fair to put a tax on jute. The nature of the tax was not specified. To handicap the manufacture of gunnies would certainly not be wise. We should like to hear what Dundee would say to a small export tax on the raw material."

An appeal for contribution to the Násik Defence Fund.
Ráshtramat (47), 4th Mar.

48. We are sorry to see that the Násik Defence Fund has not received the support it deserves because of the prevalence of an erroneous impression that such a help would mean working against Government. Nearly seventy persons have been implicated in the prosecutions and many of them are too poor to engage counsel. The object of the fund is to assist the ends of justice by getting the guilty punished and the innocent saved from being hanged or transported for not being able to prove their innocence. We hope, therefore, that the people will awake to their duty and contribute towards the fund with a liberal hand.

Adverse comments on the proposed Medical Registration law for Bombay.
Ráshtramat (47), 4th Mar., Eng. cols.

49. "The *swadeshi* Pythagorases of Bombay, both Muhammadan and Hindu, are in danger.......... We are relieved to perceive that they have already realised the fact. For a fully representative and numerously attended meeting of both Unani and Ayurvedic practitioners of Bombay has been held at Hirábág to protest against the demand made by the medical graduates of this city of the Government, that there should be a regular registration of medical practitioners and that none but those who had received University degrees should be allowed to practise the noble art of healing.......... The Islamite Hakims and the Hindu Vaidyas sat cheek by jowl—all moved by one common sentiment, all equally enthusiastic, all determined to resist to the utmost the preposterous claims set forth by the medical graduates of the city. It is a kind of *entente cordiale* which we welcome with great satisfaction, and fervently trust that it is merely a precursor of many more in other spheres of Indian public life wherein, at present, the two are moving at suicidal tangents......... During the stormiest days of the death struggle between the Trident and the Crescent, the most unyielding of tyrants, whether Moslem or Hindu, never thought of boycotting or strangling either the Hakim or the Vaidya by turn; and yet this is being attempted under the Cross—shame it is that the attempt should be made by our own people. It will be apparent to men of even ordinary understanding that such a Registration Law will be an absolute defiance of the universally recognised principle of the 'survival' of the fittest."

The *Akhbár-e-Islám* and the new Press Act.
Bombay Samáchár (66), 7th Mar.; *Indu of Bombay* (8A), 4th Mar.; *Akhbár-e-Islám* (61), 12th Mar.

50. The Chief Presidency Magistrate's action in the *Akhbár-e-Islám* case clearly reveals the sad and distressing position in which the respectable and loyal section of the Press has been put on account of some black sheep. Looking to the circumstances which had forced Government to pass the new Press Act, the public had refrained from objecting to it and had lent to it its support, but when doing so it had expressly requested Government to see that no respectable paper suffered by it. And the Honourable Sir H. Risley in replying to the popular members of the Council had explicitly declared that the new Act was intended only for the printing presses that would be started after the passing of the Act and that the old presses would not be subjected to it except under extraordinary circumstances. But the fact that the Magistrate has ignored to take the spirit of the Act into consideration and has attached so much importance to the letter of the law clearly shows that no press, howsoever respectable and loyal, is safe under the new Act. We cannot consider the Chief Presidency Magistrate's action just and reasonable. We earnestly hope Government will interfere in the matter and thereby strengthen its good relations with the moderate section of the Press. [The *Indu of Bombay* makes similar remarks. The *Akhbár-e-Islám* also requests the Government to revise the law and to clear any ambiguities in it so that other loyal and respectable papers may not suffer on account of them in the future. It then thanks those papers who made common cause with it in the matter and hopes that the Honourable Members of Legislative Councils will put a question to Government in the matter and get a reply from them.]

Intended stopping of the *Gujarát* newspaper of Nadiád (Kaira).
Gujarát (71), 5th Mar.

51. After rendering whole-hearted services to the country, the managers of the *Gujarát* wish to stop the paper for the present. It was started with the object of serving the rulers and the ruled. The managers hold that the welfare of the ruled and the rulers lies along the path of political, religious and social progress. These three aspects of progress are so closely connected with each other that to separate any one of them from the rest would not be to the interest of the country. This was ever kept in view by the conductors of the *Gujarát*. It was also borne in mind that he who wishes well to the king is inimically inclined towards the people and *vice versa*. It is very difficult to find one who can please both the parties. We know not whether we have achieved such a difficult task; but we can say that whatever we have done has been done with a clear conscience. The rulers and the ruled must have found fault with what we have done and we, too, might have been drawn into trouble during our career. It is difficult to run the paper on account of its inability to please all. Day by day it is going down. Therefore, it is decided to stop publishing the paper for the present. We ask those who wish well to the *Gujarát* to say whether the paper should be stopped. In about a month's time after receiving the replies of the friends of the paper we shall publish our final decision.

Comments on the action of the Glasgow University students with regard to Lord Curzon.
Oriental Review (13), 9th Mar.

52. Commenting on the episode between Lord Curzon and the students of the Glasgow University the *Oriental Review* writes:—" 'How are the mighty fallen!' This is the exclamation which naturally arises on reading the reports of the doings of Lord Curzon in England and of the reception he meets with there. The man who held Durbars and assumed the airs of a great Mogul has to submit to heckling by students and 'men in the street'.......... We hear much about creating a strong and manly race of noble citizens. How can this be if students are not trained up to take an intelligent interest in the affairs of public institutions and the country? .... The students of the Glasgow University have shown that they can teach duty even to a Pro-consul and a leading politician. This grit and this independence are essential in the making of nation, and it ought to be the concern both of the Government and the people to develop them in the student community in this country."

Railways.

Comments on the administration of railways in India.
Pársi (37), 13th Mar., Eng. cols.

***53.** " While there have often been hints that Indian public works might be carried out by private contract with advantage, we find the Honourable Mr. Gokhale asking that Indian railways be managed departmentally instead of by Companies. The railway system is indeed a hybrid arrangement, and the control of the lines is complicated to a degree which is absurd. Government dictates policy and expenditure, everything is done under Government rules, and the State railways are handed over to a company with head-quarters in London which holds a fractional pecuniary interest in the line and is supposed to be the most efficient managing agency.......... The general results are not what were planned, and one of the untoward features of the system has been the invasion of the railways, by the caste system, particularly in the higher appointments made by the skeleton directorates. Increase in working expenses is evidently not avoided by the non-Government agency.......... It is chiefly fast passenger trains which have rendered the large increases in capital outlay necessary. If sound finance and the handing of the large goods traffic of the country had been the main considerations, the money, some railway experts consider, might have been much better spent."

Overwork and drunkenness alleged to be the causes of railway accidents.

Jám-e-Jamshed (33), 11th Mar., Eng. cols.

54. "The Railway accident which occurred last week, through the Madras Postal Express colliding with a goods train, adds one more to the number of ghastly mishaps which have accumulated to the discredit of Indian Railways in recent years......... In course of the last four years or so, times without number have we asked for a systematic and close inquiry into the subject; but the authorities have not adequately seen the necessity of it, with the result that fatal accidents continue to occur causing fearful loss of life and lending a sense of insecurity to railway travelling in this country. What the public has been wanting to know all along is whether there is anything in the conditions of railway service, which is directly responsible for these oft-recurring mishaps, and nothing but a Government inquiry embracing investigations into the conditions of service over the various lines could satisfy them.......... The Bársi accident should not fail to induce the Government of India to undertake an inquiry into the working of the whole Indian railway system with a view to ascertaining how far overwork and intemperance are responsible for the frequent occurrence of such terrible mishaps. Is it true that the guards, drivers, firemen, signallers and others are, if not regularly, frequently made to work and be on duty longer than their physical powers could be reasonably expected to bear, and secondly is it true that drivers, guards and the rest are in the habit of drinking while on duty? We should be loth to say anything that might appear to be a reflection upon a body of hard-worked men, but public interests render it imperative to say that it is a matter of common notoriety that guards, drivers and the rest over Indian Railways do drink hard even when on duty.......... Drunken drivers, Station-masters and guards do not surely constitute a favourable condition for safe railway travelling; and if temperance was anywhere needed most, it is on the Indian Railways."

Municipalities.

Suggestion for reform in the system of the Bombay City Municipal elections.

Indu of Bombay (8A), 7th Mar.

55. "Now that a Bill to amend the Bombay City Municipal Act is on the legislative anvil, we suggest that the following reforms may be introduced into the present scheme of our local Municipal elections. The first reform needed is, of course, the reduction of the preposterously large number of seats, 16 out of 72, allotted to the handful of gentlemen called the J. P.'s.......... There are several good men in the body, we do admit, but we hope to be excused for speaking out the truth, that very nearly half the number are more or less made up of intellectual nonentities, fussy mediocrities and ingenious experts in the useful but unedifying art of securing the good graces of the Police Commissioner or the Collector—or it might be some higher authority still.......... We object to 16 out of our 72 Corporators' seats being allotted to this small body of unrepresentative Government nominees. We should have advocated a clean abolition of this antiquated electorate of the J. P.'s in view of the changed conditions. But we remember that historically the J. P.'s have a claim for special consideration.......... Giving all due weight to all these considerations we think that the J. P. representation may very safely and justly be reduced to 8. And the 8 seats so released should be distributed amongst the remaining electorates. We would give two seats more each to Commerce and Learning. The European Chamber has got two seats. Surely the time has come to allot two seats to the Mill-owners and the Indian Trade Associations together, on the analogy of what has been done in the Bombay Council elections. We would next increase to four the representation of the University and would allot one seat of these four to the elected members of the University. The remaining four are badly needed to make equitable the distribution of seats for our several wards. The representation at present has become inequitable and uneven owing to redistributions of population and changes in the locations of the various classes, owing to changed fashions, plague and other causes. If the four seats remaining undistributed be added to the thirty-six seats at present allotted to the Wards, there would be the following equitable distribution of these thirty-six seats:—Fort 5, Mándvi 7, Bhuleshwar 8, Girgaum 7, Byculla 7, Parel 3, Máhim 3."

Native States.

Adverse comments on the projected tour of His Highness the Gáekwár of Baroda to England.

Kaiser-i-Hind (34), 13th Mar., Eng. cols.

***56.** **"His Highness the Maháraja of Baroda has obtained the Viceroy's permission for his projected tour to England. What a comforting idea! We all know 'care kills the cat,' and if His Highness did not leave the cares of the State behind, now and again, his subjects would not be able to keep the evil eye from him for all the love they are said to bear him.......... Probably this will be His Highness's seventh visit to Europe. Who knows that it might be his soul's salvation and the harbinger of eternal peace to his overtaxed subjects. But what about the vacant Dewánship which has not yet been permanently filled up and the new Council which is not yet out of its teens? His Highness could at least have waited until the Council had cut its wisdom-tooth, and the much too frequently changed officials and dignitaries had time to fall into a working groove."**

Alleged prohibition by the Resident at Baroda of *Kichak-Vadh*, a Maráthi play.

Baroda Gazette (63), 7th Mar.

57. It is well-known that the play of *Kichak-Vadh* is nothing more than a dramatic representation of a very interesting episode occurring in the Mahábhárat. It is to be regretted that in spite of this fact, the play is suspected by Government officials to be of a seditious character. From a report published some time back by the *Ráshtramat*, it appears that the Maháráshtra Nátak Company which performs this play was warned by the Resident at Baroda that the play appeared to be seditious. The paper also says that His Highness the Gáekwár had personally seen the play with a view to examining its character. We are not informed of the result of His Highness' examination, but we are confident that he will pronounce it as quite innocuous. Meanwhile, what appears remarkable is that the idea of sedition is still haunting the minds of Government officials. When even in such dramas based on ancient mythology sedition is scented by Government, it is difficult to imagine what subject the writers of fiction or drama should select. We are sure that if dramas like *Mrichchhakatika* and *Mudrárákshasa* which have a political plot were to be reproduced in vernaculars, their writers would soon be found performing the pilgrimage of the new holy place, the jail. It is to be deplored that Government have lost faith in the people. God knows whether this bodes ill to the rulers or to the ruled. We pray God may put an end to this sort of mutual distrust and keep both in peace and harmony. This scenting of sedition in works which have not the remotest trace of it, is nothing but an indication of weakness on the part of the executive. Sedition must, no doubt, be repressed, but it would at the same time be unfair to put innocent professional men to trouble. We are constrained to say that it is the strange fancies of some Anglo-Indians which kindle these flames of racial antagonism and distrust. These people at times take up such a strange attitude towards the loyal Indian people as give birth to suspicion and increase the existing discontent and distrust. In our opinion, therefore, the first duty of Government, in order to promote peace, is to keep the Anglo-Indian officials in check.

Allegations of criminal misappropriation, &c., against certain Police officers of Cutch State.

Cutch Kesari (69), 10th Mar.

58. One Darji Bhimji Vasanji writing to the *Cutch Kesari* complains that his uncle and aunt died of plague at Naliya (Cutch) about March-April 1908, leaving him as their heir to ornaments and cash of the aggregate value of some 3,000 kcuries, but that when he repaired to his native place, he was told by the Police officer stationed there that the deceased had left only a few utensils as their heritage which he could get on payment of the expenses incurred by the Police in disposing of the dead bodies of the deceased. The writer goes on to observe that further enquiry elicited the fact that the deceased had left some ornaments and cash which were made away with by the Police in collusion with other local officials, and that repeated complaints to the Police officers of various grades were not listened to and no investigation was ordered in the matter. In conclusion the writer observes that when specific charges of a civil as well as criminal nature were laid against persons in possession of the ornaments the investigation was entrusted to the very persons implicated in the embezzlement of the property, with the result that his cases were dismissed without even the farce of a trial. [The paper writing in reference to the above complaint bitterly inveighs against the State authorities in general and the judicial officers in particular, and observes that such specimens of Moglái justice are every now and then coming to light. It deplores that no heed is being paid to the alleviation of the grievances of his subjects by the Ráo of Cutch.]

Comments on the result of the Patiála Sedition case.

Gujaráti (29), 6th Mar.; *Rájasthán* (86), 5th Mar.

59. The public had from the very beginning appreciated the true nature of the Patiála trial and the allegations of sedition made in its connection. The fact that at last the Maháraja, after going through the cart-loads of alleged documentary evidence against the accused which turned out to be nothing but copies of the *Punjábi, Amrita Bazaar Patrika* and such papers, has ordered them to be set free, conclusively proves the utterly hollow character of the farce got up by the Police with the sole object of harassing the accused. The allegations of sedition and conspiracy against the Arya Samáj, too, have vanished like a bubble, and the Maháraja has declared that body to be innocent. Where, we ask, are the promised details of that startling conspiracy for the subversion of the British Empire? We do not know on what grounds thanks are due to the Maháraja, who has harassed honourable and educated men without cause. It would have been all well if the Maháraja had stopped at acquitting them. But he went on to pass an arbitrary order banishing them from the State. What will be the straits to which those will be reduced who have for generations been residing in the State? The order leaves the cloud of suspicion hanging over the heads of the acquitted people—and that too of having conspired to overthrow the British Government. We wonder if such people will be allowed entrance into British India, or in any Native State. In fact the accused have fallen from the frying-pan into the fire. The Maháraja says that he does not want people for whose fidelity to the British *Ráj* there is even the shadow of a doubt. This is nothing but arbitrary high-handedness. [The *Rájasthán* writes:—The result of the trial is in keeping with the high-handed way in which it was begun. The accused have been sentenced to banishment under the cloak of a pardon. The trick can be termed nothing but *moglái* pure and simple. The Maháraja might have passed the order for parading his loyalty to the British Government, but any amount of trumpeting of loyalty will not avail him if Government consider his rule oppressive and unjust. We could write much more in this connection, but we are restrained by the Press Act.]

Intelligence extracted from the Press.

Publication of the contents of a paper headed 'Murder for murder' found on the person of Kánhere, the murderer of Mr. A. M. T. Jackson.

Ráshtramat (47), 4th Mar.; *Gujaráti Ráshtramat* (39A), 8th Mar.; *Bombay Samáchár* (66), 17th Mar.

60. The *Ráshtramat*, the *Gujaráti Ráshtramat* and the *Bombay Samáchár* publish, in connection with the proceedings of the Násik Murder trial, the contents of the document headed 'Murder for murder' found on the person of Kánhere, the murderer of Mr. Jackson.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th March 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 12 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th March 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: All forms of forced labour prevalent in the country should be put a stop to 50
Appreciation of Sir Currimbhoy Ebrahim's donation for scientific education . . . . . 34—36
Approval of the orders of Government directing Divisional and Brigade Commanders to pay their own expenses of removing to hill-stations in hot season 32
Bombay Budget: Comments on the — debate . . . . . 5—14
Bombay Legislative Council: Comments on some of the replies to interpellations at the last meeting of the — . . . . . 15 & 16
British rule:
  A free press is a necessity in a dependent country like India . . . 19
  Appreciation of the United Provinces Government's action in repudiating the rumour of prosecuting Mrs. Besant 27
  Comments on Mr. A. B. Kolhatkar's jail experiences . . . . 17 & 18
  Comments on the order of confiscation issued by the Bengal Government under the new Press Act in the case of certain *dhotis* . . 25
  Extremist papers will not be affected by the new Press Act . . 29
  Government should consult the people on the present situation in India rather than Native Princes 22
  Government should not adopt coercive measures against the Chitpáwans 28
  How have Indians lost their all 20
  Suggestion that Muhammadans may be allowed to be enrolled as Volunteers 26
  Sustained action required for the advancement of the country . . 21
  The *Gurukul* system of education can alone cope with the evil of anarchy among the youth of this country 30
  The lesson India can learn from Tibet 24
  The story of the English occupation of Egypt 23
Complaints of want of landing accommodation at Dharamtar (Kolába) . 51
Excise: Adverse criticism on the proposed countervailing duties on Indian tobacco . . . . . 43—45
Governor of Bombay: Comments on His Excellency the Governor's speech at the meeting of the Students' Brotherhood held in honour of Sir N. G. Chandávarkar 33
Indian Budget: Comments on the debate in the Imperial Council on the — . . . . . 1—4

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters :

Comments on the judgment in appeal in the Lála Lajpatrái defamation case 46
The *Akhbár-e-Islám* and the new Press Act . . . . . 47 & 48
Native Press : Reproduction of an article on boycott in Gujaráti from the Maráthi *Ráshtramat* 31
Police : — searches at Chálisgaon (East Khándesh) 49

Public service :

Alleged claims of Muhammadans to be represented on the Magisterial Bench of Bombay 42
Comments on Mr. Baig's appointment to the India Office . . . 39
Comments on the appointment of the Honourable Mr. Chaubal as Executive Member of the Bombay Council 38
Comments on the appointment of the Mahárája of Bobbili as Executive Member of the Madras Council 37
Expression of a hope that the proposed eighth Judgeship in the Bombay High Court will be filled by an Indian 40
The forthcoming vacancy in the Bombay Small Causes Court should not be filled up on considerations of caste or creed . . . 41

Sind :

Alleged grievances of the Deputy Collectors in — 52
Suggestion for the establishment of an Improvement Trust for Karáchi. 53

Legislation—

Comments on the Bombay City Improvement Trust's reply to Government *re* the proposed Town Planning Bill 54

Railways—

Grievances of passengers on the R.-M. Railway 55

Municipalities—

Complaint against the Municipal administration of Umreth (Kaira) . . 56

Native States—

Alleged harshness of Government in recovering loans advanced to Tálukdárs 57

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu (Amil); 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	3,500
30	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
31	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50 ...	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34 ...	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70 ...	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A.; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25 ...	1,000
	ANGLO-SINDI.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32 ...	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23 ...	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj; Hindu (Kurseja); 35 ...	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
60	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál ; Hindu (Audich Tolakia Bráhman) ; 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi ; Hindu (Dás Shrimáli Bania) ; 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50.	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shriniváa Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant,	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
169	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shám-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
180	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika...	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1A	Argus	Bombay	Weekly	Reginald Fisher; Englishman; 32	500
8A	Indu of Bombay	Do.	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	
	ANGLO-MARATHI.				
45A	Indu of Bombay	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad	Weekly	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly	......	...
113A	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	Najmodin Kamrudin Bohari; Muhammadan; 45.	300

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani; Hindu (Brahmin); 50; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi; Hindu (Brahmin); 36; 150; the paper is irregularly published.

Nos. 123 and 135 have ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

The Editor of No. 148 is the same as that of No. 47.

CON 2652 -3

Politics and the Public Administration.

Comments on the debate in the Imperial Council on the Indian Budget.

Oriental Review (13), 16th Mar.; *Jám-e-Jamshed* (33), 18th Mar., Eng. cols.

1. "Non-official members of the Imperial Council seem to have taken full advantage of the right accorded to them to move resolutions on the Budget. These resolutions cover the whole field of immediate wants of the public and clearly point out the way in which the Government should act according to the opinion of the educated classes. The first resolution was moved by the Honourable Mr. Gokhale and was to the effect that the annual famine insurance grant should be abolished.......... The amount is spent at present on productive railways and partly utilised for the liquidation of debt. Truth to tell, we are having too much of railways, and it is not a commendable policy to devote a part of the famine insurance grant to constructing railways. Nor is it necessary to utilise the sum to liquidate the small amount of national debt. The resolution was opposed by the Honourable Sir Fleetwood Wilson and negatived on the plea that the present circumstances did not warrant any change. It is very difficult to move the wheels of the Government, and it may be hoped that the resolution will be repeated year after year till accepted by the Government. The resolution moved by the Honourable Mr. Dádábhái with reference to irrigation was one of the most important, calling as it did upon the Government to increase the annual grant for irrigation and to curtail the capital expenditure on railways. It embodies the representative public opinion that Government should devote more and more attention and funds to irrigation in preference to railways. .... Mr. Gokhale's resolution pleading for the reduction of the working expenses of the State railways by a crore of rupees was, as it were, a counterpart of Mr. Dádábhái's proposal. Railway expenditure is going up by leaps and bounds and the profit is dwindling down every year. Two remedies can be suggested for this state of things, one is that Indian element should be introduced more and more in the staff of the companies : the other is that the Government should instead of leasing railways to private companies take over the management themselves. Such a nationalisation of railways would result in at least Government's looking to the claims of Indians for higher employment in the railways, almost all the highly paid officers of which are Europeans. Mr. Gokhale rightly pointed out that under the present system 'Indians were practically excluded from all the higher offices in the railways' and that 'there was a much greater chance of that grievance being remedied if the management was in the hands of the Government.' He also pointed out that the larger employment of an indigenous agency in the higher branch of railway service would mean greater economy—a fact of which the railway authorities appear to be perfectly oblivious. The Honourable Sir T. R. Wynne's observation that any reduction in the railway expenses would fall upon the Indian staff of the company was, to say the least, ungenerous. Why should it not fall upon the higher paid European staff? It is indeed highly regrettable that no desire is shown by the Government to accept in this matter recommendations put forward by Indian publicists.......... The Honourable Mr. Gokhale, though he did not press his resolution regarding the Telegraph Department, did well in drawing the attention of Government to the heavy rise in expenditure in the different departments like the Telegraph, the Post and also in the general cost of establishments. Whatever Government have to say in the matter, there is no gainsaying the fact that the rapidly increasing cost of the administration is a very serious problem which will have to be sooner or later solved—the sooner, the better." [The *Jám-e-Jamshed* in a long-winded article complains that the reformed Imperial Council has not fulfilled the expectations of the public as the members represent the landed gentry and the mercantile class rather than the real people of the land, and that the body is not sufficiently democratic.]

Indu of Bombay (8A), 18th Mar.

2. "The new taxes are one more untoward result of that accursed measure—the Bengal Partition. It is not only the people of Bengal that have suffered from the evil effect of the Partition, but that political blunder has affected the whole country financially. The whole country has now to pay for part of the expenditure of the new province.......... We ask Government to yet consider whether the agitation against the Partition was a mere sentiment. Lord Morley has several times said in the House of Commons that he would not reconsider the question of the Partition unless 'new facts' were presented. Here are some highly important facts presented by the Government of India itself. The Partition must be one of the gravest political blunders inasmuch as it has proved not only the unsettling of the people's minds but also of our State Finance, leading to unpopular taxation, part of which, namely the duty on silver, promises to unsettle our trade with China and the East. Will now Lords Morley and Minto undo the Partition or modify it to the great satisfaction of the people at large and put an end to all this unsettling and the resulting discontent, or will they adhere to their highly cherished fetish of Government prestige?"

Shakti (90), 12th Mar.

3. The passing of the Budget in its original form and the throwing out of the amendments and resolutions brought forward by the Honourable Mr. Gokhale and other non-official Members has furnished an opportunity to the *Shakti* to dilate once more on the alleged hollowness of the new Reforms and to remark that the 'effective control' of the popular members over the deliberations of the Council, rather than their superior numbers, is essential for the good of the country. While doing so it refers to the 'House of Commons' right of supreme control over the finances of the country' claimed by the present Liberal Ministry, and urges the non-official members to leave off wasting their time, money and energy in making long and eloquent speeches which are not at all heeded by Government, and to devote all their energy to obtaining this 'control.' The paper then urges the Mill-owners of the country to give up all their attempts to keep up an effective export trade with China and other foreign countries, for the obvious reason that foreign trade depends upon outside and political conditions, and to give an impetus to the *swadeshi* movement and to satisfy their own pecuniary interests at the same time by manufacturing such goods as are suited to the needs of their countrymen.

Pársi (37), 20th Mar., Eng. cols.

***4.** "The Honourable Mr. Gokhale's resolution on compulsory education at the Imperial Legislative Council meeting on Friday was an instance of the scope for progress which the liberalising of the Councils gives. Mr. Gokhale's resolution and his arguments were very forcible....... For many years, of course, the measure of compulsion would have to be a very mild one, for public opinion could not be brought in a day to regard the avoidance of a few lessons as such a crime that it would tolerate in its suppression such harassing treatment as that to which the British parent who keeps his child away from school is subject.......... Sir Harvey Adamson's objections had a very unconvincing tone, and they strike the reader as being merely a string of excuses for leaving the problem to other hands. He was right in saying that such a measure needs general self-sacrifice, but Mr. Gokhale was equally right in saying that this sacrifice could never be spontaneous. In democratic countries heavy taxes are imposed for education without causing a revolution, though the people would never subscribe the same sum voluntarily. It is a psychological factor."

Comments on the Bombay Budget debate.

Indian Spectator (7), 19th Mar.

5. "The first business meeting of our reconstituted Legislative Council passed off without any mishap of the kind apprehended by the critics of the constitutional reforms. No 'wretched-looking Secretary' trembled and perspired before lawyers plying him with cunningly framed supplementary questions. Some of the questions intended to be supplementary were declared to be of a different character, and notice was required of them, while others were answered without any inconvenience. Nor did the non-official majority place the Government in an awkward position in any discussion. Some of the non-official resolutions were withdrawn, while others were negatived, and the Government suffered no defeat. An instructive feature of the debate was that some non-official Hindus differed from other non-official Hindus and traversed their arguments, and the debate at no stage appeared to be conducted on party lines. It is hardly necessary to add that these were satisfactory features, and we must congratulate the Honourable gentlemen on the spirit in which the discussion was conducted. Non-official members nominated by Government did not consider it their duty merely to support Government; they criticised it where criticism was felt to be necessary." [In commenting on the details of the debate the same paper remarks :—" It is not merely the poor of Bombay that complain of high prices and high rents. Government officers in receipt of fat salaries are also said to feel the pinch, not so much perhaps of high prices as of high rents. It is proposed to pay them a special allowance, as also to the poorer clerks. The Honourable Mr. Parekh seems to be sceptical about the hardship felt by high-salaried officers, and he did not allow himself to be deterred by sentiment and delicacy from objecting to the provision made in the budget for the relief of the rich. .... The officers cannot expect to throw the additional cost of living incurred of late years entirely upon Government. Moreover, some officers have the reputation of making a profit out of the special allowances granted to them. If the Government asks the high-salaried officers to produce a receipt for the actual rent paid by them, and grants a certain allowance where the rent does not exceed, nor does it fall below a certain fraction of the salary, justice and leniency may perhaps be satisfactorily combined."]

Jám-e-Jamshed (33),
15th Mar., Eng. cols.

6. " We wish fate had assigned us the *rôle* of bestowing on Sir J. Muir Mackenzie's last Budget more unqualified praise than we feel it to be our duty to do this time .... The Budget is hardly an achievement on which one can congratulate either its framer and the Government of which he is a member or the Presidency and its inhabitants. Of course, it is no fault of the provincial Finance Minister. He has been as much the dupe of to-morrow as the public themselves. The better times that were to come have been showing no trace of their advent on the horizon. Those who have watched the growth of public expenditure in this country and the constantly increased demands which are being made upon the State's resources for the sake of ' efficiency ', may well feel sceptical as to the prospects of the provincial treasury in the near future. .... So we are not surprised to see the Honourable Sir J. Muir Mackenzie moralising on the situation in a somewhat chastened mood, and declaring that Government will have, on the one hand, to study retrenchment and curtail expenditure and, on the other, to consider fresh sources of income.......... If Government have come to the conclusion that their existing resources do not suffice and that they must need impose new taxation, there can be no other choice for the people but to abide by their decision. But, all the same, it may be respectfully submitted that before they finally come to that decision, they should satisfy that the utmost that could be done to practise economy has been done.......... The cost of living has increased amongst us enormously of late. The earning powers of the people have not grown in proportion, and it will be a moot question if further taxation at this stage will be quite the right thing to do even for the sake of obtaining money for such very commendable objects as improving and furthering education, increasing medical aid, and putting the agricultural and veterinary Departments on a more satisfactory footing."

Oriental Review (13),
16th Mar.

7. " The Honourable Sir Guy Fleetwood Wilson expressed a fear in his financial statement with regard to provincial finances that the situation was not assuring.......... This fear has been justified, for the Bombay Budget presented recently to the Council has shown that the expenditure vastly exceeds the revenue and that in future there is no possibility of a decrease but rather every certainty of additions being made to it......... The expense side comprises many new items. Some of these may be considered necessary for a progressive Government, but the others might well have been left out, looking to the impecunious condition of the Government and the enormous strides expenditure is taking during the last few years. How enormous this increase is will be seen from the fact that during the small period of six years there is an increase of about one crore of rupees.......... The following items will at once appear to be unnecessary and inadvisable at the present juncture:—(1) House allowances for highly paid officers in Bombay, Bandra and Karáchi; (2) increased Police expenses; (3) increased medical expenses, etc. Non-official members will do well in pressing on every occasion for retrenchment and economy, inasmuch as the Honourable Sir John Muir Mackenzie has grimly portended the advent of new Provincial Taxation."

Gujaráti (29), 20th Mar., Eng. cols.

***8.** "Our provincial Budget has the same features as the Imperial Budget, and in the statement presented by the Honourable Sir John Muir Mackenzie to the Council last week, he says that the choice for us lies between the arrest of our rate of progress and the increase of our resources by provincial or local taxation, and puts in a plea for a freedom of the Bombay Government from the control of the Imperial Government in the matter of finance. The latter has been itself in trouble with regard to its resources and is not to be expected to come to the help of the needy provinces. Local independence will, in a way, certainly increase the power and dignity of our Council, but the temptation to fresh addition to expenditure will be feared and taxation will be too great to be resisted. The pressure on the people will be doubled. There will be the Imperial taxes such as those recently imposed on silver and petroleum, and to add to them new local taxes will be to make the burden unbearable. Financial independence for provincial Governments cannot, therefore, be thought of at least till the reformed Councils become more amenable to popular control and susceptible to public opinion. Some co-ordination in the general financial administration of the whole country is necessary, and though the dependence of the provincial Governments for their resources upon the Government of India has its obvious defects, one cannot be very sanguine about the beneficial effects of a local freedom from Imperial control.......... We want efficiency, but even efficiency may be made too much of, and in its blessed name much unnecessary expenditure is likely to be incurred. For instance, it is often complained that in reorganising a department with a view to an increase in its efficiency, what is done is that only the higher posts in the dapartments carrying fat salaries are increased, and the already high salaries are still further raised.......... Looking at the Budget as a whole it may be stated that expenditure has been distributed over various objects with judicious care and with a view to all round improvement, though in some cases more cautious economy might well have been exercised.......... We feel that the point raised by Mr. Lallubhái, in his educational resolution, was a very important one, though it was not in order at the time, and deserves serious consideration. Private enterprise has latterly attained considerable success in spreading, cheapening and popularising secondary education to which Government has declared it has no funds to devote so long as the needs of primary education are to be satisfied. In places like Bombay and Poona, where there are large secondary schools admirably conducted by private agency, why should we maintain Government High Schools, with their dwindling numbers and exorbitant cost? If these are transferred to private management, a large part of the funds which now go to feed them may with advantage be devoted to the starting of new schools where they do not exist at present. The question of keeping up or abolishing the High School at Poona is, for example, under the consideration of Government for some time past, and though there are some people who would maintain that school as a model school it is difficult to see why public money should be wasted on a costly experiment, if it can be called an experiment, the usefulness of which is justifiably doubted. The question of transferring educational activities as much as possible to private enterprise was raised and debated in Lord Reay's time, and though it was afterwards given up, there is no reason why it should not be taken up again. The Honourable Mr. Pârekh's resolution about the provision made in the Budget for local or house-rent allowance to certain officers and establishments in superior service employed in Bombay, Bandra and Karâchi, and to peons in Bombay city, was negatived on the ground that such allowance has become absolutely necessary on account of the high house-rents that have to be paid in these places. This grievance is indeed real in the case of low paid officers, and some consideration must be shown to them. But the need of a similar concession to officers drawing large salaries is not clear. The provision should have been at least postponed in favour of the more urgent demands of education. In these days of high prices it is absolutely necessary that the servants of Government should be enabled to live a decent life on their fixed salaries, according to their position in society. There is, however, much truth in the complaint that the reorganisation of the various departments which is being carried out entails heavy drafts on the revenue by way of increased salaries and the multiplication of higher posts. There is need of much economy in this respect."

Râst Goftâr (39), 20th Mar., Eng. cols.

*9. "The discussion on the Bombay Budget was remarkable for its short compass and the pertinency of the criticisms to matters relating to finance. It was the first discussion of its kind under the new rules and was in every sense a debate on the Budget. Under the freedom allotted by the revised Regulations, the travesty of discussion of the past year was replaced by an enlightened and methodical survey of the Statement. The Budget was laid piecemeal before the Council, and the Honourable members were not only free to discuss it, but to propound alterations in the shape of resolutions. In view of the uncertainty as to the procedure which may be adopted under the new rules, the Councillors appear to have made the most of their rights. The interpellations from the non-official members were, with a few exceptions, of an unimportant nature. This may be taken as a token of satisfaction from the Councillors with the general administration of the Presidency. The right of supplementary questions was not freely exercised......... A number of amendments were moved, but they were mostly withdrawn, which showed that a more careful previous study of the questions would have saved the Council the time and labour that were spent in their discussions. Barring objections to a few items of expenditure, the Budget was gone through without much trouble to its sponsors, which is indicative of the care taken to conform it to the popular wishes. The Finance Minister has often a thankless duty to perform. The curtailment of expenditure in certain directions is asked for in the same breath with an increase in others. Every vested interest has its respective claims and no financial relief which can be offered allays the cry for more. But the tapping of fresh sources or the increase in existing tariff raises a clamour even louder than the demand for grants, and the Finance Minister has got to please all parties. The increase of expenditure has grown apace in this Presidency at the steady rate of over 5 per cent. during the last few years, and in view of the general situation, a limit would be reached before long to this persistent growth on the debit side. The chief items of enhanced expenditure for the Budget year are increased grants for education, medical relief, sanitary improvements, drainage and water-supply schemes, and a lot of other objects as useful and equally needful of financial help. The increase of salaries to Government clerks and housing allowance to gazetted officers were made the subject of some trenchant criticisms. The increased cost of living in Bombay renders an increase in the salaries of the poorly-paid clerks all but necessary. But we cannot subscribe to the proposal for a special house allowance to officers of the superior grade who are already very handsomely paid. Any allowance which may thus be given is equivalent to raising an already high scale of salaries, and if the officials cannot manage to live upon their income, they have no lien on the Government to pay them for extravagant living."

Indu of Bombay (8A), 15th Mar.

16. "The Budget has narrow limits laid down by the Supreme Government, and heroic proposals could not be expected to be put forth in this the first Budget meeting under the Reform Regulations. So far as the existing taxation goes, the limits of revenue have almost been reached and the share given to the Bombay Government under the Provincial Settlements is barely enough to meet the necessary requirements. It is a matter of pleasure, however, to note that the various disbursements made by Government are now equitable enough; and for this thanks are no doubt due to the continuous criticisms of the non-official members under the old Council system. If, for example, the educational expenditure has within five years advanced from 22 and odd lakhs to over 50½ lakhs, if Police reform is urgently taken up, if agriculture claims the attention it deserves, no doubt the representatives of the people have a good deal of the credit of bringing Government round to a due appreciation of their responsibilities in this regard. Another matter of pleasure to be noted specially is that Government are fully alive to the need for further improvements in various directions. The only difficulty is to find the ways and means. There must be either retrenchment in some directions or additional local taxation. Otherwise, we must make our pace slow. The latter would be decidedly a deplorable course. It may be hoped, however, that means will be found to so consolidate our revenues as to ensure steady natural increase of receipts, enabling greater expenditure for internal improvements. The land revenue is our main stay, and its stability can be ensured only by pushing on the irrigation systems, which after much tergiversation, have at least been sanctioned and begun to be built. Diversion of more funds to purposes like this, possible retrenchments in some directions and, if necessary, new taxation are thus the problems to which our Legislative Council must direct its close attention in the future. They will involve questions of policy and can be decided by Resolutions. We wish that during the year Resolutions of a reconstructive character of this kind would be brought forth, discussed and adopted, so that at the next Budget well-considered amendments might be brought, with better fate than the crude and ill-digested proposals in this behalf that were brought to no purpose at last Saturday's Council meeting....... For reasons mentioned above, most of the Resolutions moved in the Council on the Budget have an academic interest. And most of them had to be withdrawn either because they did not properly suggest ways and means or because they involved questions of policy. However, we have fullest sympathy with Mr. Lallubhái Sámaldás' effort to get the rate of interest on takávi reduced from 6¼ to 5 per cent. The Government reply, based on the heavier rates charged by others and on the risk of loss, was not at all satisfactory. Takávi loans are for the absolutely poor and needy and the ordinary hard and fast rules of creditor and debtor have no place here. The Honourable Mr. Gibb's argument that 6¼ per cent. was a good rate because it worked out at the simple rate of an anna in the rupee was almost ludicrous. We think that equal sympathy and approval is deserved by Mr. Gokuldás' protest against allowing Local Allowance to Gazetted Officers serving at Bandra and and in Bombay. Their pays are high enough, and if Bombay is more costly, it has its compensating advantages. There does not seem to be much equity in allotting to these well paid few so much as Rs. 36,420, when the very much larger number of men drawing less than Rs. 200 per mensem amongst them get about Rs. 1,34,000. We regret we cannot approve of either part of Mr. Lallubhái Sámaldás' proposal, that the additional emoluments proposed to be given to Head Masters of High Schools should be withheld and that henceforth Government should follow the policy of handing over to private agencies as many High Schools as possible.......... Private enterprise ought to be encouraged by all means, but the time is far off when Government could withdraw without very serious detriment to the cause of efficient education from maintaining their own Colleges and High Schools.......... As Sir Pherozeshah pointed out, the Education Commission of the eighties did not at all go so far as Mr. Lallubhái would.......... Speaking of Resolutions we should like to note the readiness

with which Government accepted the Resolutions of the Honourable Mr. Harchandrái in favour of concentrating the important Government offices at Karáchi at a central place convenient to the public, and of opening a High School at Lárkána. Indeed a spirit of cordiality and sympathy between the official and the non-official members was much more cheeringly evident in the Bombay Council than unhappily we can observe in the Supreme Council."

Mahrátta (11), 20th Mar.

*11. "The Bombay Legislative Council was the scene of the kind of the massacre of the innocents to which we referred last week. At the meeting of the Council, on Saturday before last, a number of resolutions were moved by various non-official members, but as might be expected, they were all of them rejected. While the Budget head of Land Revenue was under discussion, the Honourable Mr. Lallubhái Sámaldás moved a resolution to the effect that the rate of interest on tagái advances to cultivators should be reduced from 6¼ per cent., as proposed, to the old rate of 5 per cent. The argument of Mr. Lallubhái was that Government could get any amount of money in the market at 3½ per cent., and that consequently they could certainly keep the rate of interest of tagái advances at 5 per cent., thus having a margin of 1½ per cent. to meet the expenditure of distributing and recovering the tagái advances. The Resolution, however, was strongly opposed by Government. Their main arguments were, first, that the rate of 6¼ per cent. was more convenient for calculation, being one anna in the rupee, and secondly that as there were bad debts in the account, the increase in the rate of interest would give the needed elasticity to the business. The first reason is, we think, simply puerile; in any case the same that has been said of one anna in the rupee can be said of half anna in the rupee. As regards the second argument we admit that some elasticity would no doubt be secured, but it would be at the cost of justice. Are the honest tagái debtors, who make prompt repayment of the advances of loan, to be penalised to make up the deficit caused by the default of those who could not or would not repay their debts? Is this not putting a premium on dishonesty or rather a discount on honesty? The Honourable Mr. Parekh moved a Resolution opposing the grant of 20 thousand rupees to a mission hospital building. There was difference of opinion on the Resolution among the non-official members themselves, and we do not wonder at the rejection of it. There were two other Resolutions of which notice was given—one by Honourable Sardár Kupu Swámi Mudliar and the other by Honourable Ráo Bahádur G. V. Joshi. But they were declared to be not in order. Apparently the members of Council have not all of them yet been familiarised closely enough with the rules and regulations of the new order of Councils. But we hope the activity of the non-official members would soon be found to have reached its full swing and that the rejection of Resolutions would not be allowed to be made such a light matter for Government as it now evidently is. The non-official members of Council may rightly regard themselves as the Opposition; but no opposition can effect its purpose of keeping a check on the administration, unless it unites and organises itself." [The paper elsewhere writes:—"In the course of the discussion of the Budget at the last meeting of the Bombay Legislative Council, the Honourable Sir J. Muir Mackenzie openly admitted that during the last seven years the expenditure of the administration of the Presidency had increased by 36 per cent., or at the rate of more than 5 per cent. each year. It was likely, he said, that Government would have to slow down their pace; but he confidently believed that they would not be obliged to make any inconvenient or sudden retrenchments so long as they could escape the calamity of severe famine. We are glad that Government themselves have been struck with what may be called the extravagance of the administration and are impressed with the necessity of slowing down the pace of expenditure. But what Government do not seem to have yet clearly seen is that the increase of expenditure has been with reference to comparatively less important and useful departments of expenditure, and the public are really afraid that the new born zeal for economy might affect only the more useful departments. For what shall we have gained if the new spirit of retrenchment comes in the way, *e. g.*, of limiting the expenditure on education or leads to a desire to increase revenue by putting a premium on the consumption of liquor?"]

Indian Social Reformer (6), 20th Mar.

*12. "It is to be regretted that the motion of the Honourable Mr. Lallubhái Sámaldás to reduce an item of Rs. 17,000 in the Provincial Budget with a view to the transfer of some Government High Schools in the Presidency to private management had to be withdrawn on a technical objection raised by the Honourable Sir Pherozeshah Mehta. Mr. Lallubhái's motion was in strict accord with Parliamentary practice, and several Resolutions of the kind were accepted and discussed and divided on at recent meetings of the Viceroy's Legislative Council.......... There was not the slightest excuse for Sir Pherozeshah Mehta's representing him as advocating an immediate and wholesale withdrawal of Government from the field of secondary education. Sir Pherozeshah has unfortunately got into the habit of mistaking assertions for arguments. We have much respect for age and experience, but when they are constantly brought forward to obstruct progress, it is impossible not to feel some impatience at what we cannot help regarding as an abuse.......... So long as secondary education depends mainly on Government for its extension, so long its progress must be slow and fitful. It will be a long time before Government can spare sufficient money for the purpose after having satisfied the practically limitless needs of elementary education. Those of us who attach more importance to the rapid growth of secondary education than to the tactical value of having a claim hanging against Government must realise that the only chance of it lies in a gradual devolution on private agencies in localities where their competence has been proved by the conduct and maintenance of schools equal to, if not exceeding, in point of efficiency, Government High Schools. Government have said in so many words that they have no money to spare for the needs of elementary education. If they are pressed beyond the point of endurance, they can only have recourse to extra taxation, and it is hardly just to add to the burden of the poor for the purpose of educating the children of the upper and middle classes who form the bulk of the scholars in the secondary stage of education at present.......... We hope Government will take an early opportunity of examining the question raised by Mr. Lallubhái's Resolution. It is only in the direction indicated in it that we can look for an early and practical solution of the important problems associated with the extension and improvement of secondary education in this Presidency. The present state of secondary education has a disastrous effect on University education on the one hand, and on primary education on the other."

Bombay Samáchár (66), 14th Mar.; *Jám-e-Jamshed* (33), 14th Mar.; *Akhbár-e-Souddágar* (23), 14th and 15th Mar.

13. The Budget laid before the Bombay Legislative Council on Saturday last is on the whole a satisfactory document, and the changes and alterations carried out therein at the suggestion of the non-official members distinctly show the utility of the Reforms. It speaks highly of the Bombay Government that the proposals of the Indian representatives should have been fully embodied in the Budget without any opposition. Looking to the estimates in detail, the first thing that arrests our attention is the inordinate increase in expenditure. With leaps and bounds, it is found, the expenditure has been mounting up, so that from 468 lakhs in 1904-05 it has now gone up to 623 lakhs, and during the next year it is estimated to reach the astounding figure of 639 lakhs. This is no doubt an abnormal rise and needs looking into. But from the facts laid before the Council by the Honourable Sir John Muir Mackenzie, it can easily be seen that the increased expenditure has been necessitated by the public needs and efforts to secure efficiency. In view of this, and the apprehensions of the Finance Member regarding the insufficiency of the resources at the command of the Bombay Government to meet the enhanced expenditure, would it not be advisable to have the entire

question of income and expenditure exhaustively sifted by a Committee of the Council? The Finance Member is afraid that the increasing return of land assessment would hardly be maintained at the present rate and the amount of excise duties will appreciably diminish as a result of the diminished consumption of liquor under the new excise policy. The latter will indeed be a source of immense gratification to Indians, for though the Government income would be lessened, the moral improvement of the people would be unprecedented. Moreover, we cannot subscribe to the Honourable Sir John Muir Mackenzie's views regarding land revenue. Much has been done during recent years to improve the lot of the agriculturists, but the question arises if they are in a position to avail themselves of the new benefits that have been provided for them. Efforts have been made by Government to bring to the door of the Indian farmer all the newest information on agricultural topics; but is he able, even with the aid of the takávi advances he gets, to make the most of it? The question is of vital importance both to Government and the agricultural population of the country and so it behoves the authorities concerned to strengthen the hands of the agriculturists to enable them to profit by the available scientific information and so stimulate the fertility of the soil. The power that is sought by the Council for devising additional taxation would, we hope, be sparingly utilised and no unnecessary burden allowed to fall on the Indian tax-payer. [The *Jám-e-Jamshed* views with apprehension the talk of additional taxation and trusts that care would be taken by the authorities to save the poor Indian ryot from the same. The *Akhbár-e-Soudágar* also makes somewhat similar remarks and regards the proceedings of the Council meeting as an earnest of what is in store for the Presidency as a result of the Reforms.]

Pársi (37), 20th Mar., Eng. cols.

***14.** "The demand for houses in Bombay is still so greatly in excess of the supply that Bombay has become a place of punishment, and to send an official here is equivalent to reducing his pay. In the circumstances, however, the granting of house allowances, or as obtains in some cases, the actual payment of rent for Government servants is ineffective even as a palliative. It is, indeed, very possible that Government's willingness to pay has been one of the factors in raising house-rent in Bombay and other presidency towns. So long as house allowances are governed by rents, rents will continue to increase, and the system ends in Government spending enormous sums for the sole object of securing for their own servants the best of the existing tenements, while a corresponding rise makes it extremely difficult for all other wage-earners to find accommodation even in inferior houses. The only proper method, if Government think their servants must be housed on the same lines as we are told the young ravens are fed (namely, because they cry), is for Government to keep their own houses for them. Otherwise, Government's hire operations in the house market are disastrous to everybody but the landlords. The Honourable Mr. Parekh put up a vigorous fight against the continuance of house allowances for superior officers, but, though the official majority has disappeared from the Bombay Council, it was hardly likely that such a reform as this should immediately follow. Government are under an obligation as regards the housing of their servants, but they should not fulfil their obligation in a manner not only wasteful and ineffectual, but penalising to the general public also.......... On the whole the Budget now under discussion is not an exciting one. There are no notable new features in it except the length of the discussion and the introduction of amendments. The new 'Fourth Member' was briefest of all. There was a portent of coming difficulties, which have been common to the local Budgets all over the country as well as to the Imperial Budget—the continued growth of expenditure which has now reached a higher figure than the revenue yielded by an ordinary year of peace and prosperity. In short, we appear to have reached the limits of the superiority of the British method over the old systems of administration. There are practically no more economies to expect; and with our stock of old criticism nearly exhausted we have to pay cash down for further progress."

Comments on some of the replies to interpellations at the last meeting of the Bombay Legislative Council.

Bombay Samáchár (66), 16th Mar.

15. Taken as a whole, the replies vouchsafed by Government to the numerous interpellations of the non-official members at the recent meeting of the Bombay Legislative Council were couched in sympathetic language and showed a desire on the part of the authorities to take the public more and more into their confidence. The most important of these replies was that relating to the establishment of the Science Institute and it is no small gratification to learn that Government have decided to locate it on what is known as the Secretariat plot. That is no doubt a central situation, but would it not have been possible to attach it to the Prince of Wales Museum? Such a course, if adopted, would not only save the Elphinstone College its play-ground but would make the Institution and the Museum useful appendages of one another and effect an enormous saving. In this connection it is satisfactory to learn that the question of the removal of the Elphinstone College has been decided in accordance with popular wishes. As regards the pointed reference in the Government reply to the fiasco of the debate in the Senate on Government proposals on the subject of science teaching, it should be remarked that the Senate is fully alive to the needs of the projected reforms and has lost no time in inviting the opinion of various Head Masters on the subject of the Matriculation. A committee is also about to be appointed to discuss and lay down the lines on which reform should be introduced in the teaching of science. Though the Government reply on the subject of the rumoured intention of the B. B. & C. I. and G. I. P. Railway authorities to enhance the rates of first and second class Season Tickets is satisfactory, we cannot help observing that the matter lies within the power of the Bombay Government, and that the Railway Companies could be made to continue the present rates especially as a means of developing Salsette.

Indu of Bombay (8A), 16th Mar.; *Dnyán Prakásh* (44), 18th Mar.

16. "The facts already published in regard to the unholy attempt made by the Káthiáwár Political Agency to close that excellent institution, the Sauráshtra High School at Rájkote, in order to bolster up its effete rival of the Káthiáwár High School, must be fresh in the mind of the reader. The authorities concerned seem to have so far climbed down as to disclaim any intention to forcibly close the school. But they would still give it a blow by a flank attack.......... We have to point out that the reply given in this connection to an interpellation at the last meeting of the Bombay Legislative Council is most disingenuous and what is worse, its dubiousness is likely to inflict most unjustly a blow on the school.......... Government talk of permission given, which is now withdrawn. As a matter of fact no permission was needed to open the school, nor was any permission ever asked, and so there is nothing that Government could (speaking physically) withdraw.......... Perhaps there has been unwittingly a mistake on the part of the Political Agent's office which supplied the information on which the Government's reply was based. It is possible they have confounded the case of the Sauráshtra High School with two other cases quite distinct. In 1900 Messrs. Joshi and Pandit did apply for permission to open a school at Rájkot. The project proved abortive, and the permission was not given to them. In the following year it was that the Sauráshtra High School was opened by quite different parties without any application for permission, and their contention that no permission was necessary was accepted as quite satisfactory. A year later another school, still continuing, was established by a Nágar gentleman with permission asked and granted. The three cases are entirely different, and if the Political Agent's office has muddled facts, surely it behoves Government to clear any misunderstanding that may arise on account of the inaccurate and unjust reply they have made to Mr. Chimanlál Setalwad's interpellation on the subject. The mischief, of course, lies in its being proclaimed that permission and patronage are withdrawn. Ordinarily it means some discredit, some cause why an honour once given is withdrawn. The reply of Government will thus

cause no light injury to the Saurâshtra High School. We hope in fairness they will repair it.” [The *Dnyán Prakásh* makes similar comments and expresses a hope that the subject would be made the subject of further interpellation at the next meeting of the Legislative Council.]

Comments on Mr. A. B. Kolhatkar's jail experiences.
Praja Bandhu (38), 13th Mar.

17. The account of the jail experiences of Mr. Achyutráo Kolhatkar as told by himself to a representative of the *Kesari* seems to be simply shocking. How rapidly Mr. Kolhatkar lost weight between his arrest and his conviction, what kind of food is given to the prisoners and what work is exacted from them on pain of severe punishment, all this has been described by Mr. Kolhatkar and so there is no scope for conjecture on any of these matters. He has told us how the food supplied to the prisoners at Khándva is insufficient, unwholesome and unpalatable. The work of breaking metal that was given him was altogether unfit for a man of Mr. Kolhatkar's position. On his removal to the Nágpur jail, though a variety of professional work was being exacted from the prisoners, the most troublesome work of corn grinding fell to his lot. He had to put on jail dress which was not allowed to be taken off for full fifteen days at a stretch, although he was freely perspiring during the hot season and his clothes emitted the most unbearable stench. This treatment may be considered a sort of tyranny upon a man of Mr. Kolhatkar's station in life. He was undergoing a sentence of imprisonment for writing a seditious article and hence it is inexplicable why the most inhuman kind of work was assigned to him. And considering the work that is being exacted from convicted journalists and which is sufficient to shatter their health, it is but natural to protest against their treatment. Is it not an open injustice that the jail authorities should make it a point to harass this kind of prisoners more than the others and thus aim at shortening their lives? Is it not oppression to inflict bodily punishment upon a person guilty of a political misdemeanour, to send him to prison and there to bind his body in iron chains, to exact work of an unbecoming kind from him and if he is not able to do it to flog him after the beastly manner in which slaves were punished in former times? The higher authorities should know that this kind of tyranny practised by jail authorities without their knowledge brings an unnecessary stigma upon the British rule.

Ráshtramat (47), 17th Mar., Eng. cols.; *Gujaráti Ráshtramat* (39A), 17th Mar.; *Pudhári* (146), 13th Mar.; *Bhála* (108), 11th Mar.

18. “In our opinion, the release of Mr. Achyutráo Kolhatkar, after one year and three months' rigorous imprisonment is an event not quite of the ordinary character.......... Bearing in mind the dismal and heart-rending story of Mr. Kolhatkar's prison experiences, we are quite justified in saying that in undergoing the tremendous and continued course of physical tormentation which tested his real worth, he has displayed the inherent and intrinsic qualities of a true-born martyr.......... Mr. Kolhatkar was sentenced not for any seditious writing of his own, but merely for publishing some of Babu Aravind Ghose's public speeches which were pronounced by a British Sessions Judge to be quite innocent. Before he was sentenced he was also offered, it was rumoured, the alternative of tendering an apology, which he sternly refused. Thus it became almost a point of honour between the C. P. Government and Mr. Kolhatkar. His incarceration was regarded almost as a trial of strength between the rigour of prison-life and the moral and ultra-physical tenacity of a frail human entity. We rejoice to find that the guardian angles who watched over the sufferings of Achyutráo enabled him to triumph over all the physical hardships which succeeded one another with a nauseating regularity.......... Now that the whole woeful tale of Mr. Kolhatkar's prison-life has been made public, may we take the liberty to ask those responsible for the jail administration in general if the systematically harsh and merciless treatment which was meted out to the Editor of the *Deshsevak* has added any halo of glory to their reputation as jail administrators?.......... We throw out a friendly suggestion to Mr. Kolhatkar's many friends and sympathisers at Nágpur that they should reprint in a small leaflet form a concise account of Mr. Kolhatkar's prison experiences, and make a present of a copy of it to every member of the British House of Commons. Nay, send ship-loads of them to countries with whom England maintains a rapturous *entente cordiale*, to France and America, and all the other great and civilised nations of the West in order that they may have some idea as to the exact degree of high-handedness and heartlessness to which jail officers in India can rise....... To us Indians Mr. Kolhatkar's experiences convey a world of meaning which is all its own, and which can only be properly appreciated by truly oriental minds. It is commonly believed that the Aryan race of Hindustan has lost its pristine virtues.......... But we may rest assured that a nation which is capable of producing in a generation a Tilak and an Aravind, a Krishna Kumár and a Kolhatkar has no cause to despair.......... It is living instances of such unflinching courage and determination which infuse a spirit of masterful manliness in the rising generation. The memory of Achyutráo's sufferings will leave an indelible impress on the minds of his countrymen, and long will men exclaim that he had in him such stuff as martyrs are made of." [The *Gujaráti Ráshtramat* republishes the article into its columns. The *Pudhári* writes :—We should welcome persecution and pray for strength of mind to suffer it. Mr. Kolhatkar said at a congratulatory meeting at Nágpur :—"Dangers await a man working in the National cause. But we have a hopeful future before us. We need not be disheartened by our poverty. I know from my own experience that a man wants but little to live and work. Do not indulge in luxuries. Live poorly and work for the nation. Jails constitute a great school in themselves and they are located in every district. Some may argue that life in jails is miserable. It is untrue. It is only men who are outside jails that mourn. The patriots sentenced to imprisonment are absorbed in the joy they feel at the sacrifice they undergo for the nation. We should forget our differences and work with one heart. Even the Police that have graced the occasion are our own countrymen. Their children and our children have to live and die in the same country. The stream of nationalism is bound to flow as a great river in due course." Achyut Kolhatkar! You have been well worthy of your name 'Achyut,' 'undaunted'. You have preserved the glory of your party. May God bless you! The *Bhála* makes somewhat similar comments and declares that the conviction of Mr. Kolhatkar was an instance of the vagaries of justice.]

A free press is a necessity in a dependent country like India.
Mahrátta (11), 20th Mar.

***19.** "When Lord Metcalfe practically recognised the freedom long enjoyed by the Indian press and deliberately placed it on the same footing as the European press, he said, 'Do what we will, we cannot prevent the progress of knowledge; and it is undoubtedly our duty to promote it, whatever be the consequence.' Seventy-five years have passed since these words were uttered, and we see the successor of Lord Metcalfe exactly reversing the process. Government, it would seem, are bent upon restricting the progress of knowledge, whatever the consequences. Lord Metcalfe said: 'Disaffection and sedition will operate, I believe, with more concealed weapons than an open and free press under the guidance of responsible persons amenable to the laws, from which I do not apprehend that we have anything to fear, unless we must necessarily fear the progress of knowledge.' Lord Minto has by this time seen for himself in a most convincing manner that disaffection and sedition have begun to operate with more concealed weapons than an open and free press, and yet without making an adequate effort to probe the causes of this discontent and sedition, His Lordship has proceeded to coerce the exponents of public opinion to resort to concealed and suppressed expression of that opinion. Opinion seems to prevail at head-quarters of official judgment that the sedition in India is due only to resentment felt at the fact of the rulers being foreigners and that had it not been for the press the country would not have known even this form of sedition. Now with regard to the first assumption, we feel bound to say that it is not a wholly correct view. Sedition has received at present in India only a technical meaning. In the fifth book of his Politics, Aristotle has enumerated a number of causes of sedition; and prominent among these are ill-treatment, profit, honours, guilt, anticipation of injury, contempt, disproportionate increases in the political body, &c. It behoves the British Government to think and find out whether what little sedition may exist in India is or is not due to any of the above causes or other causes which are more nearly allied to motives of national regeneration than a pure and gratuitous hatred of the foreigner as foreigner. As regards the other point, *viz.*, the press being the sole responsible cause of the spread of sedition, we think the fallacy underlying such a view has been exposed times without number. The press writing is more a result than a cause of sedition, and just as neither a patient nor physician can gain anything by simply ministering to the symptoms, so there will be, we venture to think, no appreciable and permanent improvement in the political condition of this country by putting a muzzle on the mouth of the Indian press. From the point of view of the Indian people, such an improvement cannot take place because the mere suppression of the press does not give them any substitute for it in the nature of the means of criticising the actions and measures of the Government. In countries where the people have self-Government and are represented in the Councils of the State, the want of a free press may not matter much. For if they could not discuss political affairs outside that deliberative body, they could at any rate do so in the body itself without any restraint whatever. But perhaps they could do even better than write in the press; for an actual vote in a deliberative governing body is far more valuable than the power of the press. So far as political power is concerned, the press is but a means to an end; a decisive vote that counts is the end itself. We can realise the importance of such a vote in the present case of the Irish attitude for instance; and we are sure that armed with that vote the Irish would not care a straw if they were deprived of the freedom of their press for the time being under a Coercion Act. But when a conquered nation has got no such effective voice in the administration of its affairs, then it cannot do without the freedom of the press."

How have Indians lost their all.

Baroda Gazette (63), 14th Mar.

20. Where have all our belongings disappeared? We have lost them all by our foreign trousers and coats, and the pity is we do not realise the fact at all. The Indian artisans who used to be formerly supported by our industries are wandering about without work and begging for bread. All this is due to our having lost our wealth. The foreigners came from beyond the seas, and having cajoled our simple-hearted rulers of those days by flattery, raised their edifice of intrigue, and began to fatten upon the products of our country. They take away our raw products, manufacture them into new articles and then send these articles to us realising a profit of three to four hundred per cent. Why should we allow them to profit in this way? It is in our hands to benefit the country by intercepting this profit and thus to raise the country to its former prosperity. People will say that we are happier under the British rule than we were under our old rulers: we have railways, telegraphs, etc., and the blessings of peace. Indians! carried away by the false hopes of such delusive blessings, you have lost all your wealth. We used to manage our affairs ourselves without these things. It is, however, pleasant to note that *swadeshi* has now begun to gain ground in Bengal and other countries. But Gujarát has not fully awakened yet. Gujarát is a fertile province. Why should it not get all possible benefit from the movement? When thus our manufactures will be used, then only will the foreign traders be forced to flee from the country. Teach the lesson of *swadeshi* to your children and try to make them as strong as our forefathers. *Swadeshi* is our *summum bonum*, and India will only rise when you grasp this truth. Can you now understand that all your wealth has gone into the pockets of the foreigners and that although you produce so many things they are enjoyed by the foreigners? [Elsewhere the paper publishes some verses by one N. K. Shukla bewailing the hard times that have fallen to the lot of India. The writer says:—People make a show of religion, but act unscrupulously; the rich plunder the poor, and pretend to be India's friends. Pretending to serve their brethren, these brutes fill their bellies. No one ever thinks of his country and of his duty to it or of our condition or of the spread of the English fashions.]

Sustained action required for the advancement of the country.
Rásht ramat (47), 13th Mar., Eng. cols.

21. "We often speak of the National movement as a movement which is ordained and controlled from 'on High'. But mere belief in this dogma will not do. We must in actual practice act up to this conviction of ours, if really it is a conviction. Mere speech and even ink and paper agitation is often of the most ineffective kind. It is action, sustained, silent, continuous and untiring action which alone can bring about appreciable results in the desired direction. But action without unmistakable faith in the rightness or righteousness of it, is often spasmodic, half-hearted and timorous. It is this firm, unchanging and unchangeable faith which supplies the mainstay of the patriots or even the philanthropist's altruistic course of action. It is this faith alone which can remove the pusillanimity of the human heart and prevent it from sinking into utter hopelessness and gloom.......... In the relentless discipline of adverse circumstances only stout hearts and stouter minds will pass unscathed to carry on their God-appointed mission to its termination.......... We in India are on the threshhold of an era which will witness the advent of innumerable patriots of the right sort. Let us hope, and hope not in vain, that the era of 'sullen silence' whch has been ushered in by recent political events will in the near future rear a race and a succession of public workers who will laugh at the difficulties of which we are for the present making so much and who will work out in their own dauntless manner the arduous process of nation-building."

Government should consult the people on the present situation in India rather than Native Princes.
Apakshapát (24), 12th Mar., Eng. cols.

22. One D. P. Ghadiáli writes from London to the *Apakshapát*:—"It shows a decided anxiety for the peace of the country on the part of the Viceroy, his requesting the Native Chiefs to suggest measures which would be able to restore peace in the country. But it appears to me that in this Government are acting the part of a backslider, for the Indian Chiefs have nothing to do whatever with the true British Government who hold their sway over the major portion of the territory. These Chiefs are mainly mere automatons whose strings are pulled by various hands, and it is doubtful whether they could be instrumental in suggesting any effective measures to the end desired. If they were powerful and sensible enough in the past, there is a doubt as to whether the British could have been able to keep a foot in the country! But they were not up to the mark and they were the indirect means of introducing the foreign element in India at a period when internal strifes were gnawing at the heart of the country. So they should be the last to be competent judges of British administrative requirements. Let the Government appeal to the people themselves who are more capable of judging of their own necessities [than Chiefs who do not maintain a high standard of administration even in their little plots of land. The voice of the people is the only voice that should be called on to speak at such a juncture and to that end the honest critical press should have its hands untied and its mouth ungagged."

The story of the English occupation of Egypt.
Kesari (128), 15th Mar.

23. The Egyptian question arose out of the Anglo-French war from 1798 to 1815. Napolean thought of invading India with the help of Tipoo Sultan. As Egypt formed an important station on the way to India, the English naturally thought it undesirable to have French supremacy there. They drove away the French from Egypt in 1803, but evacuated Alexandria soon after. This gave an opportunity to the Sultan of Turkey to re-establish his sway over Egypt. But the former Pashas who had defied his authority did not yield without a struggle. Mahomet Ali became victorious over the Mamelukes and Albanians in 1805 and was recognised as the ruler of Egypt by the Sultan of Turkey. The English opposed Mahomet Ali for many days, but he defeated them and fixed heads of Englishmen on stakes in the streets of Cairo and made the survivors march past them. Mahomet Ali became all powerful in 1811. He visited Constantinople in 1847 and received the rank of Vizier. He devoted himself to the improvement of

Egypt and restored order in the country. Had it not been for the intervention of the English, he would have probably rescued Egypt from the wretched condition of a Turkish province. Mahomet Ali was succeeded by Abbas Pasha and Said Pasha. It was in the reign of Abbas Pasha that the English laid the first railway line in Egypt. But the event did not augur well for the country. Soon after Abbas Pasha was murdered in his palace. Said Pasha contracted a debt of 12 lakhs of pounds from European bankers. The poison tree thus introduced in the country grew in the reign of Ismail Pasha. The Suez Canal scheme assented to by Said Pasha, though it proved a great benefit to the European nations, was a curse to Egyptians. There was a general impressment of Egyptian labour and the Khedive did not receive any interest at all for 25 years though he had contributed ¼ of the capital of the Suez Canal Company. Said Pasha left Egypt greatly indebted and the Egyptians are suffering even to this day the effects of his reckless borrowing. We shall describe in detail in our future issues the gradual increase of English influence in Egypt and the rise of the present political ambition of the Egyptians.

The lesson India can learn from Tibet.

Shakti (90), 12th Mar.

24. While discussing the present development of affairs in Tibet, the *Shakti* gives an account of the political history of that country and remarks that all nations seeking their regeneration ought to take a lesson from it and cast away like old garments—those religious prejudices which have so much hampered the progress of the once all powerful East. It then compares the state of Tibet with that of India which according to it has sunk to the lowest depth of degradation on account of worthless religious scruples, and observes that if the Indians want to rise to their original eminence and not to remain in their present condition, they should imitate the Japanese and preserve the spirit of their religion rather than the false customs and prejudices which corrupt the manhood of the nation.

Comments on the order of confiscation issued by the Bengal Government under the new Press Act in the case of certain *dhotis*.

Kesari (128), 15th Mar.

25. Vexatious laws of Government lead people to practise cunning and guile and they resort to tricks to avoid the clutches of such laws. The authorities, on the other hand, get irritated at these practices and in their endeavour to enforce these laws bring themselves into ridicule. The order of confiscating *dhotis* issued by the Bengal Government last week under the new Press Act is an instance in point. Some Bengali youths wanted to publish a patriotic song, but when the printing presses thought it risky to publish it, the same was interwoven in the borders of *dhotis*. When these *dhotis* were exposed in the market for sale, the Bengal Government considering them to be seditious documents issued an order to the Police to confiscate them wherever found. If thus *dhotis* prove to be documents under the new Press Act, looms shall have to be dealt with as printing presses. Why not then call upon the proprietors of the looms, and the weavers and the merchants who sell the above documents to make declarations and furnish securities under the Press Act?

Suggestion that Muhammadans may be allowed to be enrolled as Volunteers.

Muslim Herald (12), 15th Mar.

26. We heartily thank Government for recognising the loyalty and political importance of the Indian Moslems, and suggest that as they are extremely anxious to assist the rulers in governing the country they may be conceded the privilege of being enrolled as Volunteers. They are quite fit to bear arms, and Government would be taking a very sensible step if they took Musalmans into their confidence at least as much as the Parsis.

Appreciation of the United Provinces Government's action in repudiating the rumour of prosecuting Mrs. Besant.

Indian Social Reformer (6), 20th Mar.

***27.** "At the last meeting of the United Provinces Legislative Council, His Honour Sir John Hewett repudiated the idea that his Government had intended to prosecute Mrs. Annie Besant for the publication of her appeals. No one with a glimmering of commonsense could believe that a responsible Government would think of such a foolish course. It was Mrs. Besant herself that practically challenged prosecution probably not without an inkling that the challenge was not likely to be accepted. There can be no doubt that she has placed Government in an awkward predicament by the manner in which she has comported herself. If her 'appeal' was much too emotional and extravagant for the occasion, her letters to the press subsequently have been characterised by a grievous lack of sobriety. The incident, we think, should convince Government that the wisest course, in the long run, is to act in political matters with the recognised political parties in the country rather than to rely upon mystical and religious agencies to act as mediators between the administration and the people. We have a high regard for Mrs. Besant's sincerity and earnestness, but we cannot pretend to have much faith in her judgment, and to tell the truth, we have been rather anxious as to the consequences of her endeavours to commit persons in high office in India and in England to what has always seemed to us to be a propaganda of insidious reaction."

Government should not adopt coercive measures against the Chitpáwans.
Ráshtramat (47), 15th Mar.

28. Ever since the Násik murder Anglo-Indians have been taking delight in traducing the Chitpáwan Brahmins to the utmost. An Anglo-Indian on furlough has contributed an article to the London *Times* about that community in the course of which he has made many inaccurate statements. He is horrified at seeing the Chitpáwans prominent in every walk of life and while paying a high tribute to their intelligence he displays a sad lack of political wisdom by asking Government to resort to coercion in dealing with them. It really discloses a perversity of character of the English people that they should look upon coercion as the proper way to deal with such an intelligent class like the Chitpáwans. The Anglo-Indian officials have also become infected with the same perverse idea, for though they find out their mistakes they refuse to admit their fault and continue to persist in the wrong course.

Extremist papers will not be affected by the new Press Act.
Pragati (143), 16th Mar.

29. Kánhere, the murderer of Mr. Jackson, has confessed that his first ideas on the subject were moved by the Extremist papers. His confession reads just like the letter quoted by Sir Herbert Risley during the debate in the Press Bill. When will these things stop? This is a question that deserves to be treated quite seriously. Some think that these poisonous springs will be dried up by operation of the Press Act. Many Extremist papers pretend to have adopted a change of attitude. But a careful observer will be able to see through this fraud. The Extremist leaders think that there is no need now to charge Government directly and they are right in their supposition. The minds of the readers of Extremist papers are seething with hatred of the British people and it is being fanned by other means. The apostles of the religion of hatred need only publish news. The readers have become expert enough to comment for themselves. Why need they praise Kánhere? Everything is accomplished, if, in reporting the Násik case proceedings, they hail Kánhere as "Patriot." By this one word, much impression is created on the minds of the readers. There is no need to write anything more on the subject of Bijápurkar's imprisonment if they put the following headline: 'Bijápurkar immersed in the Sábarmati Jail!' Government do not mind these niceties. Such papers need not fear the Press Act. There is only one way to silence such writers and that is to suppress Extremist papers wholesale. God knows when the British Government will be pleased to move. But till then the Native States can prohibit the circulation of such papers within their territories and we must congratulate the Nizam for having done so.

The *Gurukul* system of education can alone cope with the evil of anarchy among the youth of this country.
Arya Prakásh (25), 15th Mar.

30. The *Arya Prakásh* accuses the Government of falsely attributing the spread of anarchy in the country to the Native Press, and while doubting the efficacy of the stringent measures adopted by them against the native papers, considers the school-master as really responsible for the prevailing unrest. It then pointedly draws the attention of Government to the remark of the Director of Public Instruction, Eastern Bengal and Assam, that the problem of discipline in schools can only be solved by the appointment of well-trained and contented teachers who are alive to the responsibilities involved in the training of young minds, and requests them to revive the old and wholesome system of the *Gurukul*, which alone, it observes, will be able to successfully cope with the pernicious influences which tend to draw youthful minds towards anarchism. In the end the paper expresses its satisfaction at the efforts made by the Arya Samáj in the matter.

31. The *Gujaráti Ráshtramat* reproduces a Gujaráti version of the article in the Maráthi *Ráshtramat* of 2nd March on the subject of the renouncing of luxuries in favour of the boycott movement, which has been summarised at paragraph 37 of the Weekly Report No. 10 of 1910.

Reproduction of an article on boycott in Gujaráti from the Maráthi *Ráshtramat*.
Gujaráti Ráshtramat (39A), 19th Mar.

32. "It was only a few weeks ago that regulations were issued which place restrictions on Divisional and Brigade head-quarters proceeding to hill stations within their areas for the hot weather. Till now the practice followed was that Divisional and Brigade Commanders were allowed to migrate annually to recognised and well-suited spots within their domains during the hot weather at the expense of Government. They will now have themselves to meet the extra expense. This is no doubt an economical step of Government. But for this judicious ruling the *Times of India* has taken the Controllers to task.......... We fail to understand the logic of calling these expenses legitimate.......... Those who after taking service in India with eyes open do yet want to migrate to hill stations may well be asked to bear their own expenses if they should be at all allowed to migrate. The people should not suffer for the same. According to the *Times* the order of the Controller has burst like a bomb in the camp of the Divisional and Brigade Commanders. So, all efforts at economies are bombs!!! The *Times* further writes that the official head-quarters of the Army at Simla proceed to Calcutta for some months in the year, and if Divisional and Bridgade Commanders are called upon to pay personally, Army head-quarters should do the same and therefore the Government of India and minor Governments, as well as all civil and military officials 'who commit the same heinous offence' must be made to pay their own expenses. We confess, we should be glad if that is done. Now in the present crisis through which India is passing where our financiers have to devise new ways of taxing the people both directly and indirectly, no source of legitimate economy should be lost sight of or in any way neglected."

Approval of the orders of Government directing Divisional and Brigade Commanders to pay their own expenses of removing to hill stations in hot season.
Indu of Bombay (8A), 14th Mar.

33. "His Excellency the Governor, speaking at the reception held by the Students' Brotherhood on Monday last, compared the present signs of the times with the hopes entertained of educated men not quite a generation ago when Sir Náráyan Chandávarkar was being licked into shape by his professors, and he hoped that the discouraging contrast may prove to be a transient phase of evolution. Referring to the ideals of those days His Excellency said:—'I regret to say that the tide which appeared to be gathering strength has visibly ebbed, and ideals of an impracticable character appealing to lower sentiments have found favour in this country.' Somehow, a similar sentiment, but applied to England, is expressed in the Native Press. We are told that in the days of John Bright and W. E. Gladstone, the political philosophy of England breathed a more liberal spirit, while there is too much of utilitarianism and the calculating spirit in the dealings between the different parts of the Empire at the present day. The impression that England rules India in her own interest would have gone on deepening if the constitutional reforms had not done something to redeem the name of liberalism......... Apart from the spread of new political doctrines, the

Comments on His Excellency the Governor's speech at the meeting of the Students' Brotherhood held in honour of Sir N. G. Chandávarkar.
Indian Spectator (7), 19th Mar.; *Jám-e-Jamshed* (33), 17th Mar.

to be accepted. There can be no doubt that she has placed Government in an awkward predicament by the manner in which she has comported herself. If her 'appeal' was much too emotional and extravagant for the occasion, her letters to the press subsequently have been characterised by a grievous lack of sobriety. The incident, we think, should convince Government that the wisest course, in the long run, is to act in political matters with the recognised political parties in the country rather than to rely upon mystical and religious agencies to act as mediators between the administration and the people. We have a high regard for Mrs. Besant's sincerity and earnestness, but we cannot pretend to have much faith in her judgment, and to tell the truth, we have been rather anxious as to the consequences of her endeavours to commit persons in high office in India and in England to what has always seemed to us to be a propaganda of insidious reaction."

Government should not adopt coercive measures against the Chitpáwans.
Ráshtramat (47), 15th Mar.

28. Ever since the Násik murder Anglo-Indians have been taking delight in traducing the Chitpáwan Brahmins to the utmost. An Anglo-Indian on furlough has contributed an article to the London *Times* about that community in the course of which he has made many inaccurate statements. He is horrified at seeing the Chitpáwans prominent in every walk of life and while paying a high tribute to their intelligence he displays a sad lack of political wisdom by asking Government to resort to coercion in dealing with them. It really discloses a perversity of character of the English people that they should look upon coercion as the proper way to deal with such an intelligent class like the Chitpáwans. The Anglo-Indian officials have also become infected with the same perverse idea, for though they find out their mistakes they refuse to admit their fault and continue to persist in the wrong course.

Extremist papers will not be affected by the new Press Act.
Pragati (143), 16th Mar.

29. Kánhere, the murderer of Mr. Jackson, has confessed that his first ideas on the subject were moved by the Extremist papers. His confession reads just like the letter quoted by Sir Herbert Risley during the debate in the Press Bill. When will these things stop? This is a question that deserves to be treated quite seriously. Some think that these poisonous springs will be dried up by operation of the Press Act. Many Extremist papers pretend to have adopted a change of attitude. But a careful observer will be able to see through this fraud. The Extremist leaders think that there is no need now to charge Government directly and they are right in their supposition. The minds of the readers of Extremist papers are seething with hatred of the British people and it is being fanned by other means. The apostles of the religion of hatred need only publish news. The readers have become expert enough to comment for themselves. Why need they praise Kánhere? Everything is accomplished, if, in reporting the Násik case proceedings, they hail Kánhere as "Patriot." By this one word, much impression is created on the minds of the readers. There is no need to write anything more on the subject of Bijápurkar's imprisonment if they put the following headline: 'Bijápurkar immersed in the Sábarmati Jail!' Government do not mind these niceties. Such papers need not fear the Press Act. There is only one way to silence such writers and that is to suppress Extremist papers wholesale. God knows when the British Government will be pleased to move. But till then the Native States can prohibit the circulation of such papers within their territories and we must congratulate the Nizam for having done so.

The *Gurukul* system of education can alone cope with the evil of anarchy among the youth of this country.
Arya Prakásh (25), 15th Mar.

30. The *Arya Prakásh* accuses the Government of falsely attributing the spread of anarchy in the country to the Native Press, and while doubting the efficacy of the stringent measures adopted by them against the native papers, considers the school-master as really responsible for the prevailing unrest. It then pointedly draws the attention of Government to the remark of the Director of Public Instruction, Eastern Bengal and Assam, that the problem of discipline in schools can only be solved by the appointment of well-trained and contented teachers who are alive to the responsibilities involved in the training of young minds, and requests them to revive the old and wholesome system of the *Gurukul*, which alone, it observes, will be able to successfully cope with the pernicious influences which tend to draw youthful minds towards anarchism. In the end the paper expresses its satisfaction at the efforts made by the Arya Samáj in the matter.

Reproduction of an article on boycott in Gujaráti from the Maráthi *Ráshtramat*.

Gujaráti Ráshtramat (39A), 19th Mar.

31. The *Gujaráti Ráshtramat* reproduces a Gujaráti version of the article in the Maráthi *Ráshtramat* of 2nd March on the subject of the renouncing of luxuries in favour of the boycott movement, which has been summarised at paragraph 37 of the Weekly Report No. 10 of 1910.

Approval of the orders of Government directing Divisional and Brigade Commanders to pay their own expenses of removing to hill stations in hot season.

Indu of Bombay (8A), 14th Mar.

32. "It was only a few weeks ago that regulations were issued which place restrictions on Divisional and Brigade headquarters proceeding to hill stations within their areas for the hot weather. Till now the practice followed was that Divisional and Brigade Commanders were allowed to migrate annually to recognised and well-suited spots within their domains during the hot weather at the expense of Government. They will now have themselves to meet the extra expense. This is no doubt an economical step of Government. But for this judicious ruling the *Times of India* has taken the Controllers to task.......... We fail to understand the logic of calling these expenses legitimate.......... Those who after taking service in India with eyes open do yet want to migrate to hill stations may well be asked to bear their own expenses if they should be at all allowed to migrate. The people should not suffer for the same. According to the *Times* the order of the Controller has burst like a bomb in the camp of the Divisional and Brigade Commanders. So, all efforts at economies are bombs!!! The *Times* further writes that the official head-quarters of the Army at Simla proceed to Calcutta for some months in the year, and if Divisional and Bridgade Commanders are called upon to pay personally, Army head-quarters should do the same and therefore the Government of India and minor Governments, as well as all civil and military officials 'who commit the same heinous offence' must be made to pay their own expenses. We confess, we should be glad if that is done. Now in the present crisis through which India is passing where our financiers have to devise new ways of taxing the people both directly and indirectly, no source of legitimate economy should be lost sight of or in any way neglected."

Comments on His Excellency the Governor's speech at the meeting of the Students' Brotherhood held in honour of Sir N. G. Chandávarkar.

Indian Spectator (7), 19th Mar.; *Jám-e-Jamshed* (33), 17th Mar.

33. "His Excellency the Governor, speaking at the reception held by the Students' Brotherhood on Monday last, compared the present signs of the times with the hopes entertained of educated men not quite a generation ago when Sir Náráyan Chandávarkar was being licked into shape by his professors, and he hoped that the discouraging contrast may prove to be a transient phase of evolution. Referring to the ideals of those days His Excellency said:—'I regret to say that the tide which appeared to be gathering strength has visibly ebbed, and ideals of an impracticable character appealing to lower sentiments have found favour in this country.' Somehow, a similar sentiment, but applied to England, is expressed in the Native Press. We are told that in the days of John Bright and W. E. Gladstone, the political philosophy of England breathed a more liberal spirit, while there is too much of utilitarianism and the calculating spirit in the dealings between the different parts of the Empire at the present day. The impression that England rules India in her own interest would have gone on deepening if the constitutional reforms had not done something to redeem the name of liberalism......... Apart from the spread of new political doctrines, the

educated classes are not in the same mood now as thirty or forty years ago. Then they discerned a field for lucrative employment and easy fame all around them. There was less of competition and more reason for hope and buoyancy. The strain which education puts upon the brain now is greater, and although the field for employment has also widened, the competition has increased at a faster rate.......... The new patriots imagine that the impracticable things which they are demanding form part of their advancement. To place before them a more attractive and just ideal is the great need of the day, and few have risen equal to the occasion. It was easy to stir up one's indignation against the burning of widows, against enforced widowhood, the evils of early maternity, and the oppression of the lower by the higher castes. The European example helped the reformers vastly in those days." [The *Jám-e-Jamshed* expresses itself to be in full accord with the sentiments of His Excellency.]

Appreciation of Sir Currimbhoy Ebrahim's donation for scientific education.

Praja Bandhu (38), 13th Mar., Eng. cols.; *Káthiáwár and Mahi Kántha Gazette* (76), 13th Mar., Eng. cols.

34. "We are glad to note that Sir Currimbhoy Ebrahim, a leading Mill-owner of Bombay, has been pleased to give a donation of Rs. 4,50,000 with the highly laudable object of furnishing further facilities for the acquirement of scientific and industrial training in India.......... The arrangement of the various details in connection with the above gift has been left in the hands of the Bombay Government.......... Sir Currimbhoy's gift is quite opportune, and it is particularly so because it comes during the *regime* of His Excellency Sir George Clarke, who has already given abundant evidence of his deep and genuine interest in scientific and industrial education." [The *Káthiáwár and Mahi Kántha Gazette* and many other native papers also praise the liberality of Sir Currimbhoy Ebrahim.]

Bombay Samáchár (66), 14th Mar.

35. It is a welcome sign of the times that the wealthy citizens of the country are vying with one another to promote the advancement of scientific and industrial education. It is not a matter of small satisfaction that the example set by the late Mr. Tata has spurred on others in the field. Sir Currimbhoy Ebrahim's contribution to the cause of science and industry has been timely, and the whole Indian population shares the views expressed by His Excellency. Sir Currimbhoy has opened a new leaf in the history of the Moslem community by his charities. By his latest munificence he has shown the tendency of the people in these days. The responsible officials should also work in the same spirit for the education of the people under their care. It has been said that Government of themselves are unable to achieve much in the direction; but even after the lakhs of rupees contributed by private enterprise we can safely say that private enterprise can do very little in the matter. Government must come forward with a liberal contribution to help private enterprise. They must make a wise and careful use of the contributions hitherto made. Unfortunately the attitude of Government in this connection has neither caused satisfaction to the public nor encouraged future donors. More than a decade was allowed to elapse before the Tata Research Institute was set on its legs. The public have been anxiously and impatiently awaiting the establishment of a Central Institute of Science in Bombay; still not a single thought is being given to the subject.

Oriental Review (13), 16th Mar.

36. "It speaks much for the philanthropy and public spirit of Bombay that as soon as there is a genuine public demand, funds are coming forward to respond to it and to realise it in actual practice.......... His Excellency has a scientific mind tinged with idealism—an idealism not of a dreamy and theoretical nature but of an eminently practical value.......... One of his favourite idols, scientist as he is, is to provide Bombay with an up-to-date Scientific Institute which can prove to be one of the greatest assets in the industrial development of the country. Bombay philanthropists did not fail to respond to such a call. Sir Jacob Sassoon offered a handsome sum of ten

lakhs of rupees and now Sir Currimbhoy Ibrahim has come forward with four lakhs and a half of rupees to finance the Science Institute. It is gratifying to note that this useful project is likely to be realised during the *regime* of one who has done the most to push it forward."

Comments on the appointment of the Mahárája of Bobbili as Executive Member of the Madras Council.
Andhra Patrika (58), 9th Mar.

37. The *Andhra Patrika* while congratulating the Mahárája of Bobbili on his appointment to the Executive Council of Madras doubts the propriety of the choice of Government, and says that it would have been profitable if an educated gentleman labouring for the welfare of the country had been appointed to the Council. It states that the value of laws consists in their practical results, and laws which do not produce any good results exist only in name, and concludes as follows:—There is a principle involved in this appointment. Hitherto, educational attainments and service under the Government were the stepping stones to high posts. It is no longer the case now. It has been made clear that landholders and ordinary persons are fit for high posts. We trust that the Rája's membership on the Council would serve the interests of both the Government and the governed.

Comments on the appointment of the Honourable Mr. Chaubal as Executive Member of the Bombay Council.
Praja Bandhu (38), 13th Mar., Eng. cols.

38. "Mr. Mahádev Bháskar Chaubal has been appointed by His Majesty the King-Emperor to be a member of the Council of the Governor of Bombay. There were several conjectures of late as to on whom the choice in this connection would fall, and although Mr. Chaubal's name was not included in them, it must be said that his selection is unexceptionable.......... We welcome his appointment, for it means a step forward in the matter of allowing the sons of the soil a greater voice in the administration of the affairs of their own country than before.......... We also desire to congratulate the Government of Sir George Clarke on their present choice that cannot but meet with approval throughout the Bombay Presidency."

Comments on Mr. Baig's appointment to the India Office.
Gujaráti (29), 13th Mar.

39. With the resignation of Syed Bilgrami we expected to see an improvement in the *personnel* of the Indian side of the India Council. But these hopes have been disappointed. Mr. Baig, his successor, is not unknown to the Bombay public. People have not forgotten his doings in the Mahábaleshwar Mahádev temple case. He is quite ignorant of the needs of the public and his knowledge of political affairs is not above the zero point. He is more alive to self-interest than to the interest of the country. There is nothing in the appointment for which Government or the people can be congratulated. In our opinion, it will be a matter for congratulation for India if Mr. Baig will remain passive at the India Office and not work some mischief to her interests. As long as the privilege of reserving two seats on the India Council to natives is not carried out in the spirit in which it has been conferred, the Indian public will have no cause to rejoice.

Expression of a hope that the proposed eighth Judgeship in the Bombay High Court will be filled by an Indian.
Gujaráti (29), 13th Mar.

40. When the rules for selecting Judges of the High Courts were framed, no native had any chance of being appointed a Judge as in those days only Europeans were barristers and Civil Servants. During the last twenty years, with the spread of education there has come into existence a large class of Indian barristers and High Court pleaders. Despite this fact, the number of native Judges in the High Court of Bombay is very small. Out of the seven at least three ought to be Indians. A Commission that sat about a quarter of a century ago expressed a hope that native pleaders would be given the rights of barristers and appointed Judges in greater numbers. It was also hoped that with the establishment of the Provincial Civil Service many Indians would qualify themselves for the High Court Judgeships. But the policy of the Bombay Government has been such as to dash to pieces the hopes expressed by the Public Service

Commission. In order to do justice to Indians in the matter, it is hoped that when the post of eighth Judge is sanctioned permanently by the Secretary of State, Government will appoint a worthy Indian to the post. With solitary exceptions, no English Judges hitherto appointed in the High Courts have been known to surpass their Indian colleagues in law. Where then lie the shortcomings of the Indians? The Commission complained that the Proclamation of 1858 had not been given practical effect to, and the wonder of it is that after twenty-five years of agitation Government have done nothing to remove the cause of the complaint. In old days perhaps Government felt that they could not find out competent Indians. In these days it is otherwise. We strongly support the popular demand of appointing an Indian as the eighth Judge of the High Court.

The forthcoming vacancy in the Bombay Small Causes Court should not be filled up on consideration of caste or creed.

Oriental Review (13), 16th Mar.

41. "In our issue of 26th January last we briefly touched upon the principles to be kept in view in making appointments to the Bench of the local Small Causes Court. We are once again constrained to revert to the subject as the atmosphere is thick with rumours of the vacancy caused by Mr. Hakim's retirement being filled up by some gentleman of the long robe whose qualifications as far as we know are practically *nil* unless they be the accidents of birth and religion. In a commercial town like Bombay, the varieties of transactions which the Courts are required to decide upon are endless, while the intricacies and novel usages of each particular market or bazar are unknown to all save the litigants who frequent that particular bazar and the every day lawyer who fights for them from time to time. It is impossible that one who is not trained to this particular kind of work and who has had no occasion, for paucity of briefs in the higher Courts, to learn the A. B. C. of Mercantile Law, should be able to expeditiously dispose of the suits before him. We hold no brief for any particular candidate, but we protest most emphatically against the practice of ignoring tried and successful men in preference to unknown quantities. Neither can we see any justification for passing over the claims of the pleader class. A seat on the Bench where they practise all their lives is their legitimate prize, but their misfortune is that neither their fame nor work ever comes under the eyes of the big wigs who have the disposal of judicial patronage in their hands......... We are supremely indifferent, as our columns can bear witness, as to whether the choice of the Government falls on a Pársi, Hindu or Muhammadan. But what we do maintain is that if by travelling 800 miles and more, you cannot find a Muhammadan fitted for the post by previous training or long practice, Government will hardly be justified in pitchforking into the place the first Muhammadan who drops in their way because forsooth he is a follower of Islam. It would, we make bold to say, be a jobbery, and worse than that—a public scandal. We do not desire to rip open old sores by discussing the larger issues involved in the promotion of the interests of one class in preference to those of another. We are sure the eyes of Government are being rudely but surely opened each day to the mistaken introduction of this mischievous principle in the administration of the Government and, judged by the disappointment now being caused among the Muhammadans when one of them is passed over in favour of another deserving member of a different community, we have no doubt that this policy can only end in course of time in making the Muhammadans possibly more disaffected than the Hindus. Favours undeserved are least appreciated and are already being construed not as acts of justice but as so many vested rights."

Alleged claims of the Muhammadan community to be represented on the Magisterial Bench of Bombay.

Akhbár-e-Islám (61), 21st Mar.; *Sánj Vartamán* (40), 22nd Mar.

***42.** Much has already been said on the necessity of the appointment of a Muhammadan gentleman as the eighth Judge on the Bench of the Bombay High Court. Before the hopes of the community could be realised in that direction, two more vacancies are likely to arise in the Judicial branch of the Public Service in Bombay. Mr. P. H. Dastur, Second Presidency Magistrate, is shortly going on privilege leave and consequently the post of the Fourth Presidency

Magistrate will be vacant, as the present incumbents of the posts of Third and Fourth Presidency Magistrates will, as usual, be promoted. For this vacancy we cannot but advance the claims of Mr. Jaffer Rahimutulla, Barrister-at-Law, who had already displayed his abilities and served as Fourth Presidency Magistrate for a brief period in 1908. His appointment will not only be a fit recognition of the claims of the Muhammadan community, whose representative has not occupied the post of a Presidency Magistrate for a long time past, but would also meet with the approval of the other communities. The second vacancy occurs in the Bench of the Small Causes Court, Bombay, in consequence of the early retirement of Khán Bahádur Hakim Muhammad Husein. There is every likelihood, we are afraid, of the post going to Mr. Billimoria, who has acted before as a Judge of the Small Causes Court with diligence and ability and acquitted himself with credit to himself and the tribunal over which he presided. Nothing could be said against Mr. Billimoria, but we would appeal to the authorities to select a Muhammadan for this post also. After the retirement of Khán Bahádur Hakim, the Muhammadan community will have no representative on the Small Causes Court Bench, and hence it is urgently necessary that the claims of the community to a seat on that Bench should not be overlooked. [The *Sánj Vartamán* also strongly puts forward the claims of the Muhammadan community to have a representative on the Bench of Presidency Magistrates and trusts that the right of Mr. Jaffer Rahimtulla who has served before as Fourth Presidency Magistrate would not be overlooked by the Government of Bombay in selecting a successor to Mr. P. H. Dastur going on leave.]

Adverse criticism on the proposed countervailing duties on Indian tobacco.

Oriental Review (13), 16th Mar.

43. "Of all the new taxes imposed by the Finance Member the Indian public has welcomed those on wines and tobacco, these being in the nature of protective duties. But it does not appear as if the merchants and industrialists of Great Britain, many of whom are crying themselves hoarse over Tariff Reform, have even such a modicum of generosity as to tolerate without any grumbling this small protection given to Indian industries. Already an interested hue and cry has been raised in some quarters calling loudly for a countervailing duty on tobacco. It is the bare effrontery of the injustice of this demand which shocks all. The mercantile and industrial classes of Great Britain appear to be believing that India is a milch cow for their own special benefit—that in fact India as an entity by itself does not exist. Whether it be excise duty on products of Indian mills or import duties on cotton piece-goods, the voice of Lancashire and Manchester rises dominant and decides the issue. Not satisfied with the iniquitous excise duty on cotton the interested classes in Great Britain have begun to clamour for a similar duty on tobacco—one of our growing industries. The clamour ought to have met with a strong snub, and yet we deeply regret to observe that Mr. Montague, Under Secretary of State for India, has replied in answer to a question on the matter that it is referred to the Government of India.......... It now rests with the Government of India to rise to the occasion and to reply strongly against the demand to levy a countervailing duty on tobacco. It is an obvious duty which they ought not to neglect. In fact, it is such occasions, trivial though they may appear to be, which are the barometer of the attitude of Government and the people will judge it according as it favours or disfavours such palpably unjust demands coming from Great Britain."

Akhbár-e-Soudágar (23), 19th Mar.; *Jám-e-Jamshed* (33), 14th Mar.

44. The *Akhbár-e-Soudágar* strongly protests against the alleged intention of Government to put an excise duty on Indian tobacco to safeguard the interests of the English tobacco merchants, and remarks that the English merchants could not have made a worse exhibition of their meanness than thus bringing pressure to bear upon the Secretary of State to tax Indian tobacco. The paper then proceeds to say that it was England who, moved with pity at the lot of China, had made India suffer a great loss in revenue, and hence in all propriety it must be England who should undergo a little sacrifice. The paper then adds:—It becomes quite clear from this that England's boast that it rules India for the good of the Indians is vain, and that India is not governed for the good of the Indians, but for the enrichment of the English factory owners. [The *Jám-e-Jamshed* also makes similar remarks and expresses a fear that any such weakness on the part of Government would create a very bad impression in the mind of the Indian public and place a new weapon in the hands of the enemies of Government.]

Sudhárak (160), 14th Mar.; *Dnyán Prakásh* (44), 12th Mar.

45. We beg to record our disapproval of the suggestion made by the Under Secretary for India as regards the levy of countervailing duties on Indian tobacco. We would not have objected to any fresh duties on Indian tobacco in the interests of the Indians themselves, but we certainly would not like the Indian public to suffer inconvenience just to benefit the tobacco merchant abroad. Should any new duties be imposed on Indian tobacco we do not think Government would be materially benefited by it. Besides, the duties would be unpopular like the excise duty on cotton, and we would, therefore, ask our representatives in the Imperial Council to oppose the duties if they are brought forward for consideration. [The *Dnyán Prakásh* makes similar remarks.]

Comments on the judgment in appeal in the Lála Lajpat Rái defamation case.

Indu of Bombay (8A), 15th Mar.

46. "The Rs. 15,000 damages awarded in the first instance by Mr. Justice Fletcher to Lála Lajpat Rái for defamation against the *Englishman* might perhaps have been a little bit too heavy. But, to be sure, the reduction to one-tenth of that amount by the Appellate Bench of Justices Woodroffe and Harrington is opposed to equity and good conscience in so glaring a manner as to call for the loudest protest from all lovers of fair-play. The libel was as malignant as anything could be, and the defence was as disingenuous as no honourable publisher ever could possibly dare put in....... And yet, the Appellate Judges only see in this an allegation 'which has not been proved' and which denotes mere 'vulgarity and bad taste'! The offending journal is asked to pay a damage of a paltry Rs. 1,500. We suppose the journal has reason to chuckle over so small a cost for the advertisement it obtained. Thus a most pernicious example has been set to those Anglo-Indian scribes who make it a life's business to wantonly defame Indians. With Mr. Justice Fletcher's original award of Rs. 15,000 damages, the people of India could find consolation in the thought that such evil-doers would get their desert in the High Court. That consolation has been materially shaken by the decision of the Appellate Bench."

The *Akhbár-e-Islám* and the new Press Act.

Praja Bandhu (38), 13th Mar.; *Gujaráti* (29), 13th Mar.

47. Sir Herbert Risley had explained, at the time of the introduction of the Press Act, that it was not intended to harass loyal papers or to affect presses which were already in existence. But we have often experienced that Government hardly care to observe their oral statements. It is a real hardship to find the local Government disregarding Sir Herbert's statement and increasing the repressive character of the Act. This was illustrated in the *Akhbár-e-Islám* case. The paper has been in existence for the last seventeen years and has ever been conducted with sobriety. It is considered a loyal paper and has never been the object of any strong notice on the part of Government. Its case shows that even respectable papers are no longer secure. At every step in repressive legislation by Government we are being assured that the innocent will not have to suffer and yet the *Akhbár-e-Islám's* case shows us how these assurances fail in practice. [The *Gujaráti* complains that the new Act presses alike upon the innocent and the guilty, and declares that the Magistrate's order was based on an unwarranted construction of the provisions of the Act.]

Pársi (37), 20th Mar., Eng. cols.

***48.** "The Chief Presidency Magistrate enforces the depositing of security in cases where, one would think, the Act, as framed, intended exemption. There was one case, where a Muhammadan merely changed the name of his press and had to pay up. Another case was that of a Gujaráti monthly which has dragged on a precarious existence for over thirty years and had so little behind it that the proprietor could not furnish the necessary security. In neither case, we believe, was there any offence in the past recorded, or any likelihood of one being committed in the future. It was not for the purpose of harassing poor innocents, while wealthier suspects risk a trifling security, that the Press Act was devised. These preventive laws are to a certain extent a means of dispensing with warrant and trial, and of taking security upon suspicion instead of punishing upon conviction. One cannot, of course, appeal against the suspicion of executive authority, but repressive legislation defeats its own objects when its penalties fall on the wrong parties."

Police searches at Chálisgaon (East Khándesh).
Mahrátta (11), 20th Mar.

***49.** An East Khándesh correspondent writes to us as follows on the subject of a recent sensation in that District:—"So far we the law-abiding and peaceful citizens of East Khándesh were under the impression that there were no bomb manufacturers or convert terrorists amongst us. But the other day we were disillusioned rather painfully by two searches that took place at Chálisgaon. The houses searched belonged to two prominent citizens of the town, who are sons of fairly high Government officials. The purpose of the search seems to be that lately our Collector, Mr. Simcox, received some anonymous letters containing threats to kill him. Some time back, the Collector was similarly informed that there was a conspiracy at Chálisgaon to manufacture bombs. That time the Police, of course, made thorough inquiries and concluded that the communication was simply malicious. But this was before the murder of Mr. Jackson and the recent letters of intimidation completely upset the Collector. He at once issued non-bailable warrants for the arrest of the two brothers whose house was searched. What information justified these warrants his advisers may know best. But the warrants charged the brothers with offences under sections 506 and 507, Indian Penal Code, both bailable offences. Still non-bailable warrants were issued. After a good deal of reluctance and delay they were released on bail nearly four days after their arrest. But the fun of the whole thing lies in the fact that now the Police have traced the right culprit who has already made a confession before the local Magistrate, that it was he who wrote the letters of threat as well as of the bomb conspiracy and he did it simply to satisfy a private grudge against another gentleman whose house was searched but who was not arrested. The moral of the whole sad episode is plain. Unscrupulous scoundrels can take advantage of the hasty temper of high Government officials to satisfy their private grudge. The worst of it all is that Mr. Simcox, our popular Collector, who moves freely amongst all classes of people, is ever accessible to all, and is always well-meaning, should be hood-winked and influenced by malicious reports and advice."

All forms of forced labour prevalent in the country should be put a stop to.
Indu of Bombay (8A), 18th Mar.

50. "There are various aspects and forms of forced labour prevalent in the country. A few may be mentioned here. When a district or a sub-divisional, or a police or any other Government officer is on tour in his district or division, he requires a number of things got to be done for him, *e.g.*, in the first place he requires to pitch his tents and put in place the paraphernalia. Well, he gets labour free or almost so. If any coolie that happens to be at hand has the spirit of independence to refuse his free labours, he receives a few fisticuffs and kicks into the bargain, not to talk of foul abuse, at the hands of the village police or Havaldárs. Then in the next place, the Sarkár's representative must needs have fuel, butter, ghee, oil, hens, eggs and a number of such other things for his kitchen department. He gets all these, if not altogether free, at nominal rates. Then, he has to break up his camp and to shift it to a neighbouring táluka. He requires coolies and carts and drivers to remove his kit to the next camp. Does he, or the

State in his behalf, pay and pay fully for all this labour? We fear not. If not, what else should it be called, if not a form of forced labour? It must be admitted that all these things have got to be done in the interests of the State and the public, but the State ought to pay for all the services rendered to it, at market rates. Such a system as prevails in India cannot be defended on any grounds in the twentieth century and under the British flag. It will not be tolerated for a single day by white labourers. It ought not to be so in British India either. Will some Honourable Member of the Legislative Council move a resolution in the Council asking Government to abolish the system of 'forced labour' in its entirety—pull it down root and branch?"

Complaints of want of landing accommodation at Dharamtar (Kolába).

Jám-e-Jamshed (33), 15th Mar.

51. A correspondent writes to the *Jám-e-Jamshed* complaining about the hardships of passengers bound for Dharamtar (Kolába). He says:—For fifteen days in the month the steamers cannot reach the wharf. The passengers have to get down about three or four miles away from the shore and have to make use of small steam launches and fishing boats for landing. Then they have to walk across the muddy creek as the boats cannot carry them to the shore on account of the creek being very muddy. Messrs. Killick Nixon & Co. should look into the matter and do something to relieve the hardships of the passengers. Questions have very often been put in the Council, yet nothing has been done. We hope that our kind Collector, Mr. Kabraji, will move Government to get the creek dredged. If the creek is allowed to remain in its present state, it is likely that steamers will cease to run to Dharamtar at no distant date and passengers for Alibág, Nágothna, Pen and other places will have to get down at Rewás. This would put them to great inconvenience and loss of time.

Alleged grievances of the Deputy Collectors in Sind.

Al-Haq (52), 5th Mar., Eng. cols.

52. "The highest appointment open to an aspirant in the Revenue Department in Sind is that of Deputy Collector. Although there are over 3 million souls inhabiting the province there are only 23 such appointments, which are too inadequate for such a large population.......... But even these appointments, few as they are, do not fall exclusively to the lot of Sindis. They have besides of late lost all charm, and none cares for them.......... The reason is that no Sindi officer is now-a-days placed in the independent charge of a sub-division. They are generally posted under European Assistant Collectors, with the result that the former cannot command as much respect and exercise as much power as even a Mukhtiárkar does. Sindi officers have to serve for a very long time and have to acquire much experience before they rise to be Deputy Collectors. And as they belong to this province and possess intimate knowledge of the people there is no reason why they should not prove more useful to Government than young and inexperienced Civilians. However smart and intelligent the latter may be, they cannot come up to the standard of native officers. Therefore, to post these veteran officers under new Civilians will have no other effect than that of damping their spirits. Besides putting one sub-division under the charge of two high-paid officers in itself means an unnecessary tax on the purse of Government. It is certainly objectionable that an old and experienced officer of such a high grade as Deputy Collector should be made subordinate to one who, having finished his college career, has just entered service and has yet to pick up experience and acquire sufficient administrative ability to be fit for the post.......... The sole cause of such appointments lies in the circumstance that the number of Civilians is daily increasing and as they will not accept any inferior post, they are at the very start appointed Assistant Collectors....... There is no reason why no regard should be paid to the interests of native officers who have spent the best portion of their life in serving the Government. Justice requires that at least some deserving native officers, if not all, should be invested with independent charge of a sub-division."

Suggestion for the establishment of an Improvement Trust for Karáchi.

Sind Gazette (19), 14th Mar.

53. "The city of Karáchi has arrived at that stage in its development when it is of the utmost importance that great care and intelligent supervision should be exercised over the growth of the town and especially is it essential that the housing of the poor should be attended to. .... Hitherto the local Government, the Military and the Municipality have worked more or less independently, with not wholly satisfactory results, and in our opinion this division of authority and interest should no longer be permitted, but an Improvement Trust, similar to that of Bombay, should be established for Karáchi, consisting of members representing the different interests, in whose hands alone authority should be placed."

Legislation.

Comments on the Bombay City Improvement Trust's reply to Government *re* the proposed Town Planning Bill.

Jám-e-Jamshed (33), 19th Mar., Eng. cols.

54. "The public will have no hesitation in endorsing the reply which the Improvement Trust has given to Government with reference to the proposed Town Planning Bill. Bombay's needs require to be studied by themselves and with special regard to its own requirements; and it may be hoped, therefore, that Government will see the reasonableness of the proposition submitted to them in the Trust's reply. The requirements and conditions of the city and the suburban areas are not the same; and Government will themselves acknowledge that it would not be in the interest of progress and improvement to confound the requirements of the two by legislating on merely general grounds. There would be an endless amount of confusion and, worse than confusion, irritation."

Railways.

Grievances of passengers on the R.-M. Railway.

Káthiáwár and Mahi Kántha Gazette (76), 13th Mar.

55. The Railway authorities are deaf to the complaints of the public. The Wadhwán Junction Station is a very important one; still, it does not boast of a platform. Great difficulty is consequently experienced by the passengers in boarding trains and loading or unloading their luggage. As there is no proper arrangement, the passengers very often take the wrong train. Coolies have to be paid heavily for transferring goods from one train to another. All this trouble is caused owing to there being no platform at the station. The officers in charge of the station are fully aware of the difficulties of the public, and still they do not report matters to the authorities. At no station between Ahmedabad and Wadhwán excepting Viramgaum is there anything like a platform. Consequently, not only have the people to put up with difficulties but to risk their limbs and lives when travelling by the railway. It is nearly fifty years since the R.-M. Railway was opend. It speaks ill of its management when it is remembered that the convenience of the public is never attended to by the managers. It is hoped that those concerned will pay attention to the grievances of the passengers.

Municipalities.

Complaints against the Municipal administration of Umreth (Kaira).

Káthiáwár and Mahi Kántha Gazette (76), 13th Mar.

56. We have now and again given expression to the dissatisfaction felt by the people of Umreth (Kaira) in the matter of the Municipal administration of the town. But the authorities have not as yet looked into the matter. The dirt in the village is heaped on its outskirts in such a manner that anybody wishing to breathe pure and fresh air outside the village is unable to do so because of the horrible smell emitted by the heaps of dirt. That is not all. All sort of filthy rubbish is always found lying around the *dharamshála* and the public tank. It is easy to imagine the effect of the existence of filth on the health of the village. We must say that the village was kept more clean when no municipality existed. Now the Municipality employs sweepers, but they fail to discharge their duties. Street lamps leave everything to be desired. The embankment of the tank needs repairs. There is every possibility of scarcity of water being felt in the village in spite of the heavy rains of last year. The state of the schools is deplorable. All this is due to the carelessness of the authorities. We suggest that steps may be immediately taken to improve the sanitary condition of the town to prevent an outbreak of cholera.

Native States.

Alleged harshness of Government in recovering loans advanced to Tálukdárs.

Káthiáwár and Mahi Kántha Gazette (76), 13th Mar.

57. Government are acting high-handedly in forcing the Tálukdárs to re-pay under any circumstances the loans granted to them at the time of the last great famine and during the subsequent lean years. Their action in forcing the Tálukdárs to take loans from them and in throwing upon them part of the expenses incurred in respect of Government famine works is thoroughly unjust. For, not only were the wishes of the Tálukdárs not consulted before opening these works which have only proved to be white elephants to them, but even the accounts of the expenses incurred thereon have not been shown to them. They are kept in total darkness about everything concerning these forced *varáds* which are exacted with great strictness. Even the agreements which the Tálukdárs were forced to make with Government for these *varáds* are conveniently ignored, and the moveables of the debtor-Tálukdárs are attached. We earnestly request Government to show as much liberality to the Káthiáwár Tálukdárs as they have shown in the case of the famine works in Pálanpur.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd March 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 13 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th March 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated: what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Bombay Budget: Comments on the Budget debate in the Bombay Legislative Council . . . . 27—29
- Bombay Legislative Council: Interpellations in the — 26
- British rule:
  - A revolution is taking place in the ideas of the people by the new awakening 15
  - Appeal to the Indian and Provincial Governments to forego the exodus to hill stations 12
  - Comments on the disapproval of certain writings in the *Madras Times* by the Government of Madras 11
  - Comments on the order of confiscation issued by the Bengal Government under the new Press Act in the case of certain *dhotis* . . 22
  - Comments on the prohibition of Conferences, etc., in Bengal . . 20 & 21
  - Comments on the sympathy displayed by some Anglo-Indians for the *Englishman* in the Lajpatrái libel case 10
  - Exhortation to Indians never to despair 16
  - High-souled patriots alone can save a people from oppression . . 17
  - How India should be regenerated 14
  - Reflections on the recent reported developments in Tibet 9
  - The attempt to suppress Brahminism is sure to be futile 13
  - The fields in which Extremists can be really useful 18
  - The story of the British occupation of Egypt 19
- Comments on Sir Currimbhoy Ebrahim's donation for scientific education . 30
- Comments on the Jain memorial to Government against the proposed resumption of a certain piece of land on Malabar Hill, Bombay . 31
- Comments on the resolutions adopted by the Urdu Conference at Poona . 42—44
- Excise:
  - Adverse comments on the reply of Government to the Honourable Mr. Parekh's question *re* the taxation of toddy 37
  - Comments on the proposal to impose countervailing duties on Indian tobacco . . . . 38 & 39
- Imperial Council:
  - Alleged want of confidence shown by Government with respect to the elected members of the — 8
  - Comments on the Honourable Mr. Gokhale's resolution in the — on compulsory primary education . . . . 1—7
- India in Parliament: Comments on the suggestion of Mr. J. D. Rees in Parliament to make the English law applicable to Indian Insurance Companies 23

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters :

Comments on the judgment in appeal in the *Englishman* defamation case 36
Comments on the *Ráshtramat* and *Gujaráti* cases under the new Press Act . . . . 33 & 34
Suggestion for the employment of official stenographers in Courts to ensure correct reports of Judicial proceedings 32
The *Akhbár-e-Islám* and the new Press Act 35

Native Press :

Reproduction of an article on the jail experiences of A. B. Kolhatkar, in Gujaráti from the *Praja Bandhu* 41
The past and the future policy of the *Bhála* newspaper . . . 40

Public service :

Comments on the appointment of the Honourable Mr. Chaubal as Executive Member of the Bombay Council 25
Comments on the appointment of the Mahárája of Bobbili as Executive Member of the Madras Council 24

Sind :

Alleged continuance of *rasai* exactions in — 46
Alleged restriction of freedom of speech and of the Press in — . 45
Complaints about the state of the roads of Sukkar (—) . . . 47

Legislation—

Comments on the Emigration Act Amendment Bill . . . . . 48 & 49

Education—

Alleged dictatorial attitude of Government towards Indian Universities . 50

Municipalities—

Ahmedabad : Alleged mismanagement of affairs in the — 52
Bombay : Comments on the Government nominations to the Bombay Municipal Corporation 51
Suggestion that Government should forbid Patils and Kulkarnis to stand for Municipal elections 53

Native States—

Adverse comments on the present of Sanskrit manuscripts to the Bodlean library at Oxford by the Maharaja of Nepal 54
Appeal to the inhabitants of Baroda to subscribe liberally to the *Paisa* Fund 56
Patiála : Comments on the — sedition trial 55

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
3	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
4	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
5	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
6	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
7	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
8	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
9	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
10	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
11	Mahrátta	Poona	Weekly	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	1,000
12	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
13	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
14	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
15	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
16	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
17	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
18	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
19	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
20	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
21	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
22	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujará'ti.				
23	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
24	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
25	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
26	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
27	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
28	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA’TI.—*concluded.*				
29	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	3,500
30	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
31	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
32	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
33	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
34	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
35	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
36	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
37	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
38	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
39	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
40	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
41	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
42	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA’THI.				
43	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
44	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
45	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
46	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
47	Ráshtramat	Do.	Do.	Dattatraya Vishnu Apte, B.A. ; Hindu (Chitpáwan Brahman).	9,000
48	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
49	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
50	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
51	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
52	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
53	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
54	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
55	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
56	Sindhi	Sukkur (Sind)	Do.	Virumal Begráj ; Hindu (Kurseja) ; 35	1,000
57	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
58	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA’THI AND GUJARA’TI.				
59	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania) ; 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Portuguese and Concanim.				
60	A Luz	Bombay	Weekly	R. Noronha; Portuguese; 35	1,200
	Gujara'ti.				
61	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
62	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
63	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
64	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
65	Bhárat Vijaya	Baroda	Weekly	Jivanlál Chhaganlál; Hindu (Audich Tolakia Bráhman); 28.	About 500
66	Bombay Samáchár	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
67	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
68	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34.	1,250
69	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
70	Din Mani	Broach	Do.	Náthálál Rangildás (Bania).	200
71	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji; Hindu (Visa Khadáyata Bania); 23.	600
72	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud; 39; Abdulla Ismail; 30; Muhammadans (Memons).	975
73	Jain Vijaya	Bombay	Do.	Mohanlál Amarsi; Hindu (Dás Shrimáli Bania); 27.	1,000
74	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
75	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
76	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
77	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
78	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
*79	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
80	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
81	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 34.	500
82	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
83	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
84	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
85	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
86	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
87	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
88	Satsang	Surat	Weekly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
89	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás; Hindu (Dás Shrimáli Bania); 44.	550
90	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji; Hindu (Vadnagar Nagar Brahmán); 34.	1,200
	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
92	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
93	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
94	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
95	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin); 30.	400
96	Madhukar	Do.	Monthly	......	...
97	Shri Venkateshvar Samáchár.	Do	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
98	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
99	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
100	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
101	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
102	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
103	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
104	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
105	Arya Vaibhav	Jalgaon	Weekly	......	...
106	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
107	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
108	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
109	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Deshkálvartmán	Erandol	Do.	......	...
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
118	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
119	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
120	Itihás Sangraha	Do.	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
121	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
122	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
123	Jagamitra	Poona	Monthly	Krishnáji Narhar Ponkshe.	...
124	Kál	Do.	Weekly	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
125	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Monthly	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Weekly	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khabardár	Belgaum	Weekly. (Printed in Modi characters.)	Anant Divákar Gadgil; Hindu (Chitpáwan Bráhman); 45.	100
130	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
131	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
132	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
133	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Punch	Bombay	Do.	......	...
136	Mumbai Vaibhav	Do.	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
137	Mumbai Vaibhav	Do.	Weekly	Do. do.	2,000
138	Mumukshu	Poona	Do.	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Weekly	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	......	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtramat	Bombay	Weekly	Shrinivás Bhikáji Sardesái; Hindu (Chitpáwan Bráhman); 49.	2,500
149	Ráshtrodaya	Poona	Monthly	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
150	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hidu (Deshastha Bráhman) 30.	300
151	Sárika	Bombay	Monthly	......	...
152	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
153	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
154	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
155	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
156	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
157	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
158	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
159	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
160	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
161	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
162	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
163	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
164	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
165	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
166	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
167	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
168	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
[illegible]	[illegible]	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
170	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
171	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
172	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
173	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
174	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
175	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
176	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
177	Kashful Akhbár	Do.	Do.	Munshi Mahamad Yusaf Názim ; Muham-	...
178	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
179	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
180	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
181	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1A	Argus	Bombay	Weekly	Reginald Fisher ; Englishman ; 32 ...	500
8A	Indu of Bombay	Do.	Daily	Dámodar Ganesh Pádhye ; Hindu (Karaháda Brahmin) ; 50.	2,000
	ANGLO-GUJARATI.				
39A	Ráshtramat	Bombay	Daily	......	
	ANGLO-MARATHI.				
45A	Indu of Bombay	Bombay	Daily	......	...
	GUJARATI.				
70A	Garjana	Ahmedabad ...	Weekly	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
90A	Souráshtra	Amreli	Do.	......	...
	MARATHI.				
109A	Bharat Mata	Islámpur	Fortnightly ...	......	...
113A	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Wásudev Joshi	...
119A	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye ; Hindu (Karaháda Brahmin); 50.	2,000
158A	Sitaraye Hind	Sátára	Weekly	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300

The Editor of Nos. 11 and 128 is Narsinha Chintáman Kelkar ; Hindu (Chitpávan Bráhman).

No. 46 has been split up into two dailies, *viz.*, Indu of Bombay and Indu Prakásh from the 24th January 1910.

The present Editor of No. 56 is Vishindás Panjáinmal ; Hindu.

The Editor of No. 105 is Dámodar Laxuman Upásani ; Hindu (Brahmin) ; 50 ; 200.

The Editor of No. 114 is Mahádev Pándurang Joshi ; Hindu (Brahmin) ; 36 ; 150 ; the paper is irregularly published.

Nos. 123, 129 and 135 have ceased to exist.

The Editor of No. 145 is Ganesh Rámchandra Kashálkar.

The Editor of No. 148 is the same as that of No. 47.

CON 2745 –8

Politics and the Public Administration.

Comments on the Honourable Mr. Gokhale's resolution in the Imperial Council on compulsory primary education.

Indian Spectator (7), 26th Mar.; *Jám-e-Jamshed* (33), 24th Mar., Eng. cols.

1. "Though the Honourable Mr. Gokhale withdrew his resolution on compulsory primary education, the object with which he had brought it before the Imperial Legislative Council may be taken ~~as~~ gained. The Government promised to consider all that the several members had urged, but it could not go further and promise to appoint a Commission, for the speakers had not suggested any definite questions to be referred to the Commission, nor had the Government considered what questions might be referred to it.......... We entirely commend the spirit in which Mr. Gokhale approaches this very difficult subject—it is the spirit of the practical statesmen and not of the doctrinaire. He will be satisfied if the Government will make a beginning as early as possible and in places where public opinion is ripe for the experiment, and will gradually work up towards the goal....... The non-official members who spoke were, irrespectively of creed and community, so far in sympathy with his proposal that the Government could easily perceive which way the wind blew.......... After the remarks that fell from Sir Harvey Adamson, we may be almost sure that a beginning will be made at no distant date. Apart from the question of cost, which is by no means the principal difficulty, the right and the safe procedure seems to be to empower the Municipalities and Local Boards to launch the experiment whenever they think fit in their respective jurisdictions without any pressure from Government. To curb excessive and inconvenient zeal on the part of the self-governing bodies, the Government may even disallow the measure where it evokes opposition from a large number of persons, whether or not they form a majority of the local population. The autonomous Municipalities and Local Boards must be able to determine what they can accomplish without stirring up serious discontent. The Local Governments must already have informally consulted prominent Indians before submitting their replies to the Government of India. We are not sure if the Municipalities and Local Boards have been formally consulted. Formal opinions submitted by them will enable the Government to feel the pulse of the country better than a Commission, which examines witnesses that are not in all cases responsible for the conduct of any self-governing public body. In previous discussions of the subject we have deprecated rigid laws and ideal curricula to diffuse primary education among the people. Compulsion will have to be tempered by liberal exemptions. In certain localities whole tribes may have to be exempted. The people must first know that the *Sarkar* expects every parent to give his boys, if not also his girls immediately, the benefit of elementary education, and is willing to bear the cost. Parents should not be put to too much inconvenience by requiring the attendance of the boys away from their homes when their presence at home or in the fields may be necessary to keep the family alive. The curricula should also be simple and suited to the requirements of the particular class from which the children are drawn." [The *Jám-e-Jamshed* seems to think that the time has not yet arrived for compulsory education in India and that the people may take the compulsion amiss.]

Indian Social Reformer (6), 27th Mar.

*2. "There is no feature of British rule in this country so altogether unsatisfactory as the very slow progress made in regard to the education of the masses. The Honourable Mr. Gokhale furnished a few comparative statistics to the Viceroy's Legislative Council, which are of painful interest. .... Nobody denies that the conservatism of the people has to a considerable extent stood in the way of greater educational progress. But the enormous disproportion between the rates at which expenditure in other departments has increased as compared with the very slow increase in the educational grant unmistakably shows that the apathy of Government in regard to education has been not less than the apathy of the people......... We have no doubt that even these meagre results compare favourably with the state of things in pre-British times. But it will not do to be contented with being better than the indigenous administrations of the past, especially when at any rate one Native State at the present day has shown itself more keenly alive to the importance of mass education than the administrators of British India....... The Government of India were not able to accept Mr. Gokhale's resolution as it stood. But the Honourable Sir Harvey Adamson very carefully guarded himself from even a suggestion of repudiation of the responsibility in regard to mass education which most civilised States have accepted and of which it was the main object of Mr. Gokhale's resolution to get a definite acceptance from Government. On the whole, therefore, the debate has been of very great service to the cause of progressive administration. It means that the main difficulty in the way of adopting a practical scheme of mass education no longer exists.......... We ought not to conclude this article without a word of recognition of the admirable spirit in which the Government of India have approached the question of the treatment of Indians in the Transvaal and the other questions brought forward by non-official members. It is generally felt that to Lord Minto's own personal influence and example the country is indebted for this most happy outcome. We may hope that it will continue long after Lord Minto's departure as one of the great results of his momentous *regime*."

Gujaráti (29), 27th Mar., Eng. cols.

***3.** "Though the Honourable Mr. Gokhale's resolution in the Imperial Council regarding the making of elementary education free and compulsory throughout the country and the appointment of a Commission of officials and non-officials in connection therewith was withdrawn by the mover, his own eloquent, earnest and persuasive speech, as also the debate which followed it, have done much to clear the ground and to facilitate the progress of that most important problem. It is notorious that there is a dense mass of the darkness of ignorance pervading this country.......... Our educational policy makes for only a snail's pace and one chief difficulty is the inevitable lack of funds. Even Mr. Gokhale was not hopeful about the favourable reception of his resolution. He was more anxious to get Government to recognise the urgency of taking a step in the direction of free and compulsory education, however short and hesitating the step may be.......... Looking to the tremendous importance of the problem and the difficulties that have to be surmounted in tackling it, Mr. Gokhale only moved that a mixed commission of officials and non-officials be appointed at an early date to frame definite proposals....... The sincerity of purpose, the practical common-sense, the moderation of the statement and the sweet reasonableness which marked Mr. Gokhale's speech were bound to convince the most prejudiced mind, and though his resolution was opposed by official members such as Sir Harvey Adamson, Sir Harold Stuart and Mr. Orange, he was able to draw an assurance on behalf of Government that his suggestions would be carefully examined, and on this he withdrew his resolution. Under the present constitution of the Council, there was not the least prospect of the resolution being adopted. Mr. Gokhale said he would be satisfied if the Government undertook to examine the whole question in a sympathetic spirit at an early date. Whatever Mr. Gokhale's hopes of getting a sympathetic treatment of the problem at the hands of Government, it does not appear likely from the arguments of the official members that the question will be dealt with at an early date in the way in which he wishes, and his remark that the question would come up again and again before the Council till it was carried to a successful issue, though it indicates his sturdy faith in the cause, also betrays a vague anxiety in the matter. But from the assurance given by Government, we may hope to have a definite and a favourable pronouncement made on the subject by this time next year. Sir Harvey Adamson, who followed Mr. Gokhale, opposed his resolution on the ground that a commission could not be sent roving through the country to search in the dark for the solution of a grave and difficult administrative problem before the matter had been seriously considered by the Government of India itself. That Government, he said, sympathised with the object of the wider diffusion of primary education, and Mr. Gokhale's proposal to remit fees in primary schools was referred in 1906 to the various local Governments for opinion. The majority among the latter were not willing to sacrifice fees

and suggested instead, the steady and gradual expansion of old schools and the creation of new ones at such rate of progress as the financial conditions of the country might warrant. This means that local Governments are not willing to leave their old groove and cast off their hide-bound conservatism. .... Sir Harvey Adamson contended that secondary and University education, as also other things besides education, were making loud calls for funds, and he could not see how new taxation could be imposed in a country so poor as India. It is curious to find that this plea of poverty is trotted out only when popular demands for education and such other reforms are concerned, but in other cases such as the construction of railways, and larger military and even civil expenditure this poverty is conveniently forgotten and some people go the length of even questioning the truth of the statement that India is poor."

Oriental Review (13), 23rd Mar.

4. "Education is the mission of the educated classes of the country and is the surest way to achieve national progress. The realisation of this truth has not yet dawned upon our people, and the motion of the Honourable Mr. Gokhale in the Imperial Legislative Council for the introduction of free and compulsory primary education would be considered to have achieved its aim if it awakens a sense of responsibility on this point. Mr. Gokhale's motion, of course, pressed upon the Government to adopt a certain course, but the chief preliminary is national awakening. A mere acceptance by the Government of the proposal would not amount to much without the whole-hearted co-operation of the people, not only co-operation but self-help and earnest initiative. If the people are resolved to have education more and more, the Government cannot choose but accede to their demands and make the necessary provision. Members of the Government can only put forth the lame excuse of the reform being opposed to the wishes of the people and being revolutionary in its tendencies only because a truly national educational movement is not in evidence.......... Side by side with this duty of the people there is the duty of the Government to which the Honourable Mr. Gokhale drew his attention so strongly and remarkably. His speech was a succinct summary of all the arguments for the cause of compulsory primary education and was backed up by statistics.......... Mr. Gokhale even did not hope that his proposal would be accepted by the Government. He proposed as a first step in the direction that a Commission should be appointed to inquire into the matter. Almost all the non-official members supported this suggestion, which was abruptly brushed aside by the Honourable Sir Harvey Adamson and the Honourable Sir Harold Stuart."

Mahrátta (11), 27th Mar.

***5.** "Judging by its full text, we think the Honourable Mr. Gokhale made a very effective speech on the question of primary education. Nothing could be more dignified than the introductory remarks in which he claimed that the time was long past when any one could seriously contend that the bulk of human beings were made for physical labour only, and that even the faint light of rudimentary knowledge was not for them......... Mr. Gokhale next proved by figures that India was at the foot of the ladder so far as the percentage of pupils attending primary schools was concerned. The study of the figures of expenditure on education was equally discouraging.......... Now there are only two ways of remedying this situation; one is for the State to increase its expenditure on education for which it surely should need no compulsion from any one; and the second remedy is to compel the parents of the children of a school-going age to send them to school. In India we are being subjected to compulsion in so many other matters that compulsion in this one matter would not mean anything for those who may be subjected to it. Moreover, it would be the only kind of compulsion which has a chance of being appreciated by and beneficial to the people."

**Kaiser-i-Hind* (34), 27th Mar., Eng. cols.; *Dnyán Prakásh* (44), 21st Mar.

6. "The speech which the Honourable Mr. Gokhale made in the Imperial Legislative Council, last week, in favour of free and compulsory education in India was an effective answer to those who hold that there is no statesmanship among Indians and that Indian publicists are purely doctrinaire politicians, given to repeating mere copy-book platitudes without any regard for the practical bearings of the question they discuss......... The Honourable the Home Member, speaking on behalf of Government, promised the Honourable mover of the Resolution careful consideration of his suggestions, and though for the time being no definite expression of the views of Government has been secured, we shall not despair of this great question receiving at their hands that practical sympathetic treatment it deserves in the interests of so many of India's benighted population." [The *Dnyán Prakásh* writes:—If Government do really desire to introduce free and compulsory education in India, they can easily remove the difficulties in its way. They can draw up a programme for the purpose just as in the case of railway and irrigation projects, and bring it gradually into force. It is alleged that there will be discontent amongst the people if Government introduce compulsory education. This can be prevented by entrusting the duty to Municipalities and Local Boards. In England too there is no direct compulsion in the matter of education, Municipalities and Town Councils being authorised by law to make education compulsory only in case public opinion favours the step.]

Bombay Samáchár (66), 23rd Mar.; *Sánj Vartamán* (40), 22nd Mar.; *Jám-e-Jamshed* (33), 22nd Mar.

7. The fate the Honourable Mr. Gokhale's resolution on free and compulsory education has met with is deplorable, but not disappointing. The discussion on the subject has at least been effective in suggesting remedies for the manifold difficulties which are said to come in the way of Government. It appears from the statements made on their behalf that the opinions of various local Governments and administrations have already been invited upon the subject, and that except two all the rest have expressed themselves against making elementary education free and compulsory. These opinions, we doubt not, must supply sufficient material to Government for undertaking a thorough-going inquiry into the subject as suggested by the Honourable member. Undue importance seems to have been attached by the Indian Government to two reasons which prevent them from acceding to the Honourable member's request. One is that the cost of the undertaking would be abnormal, and considering the low depth of poverty to which the Indian people have sunk it is not safe to enhance the taxation. The second reason is that the authoritative declaration making elementary education compulsory will cause an undesirable amount of opposition. We cannot subscribe to the Government view of both these matters. Recent events have shown how illiterate and ignorant persons have been worked upon by secret wire-pullers and have easily been duped into believing the wildest rumours regarding the motives and intentions of Government. This trouble is far more serious than any that the authorities may apprehend as likely to be stirred up by their making primary education free and compulsory. In case, however, any opposition is set up by the Indians it would certainly be not of that violent and rash character which has cost so many valuable lives. No harm can come to Government in putting up with such opposition for a time. Again, if the Indian Government want to steer clear of such difficulties, there is Mr. Gokhale's project which lays down that primary education may be made free and compulsory in those districts only where the Municipalities or the Local Boards concerned desire the change. The recent alterations in the constitution of Municipalities have made these bodies sufficiently representative and the unanimity of their voice would be a fair indication of the general feeling. As regards the question of expenditure, the Honourable Mr. Gokhale has suggested so many ways and means that we fail to understand why any one of them could not find favour with Government. Under these circumstances it is really regrettable that the Government of Lord Minto should have declined to accept this useful proposal. Anyhow they have been pleased to promise that the matter would be considered in the light of the discussion in Council. We wish that in order to strengthen the hands of the Honourable Mr. Gokhale resolutions on similar lines would be brought before the various provincial Councils. [The *Sánj Vartamán* writes in a similar strain. The *Jám-e-Jamshed* is pessimistic about any real good accruing from the Honourable Mr. Gokhale's resolution and declares that unless

the difficulties in the path of compulsory education are completely removed, there is no likelihood of its gaining favour with the masses. In view of the depletion of the Indian Exchequer, it considers the burden that would be thrown on it in case the resolution is acted upon as unbearable and out of all proportion to the benefits to be derived therefrom. It further observes that the Honourble Mr. Gokhale would have done well in desisting from making an appeal to Government for an enhancement in the salt tax. The paper, however, thinks that the Honourable member's demand for a joint Commission of inquiry would facilitate any action Government may intend to take in the matter.]

Alleged want of confidence shown by Government with respect to the elected members of the Imperial Council.

Praja Bandhu (38), 20th Mar., Eng. cols.

8. "The almost unanimous acceptance of the new Press Act by the Reformed Council at its very first meeting clearly indicated the spirit in which the elected non-official element was prepared to meet Government in these times of general unrest. We were then sure that Government also would in return take the elected members and with them the whole Indian community into confidence, and would not do acts which would make right-minded persons doubt the sincerity of Government's purpose in establishing the enlarged Councils. But any one who has closely followed the Budget debate must have seen how Government in the teeth of almost united opposition of the elected element carried their programme of enhanced taxation 'as if the voice of the representatives of the people had never been heard in the Council chamber.' We regret that Government threw away the very first chance presented to them of not only showing their sincerity and good faith but also of proving that they were prepared to frame those parts of their policy, in which Imperial interests were not directly and immediately concerned, in accordance with the wishes of the chosen representatives of the Indian community."

Reflections on the recent reported developments in Tibet.

Shakti (90), 19th Mar.

9. In the course of a further article on the recent developments in Tibet the *Shakti* observes:—It is generally believed that the policy of every Government is based solely on justice tempered with mercy. Theoretically this may be true in certain cases, but practically it is not so. At the present day the policy of all Governments may be classified into four groups—(1) The policy of a powerful nation with its own people, (2) the policy with equals, (3) the policy with a more powerful nation, and (4), the policy with a conquered people. The white American who is accused of rape on a negro woman is generally allowed to go scot-free by the Court of law, while the negro citizen for a similar offence against a white woman is mostly murdered before the trial, and his murderers are let off by the Court with a very light punishment. This is an instance of the policy of the conquerors with the conquered. As a further instance of it we may cite the policy of the liberal Ministry of England, which denies the right of the Lords to meddle with the finances of the country, towards the Indians who when they ask for a voice in settling the finances of their country are considered by it to be crying for the moon. As an instance of the policy of one nation towards another of the same class, we may mention the policy of non-intervention in connection with the Congo atrocities, pursued by the great powers of Europe which are ever anxious to pick a quarrel on the slightest excuse with China and Turkey. The policy of the Native Chiefs with their Political Agents gives us an instance of the less powerful towards the more powerful ones. And the cruel policy of the Australian whites towards the natives is an instance of the policy of the most powerful with the weakest. It is thus seen that a government's policy with regard to different nations is regulated not by moral maxims but by the principles of politics. It is now to be seen which of these principles carries weight with the three powers which are deliberating over the fate of the Dalai Lama. **The European powers are, as a rule, ever anxious to encroach upon foreign countries, and when the Dalai Lama has appointed them as his arbiters, they are sure to make good the opportunity thus afforded. Both Russia and England are**

averse to the aggressive policy of China in Tibet. But it is the special interest of England to keep China far away from Tibet, lest it may re-establish its suzerainty over Sikhim and Nepal which are now practically under British influence. In politics self-interest prevails over any other consideration.

Comments on the sympathy displayed by some Anglo-Indians for the *Englishman* in the Lajpatrái libel case.

Sánj Vartamán (40), 26th Mar., Eng. cols.

10. Commenting on the *Englishman* libel case the *Sánj Vartamán* writes:—"The most deplorable part of this sad business is the sympathy openly and defiantly manifested towards the offending journal by some Anglo-Indians in Bengal. They have been raising a subscription to recoup the expenses it has incurred in defending the suit, and the European and Eurasian Defence Association has contributed Rs. 1,000 to the fund. We are not surprised at its action, especially when we see that it was presided over by Mr. Graham, who, the other day, indulged at a public meeting in some offensive remarks against Sir Lawrence Jenkins, and who has otherwise made himself notorious by his anti-native feelings. This action on the part of Europeans is most foolish and reprehensible.......... The *Englishman* having committed a grave offence, aggravated it by seeking to justify it. It refused to express regret or tender an apology. Its attitude was contemptuous all along. It was impertinent to the last. Surely if any one had no claim to the sympathy of all honest citizens, it was this journal, and it is our firm belief that among Anglo-Indians a majority will be against it in this particular case. When we hear a great deal about Indian Extremists, let us not forget that there are extremists also among Europeans, and that there are some Anglo-Indian journals which pander to their passions. They make the task of governing more difficult, and thus they are really anything but loyal supporters of the Government, whose friends they imagine themselves to be."

Comments on the disapproval of certain writings in the *Madras Times* by the Government of Madras.

Sánj Vartamán (40), 19th Mar.

11. The *Madras Times* has to thank the Government of Madras for the generosity they have shown in allowing it to pass unscathed despite the fact that it came within the clutches of the Press Act. It is a question whether an Indian newspaper would have received the same treatment. This unequal treatment of Indian and English newspapers on the part of Government gives educated Indians cause to complain. At the time of the passing of the Press Act, the Honourable Mr. Gokhale entered an emphatic protest against the attitude of the Anglo-Indian Press, but Government made no reference to the subject. A special department for keeping a watch over the writings of the Anglo-Indian Press should be maintained by Government and severe notice should be taken of the journalists who wantonly hurt the feelings of the Indians and give currency to libellous statements about them. More harm is done by the Anglo-Indian press reviling the Indians than by a certain section of the Indian press indulging in writings of an exciting character. At a time when efforts are being made to bring together all communities, the unbridled Anglo-Indian press does its best to nullify such efforts. Such attempts should be put down and an example made of some Anglo-Indian newspaper. It is satisfactory to note that the Madras Government have disapproved of the writings of the *Madras Times*.

Appeal to the Indian and Provincial Governments to forego the exodus to hill-stations.

Mahrátta (11), 27th Mar.

*12. "The exodus to the hills is no new subject, but the Honourable Mr. N. Subba Rao did well to put a question about it at the last meeting of the Supreme Legislative Council. In reply thereto Government, of course, flatly told the honourable member that they did not propose to open the question of shortening their own or the local Governments' stay at hill stations. They, however, supplied the required figures of expenditure on account of the annual exodus.......... The total of the expenses on account of the exodus to the hills comes to about 13½ lakhs of rupees a year. Of course, when Government are their own arbiters as to the

necessity or otherwise of the exodus, there is hardly any scope for argument against the costly practice.......... All that we need say is that the task of the ruler, even when deprived of this costly luxury of a trip to the hills in the name of business, cannot be more exacting or more troublesome than that of the ruled; and we appeal to the public spirit of our rulers and ask whether it is really too much for us to expect that Government will lay down for themselves a self-denying ordinance in this matter, and earn the gratitude of the people by spending these 13½ lakhs a year upon securing their welfare in any one or more directions which can easily suggest themselves to Government. We believe a good example was set some time ago by His Excellency the Commander-in-Chief prohibiting the exodus to the hills by certain military officers at the cost of Government. Cannot the same principle be extended to the Civil Departments also?"

The attempt to suppress Brahmanism is sure to be futile.

Pudhári (146), 20th Mar.

13. Some Anglo-Indian newspapers have suggested that Brahmanism should be suppressed as an antidote to the cult of murder. They maintain that Brahmanism is at the root of anarchist propaganda and that it makes people seditious. We think that no religion on the face of the earth, least of all Brahmanism, preaches murder. It leaves no scope for selfishness; it is a pure religion. It is the fountain-head of beneficence. How can it, which preaches that the king has a Divine element in him, ask the people to be seditious? How can it advise them to commit murder when it asks them to patiently suffer the wrongs inflicted by others and not revenge them? Brahmins have conquered kingdoms, won battles and effected intellectual revolutions, but they have not committed murders. Followers of other religions had at times to follow a machiavellian policy, commit treachery and adopt underhand means. But such a policy was discarded by Brahmanism. To attack the cult of murder we should revive Brahmanism. The old ties and relations are no longer in force owing to the exclusively intellectual education given to Indians. But still by the force of old impressions, Indians have remained loyal in spite of the mistakes committed by the bureaucrats at every step. But even supposing that Brahmanism leads to murders, it is impossible to suppress it. It has spread far and wide. Other communities like Kshatriyas and Vaishyas are desirous of calling themselves Brahmins. The suppression of Brahmanism is easy to talk of, but is impossible to effect and would be disastrous in the end.

How India can be regenerated.

Baroda Gazette (63), 21st Mar.

14. Every thoughtful man feels extremely pained at the low condition into which the country has fallen. We know full well that under the British rule our independence has been lost, our money has been drained away to foreign lands, and that we are growing poorer day by day. But we are firmly of opinion that our salvation will be brought about by the British Government. Under the Muhammadan rule, our religious, moral and political fervour gradually decayed. But it has been re-awakened by the British, and many a high ideal as to the duties of Government, such as ruling in the interests of the subjects, justice, medical aid to the poor, &c., has been revived amongst us. We do not mean to say that the British Government gives a practical shape to all these ideals; rather it is backward in the full discharge of its duties. But with all that we have learnt much from it, including the ideals of *swarájya* and independence. Relying, therefore, upon God and upon the liberal instincts of the British Government we must make great efforts. We know that the English, even though they were an independent nation, had to make great efforts for hundreds of years before they attained *swarájya*. We too shall have to make similar efforts. But these efforts need not be in the field of politics. Our real efforts should be directed towards social and moral reforms and towards *swadeshi*. Until we remove the obstacles in this direction, our rulers will laugh at us and we shall be deemed unfit for self-government.

A revolution is taking place in the ideas of the people by the new awakening.

Ráshtramat (47), 20th Mar.; *Gujaráti Ráshtramat* (39A), 22nd Mar.

15. A revolution has been effected in the ideas of the Indian people by the wave of the new awakening passing over the country which has dispelled race-hatred working havoc amongst us for the last century and a half. This revolution has given birth to new creeds based not on religious differences, but on the feeling of solidarity created in the Indian mind by the spectacle of the shabby treatment given to Indians abroad, the utter disregard of their interests by foreigners in the struggle for existence and the blocking up of the paths that lead to glory or eminence. The differences amongst the votaries of the new creeds are due to the varying intensity of the patriotic feeling shared by them. One is now honoured or respected in proportion to the self-sacrifice he is capable of making for the good of the country. Judged by this standard Babu Arbindo, Hyder Reza, Dadabhai Naoroji and Mr. Baptista are more respected than the Honourable Mr. Gokhale and are listened to with greater awe and respect than any Brahmin feeding fat on the unrighteous fare of Government service. Indians of the day can be divided into three classes. Those that are courageous and selfless, those that are cowardly and those that are traitors to the motherland. People will naturally turn towards those that are actuated by righteous motives and are Brahmins in principle and shun the miscreants who are base and ignoble to the very core and who are the real *shudras* in principle, if not in religion. [The *Gujaráti Ráshtramat* reproduces the article.]

Exhortation to Indians never to despair.

Bhárat Jiwan (64), for Feb.

16. Mr. Kanaiyálál Girdharilál Kothári, Manager, *Arya Prakásh*, writes in the course of a contributed article headed "Never Despair":—There is nothing like misery properly so called in this world. Still there are people who, not content with their share of happiness, make themselves miserable by sorrowing over unattainable objects. Some dream of becoming kings, but they forget that "Uneasy lies the head that wears a crown". Even about the world-wide British Empire an Englishman recently declared that if the Indian detective Police were to abstain from assisting Government or if they were terrorised into doing so by murders committed by anarchists, it would be very difficult to administer India. This quotation will show that even in such a well-established Empire, the rulers have to entertain great anxiety; therefore, brethren! do not feel unhappy at the hollow glamour of the apparent happiness of others. Rest content with what God has given to you, keeping up at the same time aspirations of higher prospects. Keep a high ideal. Continue your efforts for obtaining things which are attainable. Our ultimate goal is to obtain *swarájya* from our rulers by befitting ourselves for it, but as long as it is not obtained there is no reason for you to make yourselves miserable at your dependence. Our religion tells us to honour our rulers as God and to be loyal. At the same time, it is our duty to try to get our share of happiness from them. Let not the times make us despair. Keeping up your courage, clinging to your religion, observing as your highest duty the principle of not shedding blood, and implicitly trusting in God, advance forward. Never despair. Only when your mind becomes firm like that, you will attain your desired object.

High-souled patriots alone can save a people from oppression.

Ráshtramat (47), 19th Mar.

17. Even in days of yore it was the righteous and the resolute who saved from ruin people who had to suffer abject misery at the hands of the Rákshasas. Even among these Rákshasas there were to be found some noble souls, but the power and the energy they possessed were misused by them for the satisfaction of their animal passions, the *summum bonum* of their worldly existence. The Rákshasas thus entirely neglected their duty to the Almighty and had at last to undergo heavy retribution for their sins. The following episode from the Rámáyan best illustrates the character of the struggle that is

going on in this world between the righteous and the wicked. When Ráma was on a visit to Janasthán (Násik) during his exile, a dreadful struggle of the inhabitants with Rákshasas was most rife. Innocent people were harassed by the Rákshasas who rode roughshod over the rights of the weak and the poor. To gratify their beastly desires they used to assume different forms and resorted to various ways of oppression. Shurpanakha, a most cruel female demon, ruled supreme at Janasthán. She could do anything and everything to encompass her ends. She starved and killed the people. At last when she was foolish enough to extend her operations against Ráma, he made short work of her and by vanquishing all Rákshasas released the people of Janasthán from their miserable lot. It will be apparent from the above account that the only ray of hope that a nation situated like the people of Janasthán can enjoy, consists in having amongst them high-souled patriots and spiritual guides leading a righteous life.

The fields in which Extremists can be really useful.
Surya Prakásh (42), 19th Mar., Eng. cols.

18. "Some of the so-called Nationalist-Extremist papers have, with the advent of the new Press Act, been putting the question, 'What shall we now write about?' A difficulty truly for them; sober journalists will go on much as they have done before, offering candid, well-meant and sympathetic criticism on all subjects, including those relating to the administration of the country; but for those whose sole thought and endeavour is to bespatter Government, their vocation is gone indeed, and they may well ask themselves the question, 'What shall we now write about.' If the Nationalists, as they are fond of calling themselves, are worthy, or try to be worthy, of the name, they will find various avenues for giving scope to their desire of serving the mother-land without making the frequent mention of their pet aversion—the British Government.......... We have got a good Government and a strong Government, and our object should be not to make ourselves miserable because we cannot at once make that Government better, but to utilise every means at our disposal to shape our home life, our social environments and our industrial activities in such a way that we may secure for the individual such reasonable amount of happiness as is given to mortals to enjoy in this world. Our friends, the Nationalists, then have a world of activity before them if they will but direct a portion of their energy to the cleaning of some corners of our national Augean stable.......... If the Nationalists will, therefore, think of putting their house in order, they need never ask 'What now shall we write about'? There is work in India enough to occupy an army of genuine workers for a hundred years to come and the sins of omission and commission, fancied or otherwise, of the Government of India, occupy but a subordinate place in the causes that will go to restore to India her former greatness and glory."

The story of the British occupation of Egypt.
Kesari (128), 22nd Mar.

19. The Khedive granted the concession of the Suez Canal at a loss of crores of rupees to Egypt. The Egyptian nation has not as yet received and will not receive for fifty years more any interest on the huge sums they have spent on the Canal scheme. Even then Egypt could have pulled on. But Ismail Pasha turned out a most spendthrift Khedive and he wasted money on unnecessary palaces, petty wars with neighbouring Chiefs and European luxuries. He considered European guests as gods and he spent often lakhs of rupees to propitiate them. Even European *budmashes* were welcomed in his palaces. He spent enormously on the opening ceremony of the Suez Canal. As to Egyptians themselves they got nothing but impressment, starvation and whipping. At the request of the French Royal Family he prepared a road for them to the Pyramids by employing 10,000 Egyptians. The tyranny practised upon the labourers while the road was under construction was horrible. When Ismail ascended the throne, Egypt was practically free from all debts. Within twelve years, he saddled it with a national debt of 150 crores. Taxes were collected in advance with much severity and tyranny. Ismail could no longer raise loans. After the Franco-German war, he was much pressed by his creditors and he had to sell his shares in the Suez Canal Company. In 1870, European guests invaded Egypt, but a few days afterwards, European Shylocks descended on Egypt for their pound of flesh. As the creditors were backed by their respective Governments, the question soon assumed a political character, and European control was established over Egypt and ultimately Ismail was deposed and Turkish Pasha installed in his stead. This revolution led to the formation of the Nationalist party which is increasing in strength day by day. Turkish Pasha was a weak king entirely controlled by Riaz Pasha, his Minister, who in his turn was a tool in the hands of European Cabinets. Egyptian liberty was entirely destroyed, which led to the disaffection of the army and the revolt of that famous Egyptian patriot and general, Arabi Pasha. He was eventually defeated by the British at Tel-el-Kabir. The French gradually withdrew themselves from the Egyptian questions and the British became quite supreme. The British conquered Soudan in 1898, and the grave of the Mahadi was desecrated and his bones thrown into the Nile. In 1903, there took place what is popularly known as the Fashoda incident which at a time threatened to end in a Franco-English war. But better counsel prevailed, and Egypt was left entirely under the influence of England. Since then Egypt became a permanent constituent of the British Empire just like India.

Comments on the prohibition of Conferences, &c., in Bengal.

Mahrátta (11), 27th Mar.

***20.** "The principle of official interference in public meetings, which has been introduced since three years, is now being carried to its logical or we might say even illogical conclusion. The District Conferences which were to be held at Barisal and Faridpur, we learn, are prohibited by order of the respective District Magistrates. And strange to say even the Social Conference proposed to be held in the Mymensing District has been stopped by official order. It appears that in the case of some of these prohibitions, the real reason was that the presidential chair was going to be accepted by deportees, lately released. At Barisal the District Magistrate had an interview with the promoters of the Conference, and offered to exercise the functions of a censor. Thus the words 'in other matters,' occurring in a resolution by which the Conference proposed to express its sympathy with the means to be devised and adopted for the advancement of the Namsudras in social, educational and other matters were objected to as being too vague. One of the resolutions, in criticising the Press Act, characterised that piece of legislation as *Kathore niti-moolak* (repressive). The Magistrate objected to the expression as being too strong. Another resolution referred to the deportees as banished without inquiry. Now this was the barest truth. Yet the Magistrate said that the word deportation was in itself quite sufficient; and the other words were not only superfluous but indicated that their introduction was calculated to raise a discussion likely to promote disaffection. Surely this is the apotheosis of censorial interference, and it is much better that we hold no meetings and pass no resolutions than submit ourselves to such censorial dictation which is completely subversive of the very elements of free criticism."

Indian Social Reformer (6), 27th Mar.

***21.** "We learn from a telegram in the daily papers that a notice has been issued by the District Magistrate of Mymensingh under the Seditious Meetings' Act, prohibiting the holding of the Social Conference that was to have taken place at Tangail on the 29th instant. This, we believe, is the first time that a meeting for the purpose of promoting social reform has been prohibited as a seditious meeting. There was never so much need for keeping wide open the channel of social reform so as to give useful scope and direction to the energies which were being wasted on the margin of political cultivation. But the District Magistrate of Mymensingh seems to think that the wisest course is to leave no door open whatever for work of a public character. We are afraid that his judgment has been much at fault."

Comments on the order of confiscation issued by the Bengal Government under the new Press Act in the case of certain *dhotis*.
Pudhári (146), 20th Mar.; *Weekly Ráshtramat* (148), 21st Mar.

22. The stars of India are a little in the ascendant. Active attempts are being made to spread nationalism in the country. Hitherto the propaganda was carried on by means of papers and lectures. But after the Seditious Meetings Act was passed, Bengalis continued to preach nationalism in the shops and just outside them. When it became risky to write about nationalism, they issued ornamented fancy cards and envelopes containing words advocating nationalism. This also having become dangerous, the Bengalis began to interweave in the borders of waist-cloths national songs and thus continued to spread their doctrines. The Bengal Government have now declared these waist-cloths seditious and ordered their confiscation. Waist-cloths are declared to be documents and a day may come when mills turning them out will be declared to be printing presses. Though laws be made as restrictive as possible, people will be found cunning enough to defeat their ends. [The Weekly *Ráshtramat* publishes a cartoon showing the Police trying to forcibly pull off the *dhotis* worn by Bengali youths with the *Bande Mátaram* song woven on their borders. The letter-press at the foot of the cartoon says:—It is likely that by the order of the Bengal Government to confiscate *dhotis* with the objectionable song woven on their borders, a scene like that of the attempt to wrest Draupadi's clothes from off her person will be enacted in Bengal.]

Comments on the suggestion of Mr. J. D. Rees in Parliament to make the English law applicable to Indian Insurance Companies.
Pársi (37), 27th Mar., Eng. cols.

*23. "Things go very much by fits and starts in India. A few years ago there was hardly an Indian bank run on recognised banking lines in Bombay. Now they are as common as grogshops; and though many of them have plenty of capital and have made a splendid start, it would not take a very big financial crisis to weed them out.......... It is the same in its degree with Indian insurance companies. Only one of these, so far as we know, voluntarily makes the statement which British companies have to make, showing the direction in which their money is invested. This does not imply that in other cases insurances necessarily run any great risk; only some of the insurance companies which offer particularly advantageous terms, like some of the banks which offer high rates of interest, are nothing more than money-lending agencies doing personal security business of a character not generally recognised as suitable or even respectable for this class of concerns. The question asked in Parliament by Mr. J. D. Rees, M. P., as to whether the Government of India proposed to insist upon a publication of their accounts and investments on the part of insurance companies, on the English lines, is likely to bear fruit in the future, and would prove very salutary. The application of a similar law to banks would also have a healthy effect on some joint-stock concerns which appear at present to be running for a fall."

Comments on the appointment of the Mahárája of Bobbili as Executive Member of the Madras Council.
Indian Spectator (7), 26th Mar.

24. "People on this side knew next to nothing about the Mahárája of Bobbili till his appointment to the Executive Council of the Government of Madras. And even then the good man did not spring into fame outside his own presidency. It was only when the newspapers began to condemn his appointment that the Honourable the Mahárája came to be asked about. And what is the burthen of this chorus of condemnation, from south to north, east to west? That the new Councillor is not an 'educated' man.......... But may not a man prove a good administrator without those magic letters attaching to his name? Why this strong disapproval, then? The critics could not have written more strongly against the appointment had the new Councillor been a European. This spirit is to be regretted; it does not show our educated newspaper critics to advantage. Why not wait and see how the new member of Council works? Why take it for granted that he will be only a tool in the hands of the officials?"

Comments on the appointment of the Honourable Mr. Chaubal as Executive Member of the Bombay Council.

Surya Prakásh (42), 19th Mar., Eng. cols.

25. "The appointment of Mr. Chaubal to be a fourth member of the Executive Council will give satisfaction in all quarters except those in which volubility is regarded as the sole title to honour.......... The only fault we find with the appointment is that Government should have confined their choice to the legal circle. India is far too much lawyer-ridden, and we would not have it supposed that the highest offices under the Crown reserved for Indians are the monopoly of gentlemen of the Bar. There is, however, one extremely satisfactory feature about his appointment, preceded as it is by Mr. Sinha's, we mean the plain indication that Government are determined not to appoint any of the professional politicians. People who hold strong views on the political questions of the day and have advocated them freely in the past would be utterly out of place in a body whose work lies not in the forging of fads but carrying on the King's Government.......... On this ground, if, on no other, we welcome Mr. Chaubal's appointment and offer him our best congratulations."

Interpellations in the Bombay Legislative Council.

Praja Bandhu (38), 20th Mar., Eng. cols

26. "A question put by the Honourable Mr. Setalvad related to the order of the Agent to the Governor in Káthiáwár regarding the Saurashtra High School at Rájkot....... We regret to note that the reply given to the Honourable Mr. Setalvad's question in this connection is far from satisfactory. The question elicited the reply that permission granted to the Manager of the school by Colonel Kennedy, the Political Agent, when the school was started, was construed as meaning that the institution was under Government patronage, and since it is not desirable to allow this impression to continue any longer, the permission has been withdrawn. Now with regard to this question it is said that the permission was never applied for as it was not necessary to do so. But even if we grant for the sake of argument that there really prevailed the impression as alleged about the institution being under Government patronage, an official declaration would have easily removed it, without doing any harm to the institution as is more than probable to be the case in consequence of the order of the Political Agent, which has been practically upheld by Government, although it is quite possible that the latter have been unconsciously led to do this.......... A question by that Honourable Sardár Naharsingji related to Government suggesting to the authorities of the B. B. & C. I. Railway to attach Intermediate class carriages in sufficient numbers to all the trains the need for which is, if anything, now greater in consequence of the recent enhancement in the Railway fares for 1st and 2nd class tickets. The reply given by Government that they are not in a position to make the desired suggestion to the Railway because of its being under the direct control of the Railway Board will hardly be deemed satisfactory by a large section of the public. This may be technically true, but it is certainly not impossible for Government to have this suggestion brought to the notice of that Railway."

Comments on the Budget debate in the Bombay Council.

Oriental Review (13), 23rd Mar.

27. "The Honourable Mr. Lallubhái Sámaldás had to his credit two resolutions. The one asking the Government to reduce the rate of interest on loans advanced to agriculturists evinced a keen desire on the part of the honourable member to help the cultivators and thereby the staple industry of the country. Unfortunately the measure suggested was not practical. The Government themselves have much difficulty in borrowing funds which they cannot do generally below 3 per cent. Even 3 per cent. Government loans have fallen far below par. How is it possible then for the Government to advance money at the rate of 5 per cent.? The Honourable Mr. Lallubhái, keen business man as he is, cannot be unaware of the fact that banks find it a great difficulty to advance money even at the rate of 6 per cent. Of course, the Government has greater means in its power to recover its loans than the banks, but the question is if even with these means it will pay the Govern-

ment to adopt the course suggested by the Honourable Mr. Lallubhái. This suggestion, therefore, though it sounds very well in theory, is quite impracticable and Mr. Lallubhái did right in withdrawing it. Another of Mr. Lallubhái's proposals was an educational one and asked the Government to abolish Government High Schools wherever private enterprise had brought into being good institutions. The object of the proposal appears to be a retrenchment in expenditure and encouragement of private educational enterprise. But Government High Schools serve a useful purpose in their own way. They act as spurs to private enterprise. Without, for instance, the Elphinstone High School in Bombay and the Government High School in Ahmedabad, there would not have been such a network of schools in these places conducted with such admirable efficiency. Again the stoppage of the grant would mean the initiation of a wrong principle, *viz.*, withdrawal of the Government from all responsibility in the matter of higher education. The Honourable Sir Pherozeshah Mehta drew the attention of the Council to these defects and eventually this proposal also was withdrawn. The Honourable Mr. Parekh was to the fore with searching inquiries with regard to the grievances of cultivators. The replies of the Government to his several questions cannot be considered satisfactory and were couched in the usual official style of 'having no information on the point.' We wish replies of the Government to such questions were more sympathetic in tone and based on a real desire to sift the truth."

Gujaráti Punch (31), 20th Mar., *Praja Bandhu* (38), 20th Mar.

28. Commenting on the Budget the *Gujaráti Punch* welcomes the appointment of an additional Judge for the Bombay High Court, but regrets no substantial sum could be allocated to primary education and no sustained efforts made by the authorities to improve the lot of the elementary school teachers. Without education, the paper goes on to remark, there is no likelihood of Government's efforts to instruct the agriculturists in matters of importance to them, bearing any fruit. It appeals to Government to enhance the amount they have been spending towards the industrial regeneration of the country. Referring to the debate on the Budget the paper regards the various speeches made by official and non-official members creditable to their authors and considers the replies given by Government to various interpellations as sympathetic. [The *Praja Bandhu* makes comments similar to those of the *Bombay Samáchár* summarised in paragraph 13 of the last Weekly Report.]

Sind Journal (20), 17th Mar.

29. "Sir J. Muir Mackenzie wounded up his statement with an eloquent appeal to the members of the Council to realise the responsibility which they should feel to devise means to meet the increasing expenditure and to join hands with him to impose, before his impending retirement, such additional local taxation as would meet the requirements and would make their dependence upon the Imperial Government a thing of the past.......... We should have gladly supported anything reasonable which is calculated to increase 'the power and dignity' of the new Council. But we are emphatically of opinion that the means suggested by Sir John Muir Mackenzie for accomplishing the laudable object in view are perfectly wrong and positively injurious; and we fervently hope that the honourable members of the Council will realise their responsibilities to the people whom they represent before deciding the question of imposing fresh taxation. The people of the Presidency are already groaning under the heavy weight of taxation in these days when prices and necessities have increased so disproportionately. The recent Imperial taxation is felt by not a few as the last straw upon the camel's back. Sir John's suggestion for further taxation, therefore, comes at a most inopportune time."

Comments on Sir Currimbhoy Ibrahim's donation for scientific education.

Gujaráti Punch (31), 20th Mar., Eng. cols.

30. "The extraordinarily magnetic personality of His Excellency Sir George Clarke has exhibited itself in more ways than **one. Of course there are and must be differences of opinion as regards the policy often pursued by His Excellency's Government—it is at times so difficult to be able to agree with some Government measures,—but one thing is certain: no one will hesitate to give His Excellency credit for singleness of purpose and purity of motives......... The several**

munificent gifts for the encouragement of the study of science obtained during His Excellency's *regime* gain considerable strength by Sir Currimbhoy Ibrahim's princely donation of four lakhs and a half which is again not hampered by any restrictions and comes at the very moment when the fate of the Science Institute is trembling in the balance. Now there is no reason for anxiety as regards its financial condition, and we are sure Sir Currimbhoy has by his noble gift laid the whole Presidency under a deep obligation."

Comments on the Jain memorial to Government against the proposed resumption of a certain piece of land on Malabar Hill, Bombay.

Indu of Bombay (8A), 23rd Mar.; **Rást Goftár* (39), 27th Mar., Eng. cols.; *Bombay Samáchár* (66), 25th Mar.; **Jám-e-Jamshed* (33), 28th Mar.

31. "We understand that a memorial has been addressed by the General Secretaries of the Jain Shwetámber Conference to His Excellency the Governor of Bombay, strongly protesting against the proposed resumption by the Bombay Government of the piece of land on Malabar Hill on which the well-known Jain temple of Shri Párasnáthji stands. The notice served on the present lessees of the plot of ground is, of course, under the Land Acquisition Act, which is being brought into operation in several quarters of the Malabar Hill to the great chagrin and discontent of the residents. The avowed grounds of resumption are 'public necessity' and 'public purposes,' both of which when reduced to simpler terms mean that the land is wanted to provide residential quarters for the superior European officers of Government, who find themselves exiled from the healthier and more comfortable bungalows of Malabar Hill, both owing to the high rents charged by their Indian owners and to the growing fondness of rich Hindu, Parsi and Muhammadan sethias for these residences on their own account. Of course, Government have invested themselves with sufficient powers to resume these plots of land and the procedure might be strictly legal. But we are convinced that in the case of the plot of land which is the subject of the present memorial, it would be a grave piece of impolicy and iniquity if the temple authorities are compelled to vacate the grounds and the temple is demolished.......... For half a century it has been a place for religious worship and removal would be looked upon as an act of the grossest sacrilege by all pious Jains. Government must remember that like Hindus the Jains are very particular as to the sites of their temples and not only the building but the very dust of the consecrated ground is sacred in their eyes.......... They must be aware of the universal indignation raised among the Jains of India by the Párasnáth Hill affair. We hope the Bombay Government will not wantonly wound the most sacred feelings of a peaceful and loyal community like the Jains by any ill-advised measure like the one mentioned. .... Apart from the idea of sacrilege which such an act would suggest to all religious minds, we think that the Jains have every right to urge that the retention of the temple is also a matter of public necessity and public utility. .... We should think that thousands of Jains have a higher right to the temple grounds than the few individual officers who will be housed there." [The *Rást Goftár* writes:—"Whatever may be the decision at which Government arrive in the case of owners of private property at Malabar Hill, we think that it would be wise to allow vested religious interests of a community to remain undisturbed. The effects of the resumption of this site would not be confined only to the community directly concerned, but may extend in other directions where it will be resented as showing little sympathy for the religious susceptibilities of the people. As Government have always shown great regard for the religious feelings of their subject people, we hope that they will reconsider their decision and refrain from a measure which might be interpreted as a harsh and offensive interference with cherished religious rights." [The *Bombay Samáchár* also supports the contention of the Secretary, Jain Shwetámbar Conference, protesting against the removal of the Jain temple at Walkeshwar and trusts that in view of the policy hitherto adopted by Government in regard to the places of religious worship of various Indian communities the Jain temple would be allowed to stand where it is. It hopefully looks up to His Excellency in the matter with a request that the religious susceptibilities of so vast and important a community like the Jains may be respected as is being done in the case of other communities. The *Jám-e-Jamshed* also makes similar remarks.]

....

Suggestion for the employment of official stenographers in Courts to ensure correct reports of Judicial proceedings.

Pársi (37), 27th Mar., Eng. cols.

***32.** **"At the opening of the Násik Murder case on Monday counsel complained that in the *Ráshtramat* paper allegations against the Police of threatening and torture had been put into the mouths of the accused, in complete disagreement with recorded evidence. A lot of this sort of thing could be explained by a profession of incompetence on the part of the reporter, but even after the explanation the innuendo remains. The business of misreporting is becoming a subject of very general complaint. Big newspapers in England are** not guiltless, and leading Anglo-Indian papers sometimes suppress the most important part of an Indian speech if they happen to disagree with it, reproducing only the trimmings and commenting on these superfluities. Only public opinion and self-respect on the part of newspaper proprietors can remedy this evil when it concerns ordinary public utterances, but in the case of legal proceedings there is no reason why a complete cure should not be effected and the business of the Court expedited at the same time. As if time enough were not wasted in translating everything into English (even in cases where everybody present understands the vernaculars), the proceedings are carried to an inordinate length through the necessity the Judge is under of recording in full all the evidence called. An official stenographer would be a good investment for the Courts. He would save the Judge much trouble and vexation, would facilitate the work of the Court, and would be able to provide the newspapers with an absolutely accurate report of the proceedings. If newspapers still abused the public credulity after this, they would be fined for contempt of Court."

Comments on the *Ráshtramat* and *Gujaráti* cases under the New Press Act.

Indu of Bombay (8A), 29th Mar.

***33.** "There is something of the terrible grimness of sharp-shooting with smokeless powder in the procedure under the Press Act, adopted by the Bombay Government against the *Gujaráti* and the *Ráshtramat*. From man as well as God the chastising rod ought to fall only after a clear pronouncement as to the offence for which the punishment is meted out. Otherwise, punishment loses all its meaning, whether you regard it as corrective, retributive or exemplary. We think that the spirit certainly, and perhaps even the letter, of the new Press Act makes it obligatory on Government to clearly define and describe the default of the press or paper against which they proceed to apply its drastic provisions...... True that here it is not enjoined that the notice shall state or describe the offending words, etc. But reading all the sections together and remembering the fact that the demanding of security from old presses and papers is consequent only on their committing a default, we think the Legislature is to be presumed to have intended that the offence should be clearly defined. At any rate we feel that morally and politically Government should specify and point out the objectionable writing. Otherwise, the defaulter would be in the dark and so also other keepers of presses and conductors, to whom it is so very peremptorily necessary to know what words, etc., are likely to be held objectionable by the arbiters of their entire destiny under the new Press Act. We regret, therefore, very much the secretive and laconic character of the notices the Government of Bombay have issued in regard to the *Gujaráti* and the *Ráshtramat*. May we also say that the case of the former is particularly hard considering that it is an old-standing organ that has so often and so sustainedly fought the extreme Extremism of the party that cut itself off from the Surat Convention Constitutionalists? The notice to the *Gujaráti* mentions only this much: 'whereas it appears to the Governor in Council that the *Gujaráti* newspaper published on the 13th February 1910 contains words of the nature described in section 4—(1) Indian Penal Act, 1910.........you are hereby required, etc.' What were 'the words' held objectionable? No one can tell and the bitterness of the *Gujaráti* can well be imagined when it tells the inquirers 'as yet we are absolutely in the dark upon the subject.' Precisely similar is the vagueness about the *Ráshtramat*. We think that this procedure of absolutely giving no clue as to what words are held objectionable is entirely inconsistent with either equity and fairness or wisdom and policy.......... What, in the name of Heaven, is the moral or the meaning of telling a person 'you have erred, you are punished, guess for yourself where precisely you erred?' In these cases Government may, of course, take shelter under the letter of the law, which does not enjoin expressly a statement or description of the words held objectionable. But section 12, that relating to foreign newspapes, books, etc., makes them forfeitable 'when they appear to the Local Government to contain any words, etc.,' only by notification 'stating the grounds of its (Government's) opinion.' Acting under this section Government have issued a notification in connection with certain books published at Durban in Natal.... ...... We wonder if any one can seriously contend that the provisions of the law have been complied with faithfully in issuing the notification. The law makes a distinction between the opinion formed by Government and the grounds. The Government notification makes the opinion itself the grounds. Again, we ask why this secretiveness? The public are anxious to know, what it is that under the new highly elastic press law would be regarded as objectionable. We must know it in order to be able to obey the law. Surely we cannot be expected to undertake the task of divining what Government object to when they only state that such and such issues of a paper contain words of an objectionable nature. The risk of being liable to be blind-folded is certainly not conducive to gentlemanly journalism by men having the sense of honour."

Mahrátta (11), 27th Mar.

*34. "The enforcement of the New Press Act has commenced in the Bombay Presidency in right earnest. Notice was served on Monday last on the printer and publisher of the *Ráshtramat*, a Maráthi daily of Bombay, calling upon each to deposit a sum of rupees five thousand as a condition of his continuing to print and publish the paper in future. The notice gave them only two days within which to deposit the amount. The deposit could not consequently be given and the *Ráshtramat* had to be stopped. The *Ráshtramat* was both a daily and a weekly, being properly taken on lease from the Bombay National Publishing Company, which was started in Bombay in 1907. The provisions of the Press Act were also enforced against the *Gujaráti* of Bombay which is edited by the well-known Gujaráti writer and publicist, Mr. Ichchárám Suryarám Desái. A deposit of Rs. 2,500 was asked for from him; and it was given as a security for not publishing prohibited matter in future."

The *Akhbár-e-Islám* and the New Press Act.

Rájasthán (86), 19th Mar.

35. While introducing the New Press Act, the Viceroy and Sir H. Risley had clearly stated that the Act was specially aimed against sedition-mongers and that the loyal section of the Native Press had no cause to fear from its operations. The *Akhbár-e-Islám* case, however, clearly proves how lightly such oral official statements are set aside. Government are evidently bent upon repressing the Native Press, loyal and disloyal alike, and to check the growth of independent public opinion. For else Mr. Aston would not have asked for securities from such a loyal paper as the *Akhbár-e-Islám*. We think, Mr. Kazi, the proprietor of the paper, has laid the whole body of the Native Press under a deep obligation by appealing to the High Court which has, at last, very wisely set aside the orders passed by the Chief Presidency Magistrate and granted the request of Mr. Kazi. The decision of the High Court has cleared the ambiguity, and calmed the anxieties of the owners of printing Presses.

Comments on the judgment in appeal in the *Englishman* defamation case.

Indu of Bombay (8A), 21st Mar.

36. "The more we think about it, the more convinced do we feel that the reasons which led Justices Woodroffe and Harrington to reduce to a paltry Rs. 1,500 the damages awarded to Lála Lajpatrái against the *Englishman*, do not stand the test of sound logic or social ethics. Their Lordships' argument may thus be briefly summarised. If a man be perfectly loyal and an unquestioning supporter of Government and if he be always busy only in allaying every kind of public discontent, then a charge of a heinous political offence like tampering with the loyalty of the troops would entitle him to very heavy damages. Not so, however, in the case of Lála Lajpatrái, because he was avowedly connected with the agitation over the Canal Colonisation Bill. We think that their Lordships have here fallen into the serious blunder of not making any distinction between lawful agitation for the redress of what is honestly believed to be a grievance and such agitation as merely aims at exciting the public against the Government *per se.* The Canal Colonisation Bill was not only honestly thought to be a grievance by Lála Lajpatrái and others, but it must now be regarded as a positive and undisputed grievance, acknowledged to be so even by the Supreme Government since they vetoed it and we have heard of no attempts yet to revive it or to defend it. That being so, Lála Lajpatrái's participation in the agitation against the Bill has to be pronounced as a perfectly justified and fully lawful and constitutional act.......... The action of the Judges is tantamount to discrediting lawful agitation—to regarding it as sufficient to lower a man's character and lessen the heinousness of libelling him as a fomenter of rebellion amongst troops. Herein we believe it was seriously at variance with the entire spirit of British rule and polity and with British jurisprudence too."

Adverse comments on the reply of Government to the Honourable Mr. Parekh's question *re* the taxation of toddy.

Rást Goftár (29), 27th Mar., Eng. cols.

***37.** "One of the questions put by the Honourable Mr. G. K. Parekh at the last meeting of the Legislative Council related to the series of letters which were addressed to the Press by Mr. P. B. Dantra some time ago on the Government Resolution on toddy of May last. In the course of those letters Mr. Dantra had proved to the hilt that the taxing scale of toddy was highly excessive, and that toddy sold at the fixed maximum price of one anna at tree-booths was, in consequence, adulterated by the vendors. Mr. Dantra's object was ostensibly to move Government for a reduction in the tax, so that pure toddy may be available to the consumers at a reasonable price. But the remedy which Government have proposed is worse than the disease. They have raised the maximum price to 1 anna 6 pies per bottle. This may be all very well so far as the question of mere adulteration is concerned. But then the enhanced price is so excessive as to drive people from the use of a harmless beverage like toddy to that of intoxicant liquors. The Abkári Commission of 1885 for the Bombay city state in paragraph 65 of their Report that 'in their opinion the maximum price should not exceed one anna.' The price has now been increased by a stroke of the pen by 50 per cent. This is not what the advocates of temperance demand from Government. What they urge is not an increase in the price so that the vendor may sell pure toddy at a profit, but a reduction in taxation that the public may get cheap and good toddy at a moderate price. .... Government's answer to the Honourable Mr. Parekh is, therefore, not satisfactory.......... It is here worthy of note that no official notification has yet been published, announcing the increased maximum limit, and so far as our information goes, the license-boards on tree-foot booths, even now as we write, bear no intimation of the revised scale.......... But leaving this question aside, we cannot congratulate Government on the wisdom of their decision. It is arrived at in a spirit contrary to that of their Resolution of May last, which alleges as one of its objects the desirability of 'enabling fermented toddy to be purchased and consumed in moderation, not in excess, at a price which is not beyond the means of the people accustomed to drink it'."

Comments on the proposal to impose countervailing duties on Indian tobacco.

Shakti (90), 19th Mar.

38. The new duty on foreign tobacco has not, as is very natural, found favour with the British tobacco merchants. They, good-natured souls that they are, do not care very much for their own interests; they are only anxious for the welfare of the British labourer. And they have, for that reason alone, requested the Secretary of State to impose a countervailing duty on Indian tobacco. The Under Secretary in replying to a question on their behalf in

Parliament said that Lord Morley had suggested to the Government of India to do so, and that the question was under consideration. The question will be decided soon, unlike those about separating the executive from the judiciary and about making primary education free. The excise duty on cloth is still prominently before the eyes of the public as a glaring injustice, and if Lord Minto will yield to this demand of the British tobacco merchants, the Government will be greatly lowered in the estimation of the public.

Kesari (128), 22nd Mar.; *Sind Journal* (20), 17th Mar.

39. Sir Guy Fleetwood Wilson told us in his Budget speech that he had no objection, if the *swadeshi* industries were incidentally benefited by the new taxes on tobacco and petroleum. But his good intentions, we are afraid, will be wholly defeated. Already the Government of India are considering the question of countervailing duties on Indian tobacco at the instance of foreign merchants. They should have informed these merchants that the tax on tobacco was a revenue tax and that they were not willing to impose excise duties. It is rather strange that Government should think of imposing countervailing duties on tobacco along with those on Indian cotton goods. Government do such things; but if papers complain that Indian administration is carried on more with an eye to the good of Englishmen than that of Indians, they are adjudged seditious and their editors sent to jail to grind corn! [The *Sind Journal* makes similar remarks and says:—" It is not right to complain of any advantage that local industries may desire to reap indirectly from the tax on a foreign product. It is the duty of every administration to give reasonable protection to struggling indigenous industries especially if they are placed at a disadvantage owing to the policy of a foreign Government, as in India."]

The past and the future policy of the *Bhála* newspaper.

Bhála (108), 21st Mar.

40. The *Bhála* completes five years of its existence with this issue. The partition of Bengal was effected within seven months of its birth, and its editor had the misfortune to undergo incarceration for six months for alleged sedition in connection with the agitation which was then set going and which has not yet subsided. The paper has all along been consistently following the policy originally laid down for itself and has been keeping Colonial self-government as its goal in view. We have never advocated absolute self-government nor do we wish to enter into that knotty question at present, for there would be time enough to think about it after we have reached our present goal, and its discussion at this stage would be both futile and ridiculous. Political ideals should be easy of reach as also practicable, beneficial and safe, and as Colonial self-government fulfils these conditions it should be our goal under the present circumstances. Besides, those that hold absolute *swarájya* as their goal shall have to pass through the stage of Colonial self-government. Passive resistance we consider to be the very last means for the achievement of our goal, and we disapprove of anything beyond this as most harmful to our cause. Boycott and passive resistance are legitimate movements that would help to raise us from the degraded condition in which we have fallen. Some amongst us are imbued with a strong conviction that India will never rise to be a nation and that it should be content with whatever doles of reforms England may be pleased to give us. Such a belief has its origin in the spectacle of vice and degradation that is to be seen around us. We would, however, like to tell these pessimists to be more hopeful, for the condition of the world is ever changing, and though on account of her dependence India may not progress at a rapid pace like Japan it is sure to advance though it may be at a snail's pace. We are of opinion that by the end of the twentieth century India will have acquired all the qualities necessary for the attainment of our political goal and our hopes are justified by the rapid change which has taken place in public opinion since the partition of Bengal which has indeed proved to be the dawn of a new awakening. Should circumstances permit, we will continue to impress upon the mind of our readers the principles of national education through the medium of our

columns, and in order to make the paper more interesting we intend to publish cartoons, serial stories and medical information and hope to receive support and encouragement from the public.

Reproduction of an article on the jail experiences of A. B. Kolhatkar in Gujaráti from the *Praja Bandhu.*

Rájasthán (86), 19th Mar.

41. The *Rájasthán* reproduces the article in the *Praja Bandhu,* dated 15th March 1910, on the jail experiences of A. B. Kolhatkar, summarised in paragraph 17 of the Report on Native Papers for the week ending the 9th March 1910.

Comments on the resolutions adopted by the Urdu Conference at Poona.

Bombay Samáchár (66), 21st and 23rd Mar.

42. The Urdu Conference opened the other day at Poona by His Highness the Aga Khan has adopted several resolutions of practical importance. We have no doubt that these resolutions will have the desired effect in augmenting the number of Muhammadan pupils and improving the character of the instruction imparted to them. Many of these resolutions have been based on experience gained in one part of the country or another, and consequently, we trust, there would be no difficulty for Government to see to their being carried into effect. The resolution demanding the teaching of the Koran in all primary schools is worthy of consideration, and after the experience of Bombay schools there need be no obstacle in its adoption throughout the Presidency. As for the desire of the Conference to have Urdu adopted as a second language by the Bombay University we can only say that towards that end the best course for that body is to make a direct representation to the University. Considering the importance of Urdu as a language we have no doubt that the demand of the Conference will be immediately taken up. As regards the other demands of the Conference for a training college for Urdu schools, an Anglo-Urdu High School at Poona, the appointment of Muhammadan Inspectors for Urdu schools, &c., we admit they are all worthy of sympathetic consideration at the hands of the authorities, but we are not sure if they could be fulfilled unless the number of Muhammadan pupils shows a tendency to increase and real interest is evinced by all concerned for the spread of education in the community at large. [The paper in a subsequent issue writes:—The Honourable Moulvie Rafi-ud-din Ahmed is inspired by a keen desire to do good to his community, but at times he allows his desire to transgress all reasonable limits, for which we cannot but be sorry. His insolence is likely at times to set them and the other Indian communities by the ears. Even the responsible Muhammadan leaders have openly deplored this attitude, and after their explicit declarations on the subject at the recent session of the Muhammadan Educational Conference we were not prepared for a disregard of their advice so soon by their co-worker, the Honourable Moulvie. In speaking before a meeting of the Moslem League at Poona in support of a demand for more posts being thrown open to Muhammadans, the reasons Mr. Rafi-ud-din has advanced and the way he has placed the resolution on the subject before the meeting are such as would scarcely draw the other Indian communities to his side. The Honourable Moulve not only held the other Indian communities responsible for the exclusion of Muhammadans from Government service, but charged them with enjoying a monopoly of Government posts. Going further he had the imprudence to observe that the offices of Collectors and other officials in the mofussil have been usually manned by persons taken from non-Moslem communities and in case a Muhammadan finds entrance in one of them he is harassed and annoyed to an extent which makes his life unbearable. It is indeed to be regretted that Moulvie Rafi-ud-din should not have advanced a single specific instance in support of his allegations. Mr. Rafi-ud-din's attack is insulting to Government servants and casts an undue slur upon the Government whom they serve. It really adds to our grief that such an attack should have come from a responsible representative of the Muhammadan community in the Legislative Council and one who claims to be one of its leaders. His remarks are altogether inopportune, unjust and groundless and the least likely to advance the cause of the community he has been fighting for. The paper then goes on to show how the Muhammadans have to thank themselves for the backwardness which has been made much of, and observes that their neglect of education and avoidance of the Congress which has been fighting for the claims of the Indians to higher posts have brought them to this plight.]

Daily Telegraph (3),
12th Mar.

43. A correspondent writes to the *Daily Telegraph*:—"Much as we appreciate the efforts made by Muhammadans to ameliorate their social and educational position, we are not at all pleased with their desire to claim special privileges from Government. They must not differentiate themselves from other Indians, and fancy that they are the special favourites of the British Government.......... It is the false idea that a Muhammadan entertains about his relative position that makes him arrogate to himself claims and positions which are most invidious and most presumptuous.......... Evidently the leaders of the Muhammadans of Poona are incapable of discerning the commonest things in the light of common sense.......... As regards the Urdu language we are not such great admirers of it as the Muhammadan leaders of Poona would represent themselves to be. It is absolutely poor in literature, and beyond the few books which sing the praises of debauchery and wine, there is hardly a single work which any sober man or woman would take in hand to peruse. The language does not claim a highly literary character and Muhammadans should not waste their precious time upon the study of it. On the other hand, they should confine their attention to the study of Arabic, and popularise it for general intercourse among the learned of the Moslem faith. As regards the populace, the principal dialects of the several Indian Provinces are adequate for their ordinary use. The Moslems of Maháráshtra, and especially the Deccan, speak Maráthi with great facility and accuracy, and it is of infinitely greater practical utility to them than Urdu. Muhammadans have now grown ambitious of civil and political power, and eager to take part in popular assemblies; and surely they ought to be able to speak the great provincial dialects with ease and power. We would ask the Poona leaders if they have ever visited the Urdu School in the Camp and examined the classes? How beautifully Muhammadan boys and girls read Maráthi! And it is a pleasure to hear their teachers speak the language. And why then burden poor boys and girls whose vernacular is Maráthi, and who know it so well, with another language, which is a foreign language?"

Oriental Review (13),
23rd Mar.

44. "Since the system of class representation was introduced, a poisonous idea has crept into different sects and creeds of India, each one clamouring for its own rights and asking to be given a more favoured treatment than the others. Such a clamour is unfortunately too apparent among the Muhammadans who, with all the special treatment granted to them, are crying for more and will not be satisfied till they get it. They are not content with separate electorates. They must needs apply the principle to elections to Local Boards and Municipalities. Not only that but what is of still greater importance, a demand is made for a larger proportion of the Moslem element in the Services. No one can have cause to grumble at such a measure provided it is effected with full regard to education and competence.......... But we must needs protest when the Honourable Mr. Rafi-ud-din Ahmed and his colleagues of the Moslem League go a step further and pass resolutions of regret at there not being more Muhammadan Deputy Collectors, Munsiffs, High Court Judges and so on.......... Is it creditable to the Moslem community that it should ask its members to depend more upon extraneous help than self-help? As far as we know even at present appointments to high posts are made with due regard to the claims of the Muhammadan community. It is inconceivable how the Government can proceed further in the same direction without seriously wounding the susceptibilities of the other communities. Surely the appointment of Deputy Collectors and High Court Judges ought to depend upon sterling qualifications only and not upon a man's caste."

Alleged restriction of freedom of speech and of the Press in Sind.
Lárkána Gazette (53), 12th Mar., Eng. cols.

45. "Turn wheresoever we may, we find that utter gloom pervades the country.......... Professors and teachers of private, semi-government, or aided institutions, once used to educate the rising generation in all sorts of things with full liberty and latitude. Now their lips are sealed and they dare not candidly discuss politics, political problems or economic problems having even a side bearing on politics in their class rooms.......... From professors and teachers, we come to lawyers, who were supposed to be the members of the independent profession. The new Sind Pleaders' Rules here and similar rules in some other places have also brought their independence down to a minimum. Public libraries, aided or unaided, are also placed under the official thumb; for their managers must in future keep them open for official inspection and must act under official advice and guidance in the selection of papers, magazines and books for their libraries. This cannot be welcome to the people; because the inspecting or advising officer may use his power, not rightly but arbitrarily. Further, the managers of libraries cannot allow their library-buildings to be used for the purpose of holding any public meeting or for delivering any lecture, though the subject of the lecture be religious or social, without permission. This is rightly resented by all classes of right-thinking men.......... Lastly, we come to editors of newspapers. Freedom of the press was the pride of British rule in India. But now unfortunately the recent Press Act has been passed, because some stray morbid editors made a misuse of their liberty, and now all have to suffer the consequences. .... The Act serves as a night-mare for the editors and hangs like a sword of Damocles over their heads every moment of their life. Those that have studied the human mind in general and the Indian mind in particular are of opinion that the policy of reconciliation and sympathy is best suited for governing India and especially the province of Sind. Would it not be better in the interests of the rulers as well as the ruled, if the above policy were followed?"

Alleged continuance of *rasai* exactions in Sind.
Sindhi (56), 12th Mar., Eng. cols.

46. "'Has *rasai* been stopped?' is on the lips of many who are anxiously watching tours of officials. We are credibly informed that it is as rampant as ever. The same anxiety to pay little, the same tendency to grumble at a very ordinary bill as extraordinarily heavy, the same camp charges due to be paid to the establishment of officers on pain of dislodgment of all arrangements, prevail. Nay, we learn, that these exactions are now at a premium. Keeping aside all the *rasai* expenses due from the officers and their clerical establishments, it will be a great boon if officers take the trouble of enquiring privately from the Mukhtiárkar, Head Munshi, or the Tapedár the amount of exactions that are paid perforce to the menial establishment and the personal servants and butlers of the official himself.......... They, more than the masters themselves or the clerical establishment, are to be appeased.......... We are prepared to believe that their masters are ignorant of their servants' exactions. But it is high time that enquiries should everywhere be made privately from responsible Táluka officers in confidence and these exactions prevented in time."

Complaints about the state of the roads of Sukkur (Sind).
Sindhi (56), 12th Mar., Eng. cols.

47. "The state of roads in Sukkur (Sind) is getting unbearable and as dust in clouds is flying about on all the hill roads, it is a high time that the Municipality should take immediate steps to remedy the evil.......... We will be told that paucity of water in the Water Works is responsible for the bad state of the roads; but we know that this scarcity is at its highest during the winter months and decreases towards the hotter days. The quantity of water available in the water-works must be increasing and the dearth of water for the roads must, therefore, be due to some fault in the engines. Was this not foreseen? If not, why not? Are the engines looked after? If not, why not? Then another source is available. The river is always available to supply any quantity of water......... It is, we believe, Engineer's duty, to foresee any difficulties and devise methods without delay and not to sleep over the matter till it is too late."

Legislation.

Comments on the Emigration Act Amendment Bill.

Rást Goftár (39), 27th Mar., Eng. cols.

***48.** "The resolution which was passed at the instance of the Honourable Mr. Gokhale for prohibiting the emigration of indentured labourers from India was hardly a week old when the Government introduced a Bill to give effect to its provisions and carried it through with the unanimous vote of the whole Council. The Bill will have a very far-reaching effect and will restore and redouble the confidence of the people in the good intentions of Government. Though the latter have not been so listless in the matter as was supposed on account of the non-publication of the incessant official communication which they had with the Colonial Governments, the Bill affords a visible indication of their sympathy for the cause of the emigrants from this country, and as such it would strengthen the tie of endearment between them and the people who have regarded the grievances of their fellow-countrymen over the sea with keen feelings. We do not believe that the Colonial Governments will now decline obdurately as before to entertain official proposals from this country or will suffer matters to reach such a climax as to compel enforcement of the revised Act."

Sánj Vartamán (40), 24th Mar.; *Jám-e-Jamshed* (33), 26th Mar.

49. Lord Morley's reply to a recent interpellation in the House of Commons that he would postpone giving his sanction to any enactment passed in the Supreme Council for the restriction of indentured labour was somewhat disappointing. But the disappointment has been dissipated by the introduction, yesterday, in the Council of the Governor-General of India, of a bill to amend the Indian Emigration Act. The public never expected that the Honourable Mr. Maxwell's promise on the 24th February would be so shortly followed up and the Honourable Mr. Gokhale was, for this reason, quite justified in offering his congratulations to Government. It is long since an unofficial member had an opportunity to congratulate Government. The Bill introduced by Government adds one more powerful link in the improving relations between Government and the people. India is heartily thankful to Government for this courageous measure. Lord Minto is to be especially thanked for this, and if during his *regime* the Indians in South Africa get some redress of their grievances, his name will be remembered by the public with two-fold gratitude: and history will record that it was he who got them the new reforms in their own native land as also protection of their rights in foreign lands. [The *Jám-e-Jamshed* writes:—The new Bill was imperatively necessary to meet the attitude of the Africanders towards Indians. Nay, it ought to have been passed years ago, and comes not a day too soon. It cannot fail to produce favourable results for India. We have to thank the Government of India for bringing it forward so very soon in compliance with the public wish. We trust that it will be rigorously enforced for the sake of India's honour and self-respect, if for nothing else.]

Education.

Alleged dictatorial attitude of Government towards Indian Universities.

Indu of Bombay (8A), 22nd Mar.

50. "It may be a sad commentary on the bureaucratic methods of our rulers, but it is none the less a truth that even after half a century of educational progress amongst us, our Universities are being still treated by Government more or less in a mother-in-law fashion, their attitude being always one of unreasonable jealousy or supercilious dictatorialness. Our Uni-

versities are often treated as if they were merely a department of Government, their duties being merely to carry out the behests of the Executive heads of Government, without themselves possessing any power of initiation or administration. Government must interfere not only in shaping the broad lines of educational policy, but even in petty details of the University regulations their behests are to be carried out without question and their constant interference must be tolerated without any grumbling.......... Since the Universities Act of Lord Curzon's *regime*, this attitude has become crystallised in the reconstituted constitution of our Syndicates and Senates which are now transformed into predominantly officialised bodies where the voice of independence has small chance of prevailing. In our own University as in other Universities, we have seen how the power of affiliation or disaffiliation of colleges and schools is exercised not practically by the University, but by the Director of Public Instruction, whose word, being the Government's word, is bound to prevail in all cases, even if it runs counter to the wishes of the majority in the Senate. Again, we have seen how even in the matter of revising its own curriculum, the University Senate is dictated to by Government that it should proceed on such and such lines and no other. .... It is a matter of regret that, speaking in general of Indian Universities, the virtue of independence appeals itself to only an extremely small number of our senators the vast majority of whom are cowed by a mere whisper of the official world. This spirit of *johukumism* obtains more glaringly in other Universities in the country than our own. In the Madras University this evil was exemplified in a marked manner only the other day, when the question came up for affording some relief to the thousands of students who had grievously suffered at the recent slaughter of innocents at the Matriculation Examination. Only 11 per cent. of the nearly eight thousand candidates, it will be remembered, came out successful......... The Syndicate, however, at the dictation of the Director of Public Instruction, recommended relief to only 477 of the over 6,000 who had failed. This was considered too insignificant a relief, and when the matter came to the Senate for final sanction several amendments were proposed to raise the percentage a little more. But the Director of Public Instruction came down upon the senators and told them almost point-blank that the Government would not brook the slightest change in the Syndicate's recommendation and if change was made by the Senate, they would reject the whole scheme of relief !!!...... It was no wonder that the majority of Madras senators quailed before the Director of Public Instruction and tamely put up with the Government edict......... There is no way to remedy the situation except that of manfully standing up as Sir Pherozeshah did, for the rights of the senators, and refusing to be dictated to by the Executive in any matter whatsoever. Our senators must learn to appreciate more the value of self-respect and of manfully standing by what they consider to be just and needful in matters educational and they should not abdicate their proper functions of discrimination in regard to things on which they are by right called upon to deliberate."

Municipalities.

Comments on the Government nominations to the Bombay Municipal Corporation.

Kaiser-i-Hind (34), 27th Mar., Eng. cols.

***51.** "What may be the meaning of this wholesale extirpation of the Parsis from the Government nominations of the new Civic Council? This finished boycott coming as it does close on the heel of the recent reply of the Government to the so-called representative Anjuman meeting for communal representation is somewhat embarrassing to the Parsi community. The action of Government is certainly without a precedent, but it cannot be without a motive. If the preservation of a balance of power be the actual motive, we must at once confess that we have grave doubts as to its wisdom."

Alleged mismanagement of affairs in the Ahmedabad Municipality.

Gujarâti Punch (31), 20th Mar., Eng. cols.

52. "The Ahmedabad Municipality has, we are pained to say, shown itself entirely oblivious of the new conditions of life that have arisen.......... The Councillors are, we are afraid, too much engrossed in discussing their endless proposals and amendments brought before meetings and in listening to innumerable and often mischievous 'points of order,' to be able to do any useful work, and it is not strange, when such a reprehensible state of things goes on for a long time, to find discussions in the meetings at times being allowed to degenerate into silly disputes!......... If the President cannot control the Councillors, and has no powers to stop them from wasting the valuable time of the meetings with unnecessary speeches, full of senseless digressions, it is really time that he should move for the same.......... Bad as the state of things was before the selection of the Chief Officer, we fear it has gone still worse. The appointment was not made till a special time-limit was given and then too it could only be made at the very last moment and with very great difficulty!......... The same condition continues also as regards other matters. The allocation of seats has been made, but the decision on the face of it exhibits signs of hasty consideration. Rules for the conduct of business are waiting their time in a special committee, and there are diverse other matters which have been lost sight of in eternal discussions and disputes!......... We find that the Collector is paying frequent visits to the Municipality and hear that he is more frequently sending for its records...... We hope there is nothing in the records detrimental to the interests of the Municipality or culpable as regards the members, but whatever is found in them, we are confident that Government will consider that they have to uphold the prestige of a first class Municipality of our Presidency as also to see that the interests of the rate-payers do not needlessly suffer; and we have too much faith in the good sense of Mr. Sladen to fear that it will be otherwise."

Suggestion that Government should forbid Patels and Kulkarnis to stand for Municipal elections.
Mahrátta (11), 27th Mar.

***53.** V. G. Jávdekar in a letter to the *Mahrátta* from Amalner writes:—"The very nature of the duties of Patels and Kulkarnis is such that they can ill afford to spend much of their time towards looking into Municipal affairs. Nay, past experience has shown that they find it difficult even to attend Municipal meetings. In my humble opinion, in the interest of the public themselves it can be fairly urged that Patels and Kulkarnis should not stand as candidates on behalf of the people. Once they put in their candidature, they are sure to be elected, inasmuch as they possess executive influence. But the bare fact remains, that both by their want of sufficient education and lack of independence of judgment, their presence at Municipal Councils can be of little value to the public generally. What little of self-government there is in the case of Municipalities, is taken away when Patels and Kulkarnis (who cannot be said to be non-officials) occupy seats that ought properly to be occupied by private individuals......... If Government are free to nominate them on their behalf it is better they issue a Government Resolution for future guidance, prohibiting them from competing with candidates for election."

Native States.

Adverse comments on the gift of Sanskrit manuscripts to the Bodlean library at Oxford by the Mahárája of Nepal.
Rdshtramat (47), 19th Mar., Eng. cols.

54. "The Mahárája of Nepal seems to have very strange ideas of generosity, if his latest exploit in that direction is to be taken as a criterion. By the Mahárája's order Pandit Haridás has presented to the Bodlean library of Oxford a valuable collection of no less than 7,000 ancient Sanskrit manuscripts. The news is almost staggering. Already the libraries of the leading capitals of Europe are chokeful of some of the most valuable ancient Sanskrit manuscripts. And here is another shipload of them being sent to Oxford! The Moslem conquerors of the 17th and 18th centuries have been justly charged by historians with being guilty of the most heartless kind of vandalism, inasmuch as they disfigured and destroyed many monuments of ancient Hindu architecture. It seems, however, that a far worse and more heartless type of vandalism is going to come into fashion, the lead being taken by the Mahárája of Nepal. For we consider the presentation of 7,000 ancient Sanskrit manuscripts to the Oxford library as nothing less than the most unjustifiable vandalism. It is not unlike robbing India of a great deal of her literary wealth. Could the Mahárája not have presented the manuscripts to any of the libraries in India? The Asiatic Society has a splendid library at Calcutta and another at Bombay.

The Deccan College of Poona is proud of possessing a very valuable collection of ancient Sanskrit manuscripts. Were none of these worthy of giving shelter to the priceless collection despatched to England with such heartless nonchalance?......... The Mahárája may have purchased the manuscripts, but, in a sense, they are the heritage and property of the whole nation, and we have no hesitation in saying that he has sent to England a treasure which did not 'morally' belong to him, though he may have paid for it in hard cash. Poor India is being exploited by foreigners in a thousand ways—must it needs be that our own princes should make matters worse by robbing, for the benefit of aliens, their own motherland of some of her noblest literary treasures? In what a contrast stand some of the Western people and nations! Only the other day the whole of England went mad because a foreigner had purchased one of Holbein's most famous portraits.......... Italy has gone a great deal further in this direction and passed legislative enactment, making it a 'crime' for an Italian to send out of the peninsula any of the country's ancient treasures! And here are our princes overloading foreign museums and libraries with priceless gems of ancient India. These are the Gods of Israel, these the men who pose themselves as leaders and who are thrust before us by the powers that be as our natural and only leaders!"

Comments on the Patiála sedition trial.
Arya Prakásh (25), 20th Mar.

55. A contributor writes to the *Arya Prakásh*:—Day after day seditious leanings are dying. The newspapers that but yesterday smelt out the smoke of sedition have now been softened down and become uninteresting. For this Lord Minto's Government have to be thanked, but the most to be thanked are the ways of Providence. The great Mahrátta leader, Tilak, is busy commenting on the Gita; the nine Bengalis have been looking forward to a new world; Babu Arabindo is practising Yoga. We welcome peace. There is nothing wrong if the Patiála sedition trial is dubbed an 'imitation trial.' From the start to the finish it was a judicial farce. The Mahárája showed the world at large that if the British wept or danced in joy, he would join them in their weeping or dancing. If the British police catch hold of the bomb-throwers, the Patiála police capture the party of "Aum" (Peace). If the British police take possession of revolvers, the Patiála police lay their hands on the fuel used for sacred purposes. The Patiála police instead of taking possession of seditious literature took it upon themselves to seize religious literature. Government pursued conspirators, the Mahárája the Arya Samájists. Government carried on a serious inquiry; the Mahárája miserably aped their policy. Native princes from their infancy are taught to imitate Government.

Appeal to the inhabitants of Baroda to subscribe liberally to the *Paisa* Fund.
Ráshtramat (47), 20th Mar.

56. A Baroda correspondent writes to the *Rásthramat*:—It is really to be regretted that contributions to the *Paisa* Fund from Baroda are falling off and that people are showing increasing apathy to a really good cause. The proceeds of the *Paisa* Fund, it must be remembered, are devoted towards the upkeep of a glass factory which promises to make rapid progress in the quality of the material it produces. It is, therefore, hoped that inhabitants of Baroda will contribute more liberally to the fund in future.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 31st March 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

The Deccan College of Poona is proud of possessing a very valuable collection of ancient Sanskrit manuscripts. Were none of these worthy of a snug shelter to the priceless collection despatched to England with such heartless nonchalance? ...... The Maharaja may have purchased the manuscripts but in a sense, they are the heritage and property of the whole nation, and we have no hesitation in saying that he has sent to England a treasure which did not morally belong to him, though he may have paid for it in hard cash. Poor India is being exploited by foreigners in a thousand ways, must it needs be that our own princes should make matters worse by robbing, for the benefit of aliens, their own motherland of some of her noblest literary treasures? In what a contrast stand some of the Western people and nations! Only the other day the whole of England went mad because a foreigner had purchased one of Holbein's or [illegible] portraits ...... Italy, too, [illegible] further in this direction and passed legislative enactments making it a [illegible] to send out of the peninsula any of the country's [illegible] ...... And here are our princes enriching foreign museums with the priceless gems of ancient India. These are the deeds of [illegible] whose [illegible] leaders and who are thrust upon [illegible] and only leaders.

CONFIDENTIAL.] [No. 14 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd April 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

British rule:
- Alleged unjust distinction between Europeans and Natives . . . 3
- Comments on the jail experiences of A. B. Kolhatkar 8
- Comments on the stopping of the Barissal District Conference . . 5
- Duty of the people to make the new Reforms a success . . . 6
- How India can be regenerated 2
- Universal education the only remedy to eradicate discontent . . 7
- Warning to white Colonials to beware of the future 4

Comments on the Jain memorial to Government against the proposed resumption of a certain piece of land on Malabar Hill, Bombay . . 34

Excise: Adverse comments on the proposed countervailing duties on Indian tobacco . . . . 30 & 31

Imperial Council:
- Comments on the Honourable Mr. Gokhale's resolution in the — *re* free and compulsory primary education . . . . 9 & 10
- Comments on the proceedings of the last session of the — . . . . 11—14

Judicial matters:
- Comments on the decision in the Násik murder trial . . . . . 15—23
- Comments on the operation of the new Press Act . . . . 24—28
- Reproduction of an article on the Press Act from the *Review of Reviews*. 29

Public service:
- Appreciation of the services of Mr. R. P. Barrow, I.C.S., as Commissioner, N. D. 32
- Comments on the appointment of Mr. Husain B. Tyebji as Judge of the Small Causes Court, Bombay 33

Viceroy of India: India is not in need of a Military Viceroy at present . 1

Legislation—

Comments on the proposed — to restrict the Emigration of Indian labour to the Colonies . . . . 35 & 36

Education—

Alleged secret working of the Political Agent's office against the Souráshtra High School of Rájkot 39

Comments on His Excellency the Governor's speech at the Grant Medical College prize distribution 38

Comments on the removal of Devas' text-book on Political Economy from the University curriculum 37

CONTENTS.

PARAGRAPHS.

Municipalities—

Bombay: Comments on the Government nominations to the Bombay Municipal Corporation 40

Native States—

Junágadh: Suggestion that Khán Bahádur Syed Shamsuddin Kadri should be appointed to succeed Mr. Baig, the present Dewán of Junágadh . 41 & 42
Rádhanpur: Comments on the death of the Nawáb of — . . 43

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	Anglo-Gujara'ti.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardéshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhyè ; Hindu (Karaháda Brahmin) ; 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	5.0
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar; Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt ...	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav ...	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár) ...	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár ...	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
153	Shri Sayáji Vijay ...	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir ...	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába) ...	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára) ...	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara) ...	Thrice a month ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta... ...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly ...	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár ...	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár...	Wái (Satára) ...	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly ...	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	**Esláh**	**Bombay**	**Weekly**	**Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.**	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
173	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

India is not in need of a Military Viceroy at present.

Indian Social Reformer (7), 3rd Apl.

***1.** "Now that Lord Minto's term of office is **drawing to a close, the question of appointing his successor must be engaging the attention of His Majesty's Government if, indeed, it has not already been settled. In any case, we hope that it is not too late yet to deprecate the idea of appointing a Military Viceroy to India for military reasons at the present time. There is absolutely nothing in the situation in this country to warrant such a grave departure from the invariable rule of nominating only men of eminence in civil administration or diplomacy to the Viceroyalty. Lord Kitchener has,** no doubt, the reputation of being an able administrator, and his appointment at some other time would, perhaps, not be open to any misconstruction. Now, however, it would be extremely inexpedient as it would convey not only to the outside world but to the small coterie of anarchists in the country, an altogether exaggerated idea of the magnitude and success of the revolutionary movement, so far as one may be said to exist here. But for this reason, Lord Kitchener's presence at the head of the Government of India would be welcome to those who, like ourselves, believe that the greatest need of the hour is economy and retrenchment in the administrative expenditure. His Lordship has earned a great name as a frugal administrator, and his prestige will probably enable him to overcome the opposition to which retrenchments are sure to give rise both in India and in England. There can be no personal objection to Lord Kitchener among Indians. The appointment, however, of one who was so recently the Commander-in-Chief, to be the Chief of the State, cannot but lead to considerable misapprehension. Such an appointment was not deemed necessary even after the Mutiny when, of course, the situation was far more unsettled than it can be alleged to be at present even by panic-mongers."

How India can be regenerated.

Shakti (91), 26th Mar.

2. In the course of its fifth article on the means of India's regeneration the *Shakti* writes :—Just as a ship left drifting on the wide ocean without any fixed destination is carried away by the wind and ultimately wrecked, a man without any objective ends his life in sorrow after being tossed to and fro by his whims and caprices and the vicissitudes of time. However, when a man enters life with a fixed goal, he endeavours with oneness of purpose to attain perfection in the line he chalks out for himself. Like a piece of straw in a whirlwind, our life has been led without any set purpose and on no fixed path, and as a result we are far behind other nations in point of importance. If however, we work on zealously and perseveringly guided by our intellect, we shall soon elevate ourselves and take rank with the advanced nations. Nothing is attained by leading a life without any goal. We should guide the threads of our life and prevent them from being the play of the winds. Those who have hitherto been running in pursuit of service should now change their objective. For, circumstances have altered a good deal and service does not proffer the same high emoluments and other benefits it did in former times. We Indians have been known from ancient times to be inspired by philanthropic motives and some of us have devoted their lives to the carrying out of these lofty ideals. Before fixing his goal in life, a man must always resolve not to lead the selfish life of a beast but be ever ready to do good to his fellowmen. If every individual begins to work in this way, there is no doubt that the entire mass would soon be stirred to action. It can safely be conceded that in the present condition of India we should have as our ideal the attainment of a proper place in the scale of nations.

Alleged unjust distinction between Europeans and natives.

Arya Prakásh (27), 22nd Mar.

3. A Police officer at Mymensingh shot a native woman dead. **The Court decided that it was a mere accident and let the accused go with a fine of 150 rupees. If it was an accident, where was the necessity even of this small fine? When will justice be uniformly administered between whites and blacks? [Elsewhere the paper writes :—The *Madras Times* has been let**

off with a simple warning for its strong comments against the natives. But if a native paper were to publish similar—or even milder—writings, death (jail and deportation) would be the consequence. An incident has happened at Poona in which a sweeper in a scuffle with a soldier gave the latter some heavy blows on his face. It remains to be seen what sentence the sweeper receives. Many natives are killed by Europeans, but the latter are invariably let off with some light punishments.]

Warning to white Colonials to beware of the future.
Gujaráti Punch (33), 27th Mar., Eng. cols.

4. "While the new century is hardly ten years old, almost the whole of Asia is awake and has begun imitating European ideals and methods.......... The East has seen its drawbacks, realised its own weaknesses and felt severely the limitations placed upon its manhood by the selfishness of the dominant European races. It has been perceiving that there is no chance for it unless and until it wakes up, and it is trying to do so. What we fear is the avenging fate that may confront the white races in the shape of the Pan-Islamic revival and the onward march of the yellow races who will respond in the name of Confucius to the martial call of Christian Europe. Even yet there is time for the white Colonials to realise their peril and reconsider their ban of exclusion placed on the Asiatics, but is it not true that none are so blind as those who will not see?"

Comments on the stopping of the Barisal District Conference.
Kál (127), 25th Mar.

5. We fail to understand the reasons which impelled the District Magistrate of Eastern Bengal to take exception to the draft resolutions of the Barisal District Conference. The subjects dealt with in the resolutions have been widely discussed on the platform and in the press and in our opinion there was nothing in them that could in any way lead to a breach of the public peace. Under the Seditious Meetings Act there is no appeal, and it is a matter for some gratification that the old Police Act is considered sufficient for the requirements of the Bombay Presidency, which, though at times unjustly applied, leaves scope for appeal to higher authorities.

Duty of the people to make the new Reforms a success.
Dnyán Prakásh (46), 1st Apl.

6. In an article in the *Nineteenth Century and After* the Right Honourable Syed Amir Ali has tried to show how constitutional Government began in India only with the advent of the British rule and how great a progress has been made in the same direction by the new Reforms. These Reforms have, to a certain extent at least, made the Indian constitution democratic, inasmuch as the number of the popular representatives has increased in the Legislative Councils and people have secured many other important rights. Those who hold that political changes can be brought about only gradually cannot but view with considerable satisfaction the progress that India has made during the last forty years in that direction, and the new Reforms will not fail to substantially further the same cause. The importance of the rights that have been conferred on the people by the new Reforms can be adequately realised only by carefully following the proceedings in the different Legislative Councils during the last couple of months. The responsibility to make the Reforms a success lies as much upon the people as upon the Government. Recognising their responsibility they must endeavour sincerely and honestly to ensure the success of the new concessions. If we assume an attitude of indifference towards the Reforms, we shall be guilty of voluntarily stopping our political progress.

Universal education the only remedy to eradicate discontent.
Dnyán Prakásh (46), 29th Mar.

7. A diagnosis of the present discontent in India has been made in different ways by different people. The popular leaders attribute it to the uncompromising and unsympathetic attitude of Lord Curzon while Viceroy of India towards the aspirations of the people, while the Anglo-Indians declare that a few discontented sedition-mongers are at the bottom of the whole of **the mischief. The fact is that each side states a half-truth. The principal cause, however, of the discontent, which seems to have escaped the notice of many, is the ignorance of the masses. Mischief-mongers would find no scope for their activities if people were educated. Indians are far behind the English**

in education, and it is absurd to ask for an equality of treatment with them until the people of this country put themselves on the same level with the English in respect of education, which is the basis of all progress. Spread of education is the only remedy for removing wrong notions about the Government and for facilitating the work of the administration. Universal education will not, in any way, come into conflict with the policy of our rulers. Government have already adopted a democratic policy in several matters, and it will do well if they adopt the same policy in respect of education by making it universal. Repressive measures might suppress discontent for a time, but nothing except education will completely eradicate the evil.

Comments on the jail experiences of A. B. Kolhatkar.

Arya Prakásh (27), 27th Mar.

8. Government have been severely punishing native editors in order to check the strong writings appearing in the native papers. Mr. Kolhatkar, editor of the *Desha Sevak*, of Nágpur, fell a victim to this policy of Government. The heart-rending account which he has published of his jail experiences does not reflect credit on Government. Mr. Kolhatkar was an editor, sentenced for a political offence and the only work he was fit for was that of type-writing or proof reading. It is, therefore, not easy to understand why he was given the work of grinding corn. All must protest against the way in which political offenders are treated in India. They are classed with ordinary criminals and made to do work that tells badly upon their health. That may be in the ordinary course. But when they are dealt with even more harshly than other offenders and the sole object of the jail authorities appears to be to shorten their lives, it is nothing but injustice. If Government let off Anglo-Indian papers which write strongly against Indian leaders with mere warning, why should they not treat Indian editors with equal clemency? We would press upon the attention of Government the fact that an impartial and fair treatment of the whites and the natives will be a thousand times more conducive to the peace in the country than heavy sentences and repressive legislation.

Comments on the Honourable Mr. Gokhale's resolution in the Imperial Council *re* free and compulsory primary education.

Praja Bandhu (40), 27th Mar., Eng. cols.; *Sánj Vartamán* (42), 28th Mar., Eng. cols.

9. "At the Imperial Legislative Council meeting held on last Friday week the Honourable Mr. Gokhale moved a very important resolution on primary education.......... Even the very modest proposals contained in the resolution, which merely asked for a beginning to be made in the direction indicated and for the appointment of a mixed Commission of officials and non-officials to decide the details after instituting a thorough inquiry into the matter, were evidently too much for the sun-dried bureaucrats. In the end Mr. Gokhale had to rest content with an official assurance that his various suggestions would be considered by Government. The result, although not quite unexpected, is indeed disappointing, for there is a concensus of opinion in the country that it is already high time for the Government of India to introduce this very urgent but somewhat too long deferred measure in the interests of the masses whose ignorance is grossly appalling.......... It is urged on behalf of the Government of India that all the local Governments save two have given their opinion against this proposal. We grant this, but it affords, if anything, a greater reason why a Commission as proposed in Mr. Gokhale's resolution should be appointed to arrive at a final decision after consulting the best minds throughout the country. It is further urged that if primary education is made compulsory it will give rise to a feeling of uneasiness among the illiterate masses. .... It might be pointed out that the Government of India have more than once set at naught public opinion and passed Acts and carried out measures in the teeth of a strong public opposition that have left in their train feelings of resentment and bitterness which still continue. It, therefore, certainly ill suits that Government to urge such a plea." [The *Sánj Vartamán* writes:—"**The officials put forward the plea of the poverty of India, and showed great reluctance to increase her burdens. They have not been restrained by any such scruples in voting additions to the permanent expenditure on military**

and civil departments. It is education only that is being stinted and starved....... Surely, if money was found and found in abundance for meeting enormous increases in the expenditure on the army, railways, &c., it should be possible to spare a fair proportion for education. We do recognise that the allotments are steadily increasing, and we believe that the rate of increase will ever be higher, as time goes on. This is inevitable. What the country wishes most earnestly is that the rulers should considerably improve their pace."]

Gujaráti Punch (33), 27th Mar.

10. It is to be deplored that the Honourable Mr. Gokhale's resolution about making primary education free and compulsory had to be withdrawn. It is, however, some satisfaction to note that one of the official members has given an assurance of Government's intention to consider the vital question. The arguments advanced by Mr. Gokhale were sound, and we wish that at least the latter portion of his motion, requesting Government to appoint a Commission to inquire into the problem, had met with a better fate at the hands of the Council. The fear expressed by the Honourable Mr. Chitnavis while supporting the resolution that compulsory education would cause the cultivator class to look down upon all work involving bodily labour has no doubt some truth, but we think it can safely be guarded against by fixing the period of compulsory education to six years. The objection raised by the Honourable Sir H. Adamson on the ground of want of sufficient funds was strongly refuted by the Honourable Mr. Gokhale who pointed out some very feasible and practical methods of meeting the difficulty. The fact that the Honourable Mr. Haq, a Muhammadan member, took an active part in the deliberations and supported Mr. Gokhale, is highly satisfactory, and we hope Government will continue to evince the same sympathy which they have already shown towards the cause and take some practical steps in the matter in the near future.

Comments on the proceedings of the last session of the Imperial Council.

Pársi (39), 3rd Apl., Eng. cols.

***11.** "The first 'season,' as one might call it, of the reformed Imperial Council, has passed.......... The ineffectiveness of a strong protest shows that whatever may be the case in the Provincial Councils, the representative character of the Imperial Council is still hardly existent. The Bombay men will not, of course, throw up their office in disgust simply because they could not have their own way—it is not by such easy acknowledgment of defeat that they have won their places in the commercial world; but they will feel some disillusionment, and the fact that each stage of the budget was the work of a committee with non-official members upon it will not take away their sense of importance.......... The work of the Council shows that Government have to look for most work, whether in agreement or in disagreement, to the 'educated' classes—which term, by the way, includes, not only lawyers and doctors, but also our most successful merchants and industrialists, a little item sometimes overlooked by those to whom the 'educated' are anathema. But if the Council is to do what has been expected of it, if it is to be really representative and to attract the best brains of the country to its board, it must feel that it has some privilege and power beyond a long-winded debate.......... His Excellency Lord Minto will not preside at another budget debate, and it was a fitting occasion to tell him, as the Honourable Mr. Dádábhái did in the few well-chosen words, how warmly his attitude throughout his Viceroyalty has been appreciated. His tact and his courage in difficult circumstances have been exceptional, and it is safe to say that many a great statesman and more glittering diplomatist would have failed to secure the necessary lubrication of official and public good-will in launching the Reforms."

**Mahrátta* (13), 3rd Apl.

***12.** "In his concluding speech, the Viceroy reviewed the financial position of the Indian Government for the last five years. He described how the prosperity Budget which had been presented in 1906 fell down to a deficit in 1908-1909. In the present year the Budget is a hopeful one and promises a time of recovery. After referring to the fresh demands and the opium loss, His Excellency expressed a fear that perhaps it might not be prudent to maintain the present scale of expenditure and there might arise a necessity to revise it. Turning to the loss in opium revenue due to the policy adopted by the Chinese Government for eradicating the opium habit from their country, the Viceroy congratulated with pride the Indian Government and the Chiefs of ruling States in the Central Provinces on the help given to the cause of humanity at some sacrifice. The Indian Government might no doubt take credit for putting a check on the opium habit in China at the cost of revenue and even at the cost of having additional taxation. But we believe there are evils nearer home in India itself which require strenuous efforts and sacrifice for their eradication. There is the accursed drink-habit which is growing rapidly in the country. The anxiety, which the Government shows towards putting down the opium habit in China, is equally, if not in greater degree, needed to put down this dire 'new plague' of drink in the land."

Bombay Samáchár (67), 2nd Apl.; *Sánj Vartamán* (42), 31st Mar. and 1st Apl.; *Akhbár-e-Soudágar* (25), 1st Apl.

13. Now that the Budget is finally passed it is gratifying to note that the elected members have discharged their duties satisfactorily, and Government have received their criticisms in a friendly and dignified spirit. It is a matter for satisfaction that the necessity of cutting down the rapidly advancing expenditure in some departments and of setting aside larger sums for educational expenditure urged by the popular members has been acknowledged by Sir Guy Fleetwood Wilson. It is to be regretted that the Finance Member could not see his way to accept the suggestion of the Honourable Members to start educational and other works of public utility even by imposing additional taxation, on the ground that it would raise a great outcry throughout India. His Excellency Lord Minto's speech in winding up the debate reminds us of the regrettable fact that His Excellency is soon to leave us. His *regime* has been highly sympathetic and has done much to remove the bitterness created by Lord Curzon's administration. He took charge of the Government at a very critical time, but by his tact and far-sighted policy he has succeeded in establishing the British rule on a firmer basis. The public will feel sorry to have to part with a statesman of his stamp. [The *Sánj Vartamán* compliments the non-official members upon the good use they have made of the newly conferred rights, by their manifold suggestions on the Budget, and declares that although their proposals have all fallen through, they will in the end be able to convince Government of the truth of their proposals. The paper endorses Sir Vithaldás' remark that it is necessary to take the people more and more into confidence in framing the Budget. In the next issue the paper expresses regret at the approaching departure of Lord Minto and refers appreciatively to the important part played by His Excellency in the framing of the Reform Scheme. The *Akhbár-e-Soudágar* makes similar reference to His Excellency's work in India and eulogises the non-official members on the conscientious way in which they have discharged their duty in the Council.]

Kesari (131), 29th Mar.

14. India is suffering most grievously on account of her industries being neglected. Industrial education is, therefore, the pressing want of the day. And it is the duty of Government to go to the aid of the Indian population by founding industrial schools and colleges in the country. With this object in view the Honourable Mr. Mudholkar in the last session of the Imperial Council moved a resolution for founding a central polytechnic college. But the motion was opposed by Government on the ground that the Indian public have shown a lack of interest in industrial education inasmuch as the existing industrial schools are not adequately patronised. It does not require very great insight to see that the above result is due not to the apathy of the public but is the natural consequence of the absence of a full-fledged industrial College. Such an institution will give life and health to the several schools that might be affiliated to it. The solution of the question is then in the hands of Government if they but wish to solve it.

Comments on the decision in the Násik murder trial.

Indian Social Reformer (7), 3rd Apl.

*15. "It is not necessary here to recount the share of each of the accused in the transactions leading up to the murder. The secret society, which was called into existence to punish 'officials' who oppressed the people and to obtain *swaráj*, obtained its slender resources by an act of petty theft and had to contemplate dacoity as its only possible means of raising larger funds. These are facts which dispose, once for all, of the notion that movements of this kind are countenanced by any considerable section of the population. The accused were all young men, some of them mere boys. Anant was only seventeen and Karve, said to have been the head of the secret society, twenty-three years of age. The movement was entirely confined to young men who took great pains to keep their elders ignorant of their doings. Another noteworthy fact is that the majority of the adherents were not English educated men, though they seem to have willingly accorded the leading places in their Councils to such men whenever they were available. The movement, in fact, seems to us to be one designed to work up the debris of an old order, which has been left out of the new order of things, into the semblance of a rival force. It may attain here and there a spasmodic success. But that it can seriously endanger the equilibrium of the State, no one who understands Indian society can for a moment believe. The Násik revelations prove what has been our conviction all along, namely, that the chief danger to modern ideas for which British rule stands and must stand, in spite of what some splenetic Englishmen might advocate, lies not in those who have been brought under their influence but in those who stand out of it. We should be the first to oppose any attempt mechanically and outwardly to Westernise India. But when some of our English friends hereafter counsel the prevention of the spread of western, or rather, modern ideas, and advise the maintenance of the old ways, and deplore the 'irreligion' of the modern Indian, they will do well to remember that the persons who figure in these proceedings were many of them strict observers of the religious practices of their caste. The bulk of the orthodox people are, of course, innocent of sedition and secret conspiracy, and all that we wish to point out is that there is no such association between religious belief or unbelief, and political opinion, as some persons would have us imagine."

Gujaráti (31), 3rd Apl., Eng cols.

*16. "The judgment delivered last Tuesday by the Special Tribunal consisting of the Honourable the Chief Justice, the Honourable Sir Justice Chandávarkar and the Honourable Mr. Justice Heaton in connection with the Násik murder case, which was heard for sixteen days, will be accepted by the public as a just and fair decision warranted by the facts of the case, the circumstantial evidence adduced and the confessions of the accused themselves, though subsequently retracted.......... Though the age of the criminals in the present case would, under other circumstances, have been a point to be considered, as things stand, the sentences passed on the seven accused cannot but be declared to be in accordance with law. But it still rests with Government to consider by the light of all the facts in their possession whether it would not be proper to exercise the prerogative of mercy in any particular instance. The Násik case has many a lesson to teach. Society in the Deccan has to appreciate its serious responsibility in the matter. Seven young men were concerting measures of murder for well-nigh upon two years without the knowledge of their parents, guardians and friends whose duty it was to lead them along the right lines. It is the indifference of elders who are accountable for the proper up-bringing of the youth in society, and their neglect of the most sacred duty that is responsible for the moral depravation of a section of the younger generation. Certain writers in the public press and certain speakers on the public platform, who do not realise what harm is done to the easily impressionable and raw youth of the country by their ill-considered and ill-expressed political ideas are in no way less responsible. The evidence in the Násik case leaves no doubt as to the motive by which the accused were animated, and the source from which they received their inspiration."

17. "Of the seven accused in the trial for the murder of Mr. Jackson, three have been sentenced to death, three to transportation for life, and one to two years' rigorous imprisonment. The first accused must have expected the extreme penalty of the law, and perhaps he may have welcomed it......... The second and third accused may have been rather taken aback by the sentence of death pronounced upon them. For they did not actually perpetrate the deed, and there is room to suppose that they might have broken down in their alleged purpose of assisting the first accused, if really called upon to do so. Moreover, they were young, and the best evidence against all the accused, except the first, consisted of confessions. In the circumstances they may have expected transportation for life, though one cannot say whether they did not desire death by preference. These young men are strangely constituted, and if they had been sentenced only to transportation, they might for the moment have felt thankful that they had saved their necks, but it is likely that ere long they would have desired the fate of the first accused. The other accused do not seem to have felt surprised by the verdict and the sentences upon them. We have referred to the probable feelings of the accused, because in the administration of justice it is a great thing to reach the core of the guilty conscience itself. When a criminal feels in his heart of hearts that the Judge has done right and administered justice according to fact and the truth, no higher compliment can be paid to the upholders of the law's dignity. From the point of view of the public, that so heinous a crime as the murder of one of the best officials for the flimsiest of reasons has been fully avenged, is something for which the police must receive thanks and congratulations. When at least seven young men were engaged in a conspiracy to compass the murder of an excellent official—perhaps more were concerned in it—it is deplorable that the murder could not be prevented. The prevention would, of course, have given the public greater satisfaction. That satisfaction having failed, the punishment is something on which the police and the public are entitled to congratulate themselves contentedly."

Indian Spectator (8), 2nd Apl.

***18.** "The Jackson murder trial has been a long and weary one, giving rise to some doubts whether the Special Tribunal was any more expeditious than the ordinary Courts. The reason was obvious. To have condemned the actual murderer would not have taken an hour, but there was reason to believe the murder was the fruit of a conspiracy and that the object of the legal penalty would not be gained by the cutting off of the single conspirator who had undertaken the crime in the spirit not only of an assassin but of a martyr. The facts of the conspiracy being established, two accomplices, Karve and Deshpánde, besides the actual slayer, Kánhere, have received the death sentence, while three others are condemned to be buried 'above ground' in the Andamans, and yet another gets two years' rigorous imprisonment. It is rarely that so many suffer for a single crime, but it is strictly according to the law, which regards the accomplice as sharing the full measure of guilt. There is something pitiful in the fate of these young men. They are caught in the cogs of the gigantic machinery they tried to stop with their feeble hands—tried without pausing to inquire whether any good would be done did they succeed. The machine goes on."

Pársi (39), 3rd Apl., Eng cols.

19. "Barring the actual execution of the sentence of death, the curtain has fallen over the last act of the Násik tragedy with the vindication of the claims of retributive justice by the judgment of the Special Tribunal, delivered by the Chief Justice with the full concurrence of his two colleagues. No reasonable man should quarrel with that judgment, and we must give the Judges credit for the patience with which they gave the accused and their counsels all opportunity desired to controvert the case for the prosecution as presented by the Advocate General, with force no doubt, but without any unseemly animus. About the guilt of the actual perpetrator—Anant Kánhere—caught red-handed, no one can have any doubt. In

Indu of Bombay (10), 30th Mar.; *Indu Prakásh* (49), 31st Mar.

regard to the rest, their Lordships might have well followed the example set by the judgment in the Alipore Bomb Case and might have varied the nature of the sentences according to the varying degrees of participation in the crime by the several accused. We trust, however, that His Excellency Sir George Clarke's Government would do whatever is necessary in this case to temper strict justice with mercy. We confess we are not satisfied that the ends of justice absolutely required the extreme penalty on Karve and Deshpánde. ......The Police deserve the credit that the Court's judgment gives them for their activity after the murder and the investigations they made later on and the corroborative evidence they collected. However, it is impossible not to deeply regret that all this activity and zeal was shown after the murder and not before and that for close on two years they remained ignorant of the conspiracy, in the furtherance of which such overt acts as practising revolver-shooting on trees on a high road took place. There is another question which too requires serious attention from Government, but more serious attention still from society. Let the whole society ponder over the fact as to what degeneracy and moral depravity may lurk behind outward manifestations of mere innocent patriotism and how wild talk about independence, etc., is likely to fatally lead youths into cowardly criminality, ruinous to themselves, more so to their families and twenty times more so to the country. 'By the reading of newspapers did the idea of a murder enter their minds' said some of the conspirators. Do any newspapers write—do any speakers speak in such a manner that, unconsciously and unintentionally on the part of the writers and speakers themselves, the effect produced on weak minds is to turn them into anarchists? And what are the conditions under which recruitment of anarchism should be found possible amongst school and college boys—aye even amongst school-masters? Do parents and guardians keep proper watch over their sons and wards? These are the questions which society as a whole has to solve. And high time it is we turn attention to this. We want constructive efforts and want them very badly. If the Násik tragedy wakes up our society fully, Mr. Jackson shall not have died in vain." [The *Indu Prakásh* makes similar remarks.]

Surya Prakásh (44), 26th Mar., Eng. cols.

20. "One part of the confession made by Mr. Jackson's murderer was almost pathetic. He acknowledged that the feelings which led him on to the commission of the crime were inspired by a perusal of some of the Deccan newspapers whose hostility towards the British rule is too well known to need advertising.......... If justification were needed for the new Press Act, the facts revealed by the trial would silence all objections. The criminal was so far brought to a better frame of mind as to say that he was sorry he had killed a good man. Are they who fanned the flame of race hatred sorry for their handiwork?"

Sind Gazette (21), 30th Mar.; **Rást Goftár* (41), 3rd Apl., Eng. cols.

21. "There will, we think, be a general consensus of opinion, European and Indian, throughout the country, that the sentences passed on the accused in the Násik murder case are essentially just. That two persons other than the actual murderer have been sentenced to death and three others to lifelong imprisonment will, it may be hoped, have a deterrent effect on would-be assassins.......... Although the actual murderers, in cases of this kind, may be engrossed by the idea of posing as martyrs, this feeling can hardly be supposed to have extended to those who egg them on to the foul deed while themselves remaining in the back-ground. If men of the latter type, who are the more guilty, find that they do not remain unpunished but must share the murderer's fate, it is extremely possible that they will hesitate before stirring up morbid and ill-balanced youths to play the part of the assassin. For the sake of India, her prosperity, and her good name, we may well hope that it may be so." [The *Rást Goftár* writes:—"The skill displayed by the Bombay Police in tracing the conspiracy and bringing the charge home to the accused persons cannot be too highly commended. They had to contend against numerous difficulties which always beset the work of investigation in such cases where the criminals are as a rule a very stubborn lot to deal with......... The conspiracy was of a most com-

plicated and elaborate character. It was carefully hatched with such consummate secrecy and decision that the Police got no wind of it till it was brought to a head and the first deadly blow was given. It was a wide-spread conspiracy, and was in existence for over a couple of years before its ultimate disclosure, and there are reasons to suspect that there may be other accomplices still undetected and at large. The secret importation of arms gives colour to this supposition, and it is hoped that the Police would leave no stone unturned to get at the clue as to how and from what sources the supply was manipulated."]

Bombay Samáchár (67), 1st Apl.; *Sánj Vartamán* (42), 31st Mar.; *Jám-e-Jamshed* (35), 31st Mar.; *Akhbár-e-Soudágar* (25), 31st Mar.

22. Nothing can be said against the sentences passed on the accused by the Special Tribunal in the Násik murder case. We are led to believe from the evidence adduced and the statements made by the accused, that fired with mad and absurd ideas of winning freedom for the country they hatched a conspiracy and made Mr. Jackson the first victim. The Tribunal has done but fair justice in sending to the gallows the two abettors of the murderer who were present on the scene to facilitate the work of the assassin. We can gather from the attitude of the principal accused in the Court before and after the sentences were passed that no difficulty will be experienced in laying the axe at the root of the conspiracy. All the accused are very young and in poor circumstances, but despite that they were able to get arms and to catch hold of the recipe for making bombs. All that shows that there are certain individuals behind the scenes who are still at large. The Police have proved their ability by hunting out the accused and establishing their guilt; still we must say that their work is not yet over. The accused rendered their task easy by making statements of their own accord. But they have said nothing about those who instigated them secretly. The principal offenders were anxious that death sentences should be passed on them as that would bring them notoriety and would make the public worship them as martyrs. With such ideas working in their minds it is just possible that they have kept back the names of their instigators. Solitary imprisonment and hard labour would have been fitter punishments for criminals such as these. Besides, such a course would have considerably helped the Police in laying bare the conspiracy. We earnestly suggest His Excellency the Governor to exercise his right of commuting the death sentences. Perhaps the arrest of Sávarkar in London may help in bringing to book the secret offenders; still we are of opinion that the murderer and the abettors would be able to render the best assistance in unearthing the conspiracy. [The *Sánj Vartamán* endorses the remarks of the *Bombay Samáchár* about the punishment awarded to the two abettors present at the scene of murder. It is of opinion that virulent diseases require violent remedies. The paper then says that British justice is always tempered with mercy and had these abettors been transported for life something more about the design would have been heard from them in their moments of remorse. The *Jám-e-Jamshed* writes in a similar strain. The *Akhbár-e-Soudágar* attributes such deeds to imperfect education and the utter absence of moral training.]

Dnyán Prakásh (46), 30th Mar.

23. Those who have carefully followed the proceedings of the Násik murder case will not at all be surprised at the decision of the Special Tribunal. A little clemency was, however, expected in the case of Karve and Deshpánde who have both been sentenced to the extreme penalty of the law along with the actual murderer. It may be said that the present case constitutes only a beginning in the laying bare of political crime in the Maháráshtra. Some of us were labouring under the impression that political crime was not as rampant with us as it was in Bengal. The Násik murder case will disillusion these people. One is horrified to think how many families in Maharáshtra will be involved in ruin before these prosecutions are brought to an end. We hope that the punishment meted out to the accused in the Násik case will act as a deterrent to the misguided youths of the Deccan.

Comments on the operation of the new Press Act.

Sudhárak (159), 28th Mar.

24. It is to be regretted that there is no appeal against the orders of the executive authority for taking security from the printers of newspapers under the new Press Act which has already been enforced against the *Gujaráti*, the *Ráshtramat* and the *Kál*. The Native Press has done immense service both to Government and to the public and though the exigencies of the times have compelled Government to vest their executive officers with authority to demand security from the newspapers that incur their displeasure, it is certainly not in the interests of the State that newspapers should have to depend for their very existence upon the caprice of individuals without being allowed an opportunity of being tried by a regular Court of law. We hope, therefore, that the law will be soon repealed or at least amended so that the liberty of the Press may not be any further needlessly hampered.

Kesari (131), 29th Mar.

25. The new Press Act which had gained the support of the non-official members like the Honourable Mr. Gokhale has begun to bear fruit. Even the *Gujaráti*, a weekly organ of the Bombay Moderates, was served with a notice under the Act to give security of Rs. 2,500 on the ground of publishing in one of its issues some "objectionable words"; and though the paper has deposited the security demanded, it is still in the dark about the "objectionable words" complained against. The public now clearly understand the secret of the method of stopping papers by demanding security from them. The new Act is, indeed, a Damocles' sword hanging over the heads of the journalists. There is another evil feature of the Act. A change of the place where a printing press is located will entail the trouble of renewing the declaration and will bring in its train a demand for security. The proprietors of printing presses will thus be at the mercy of house-owners in the majority of cases. In the hurry of passing the Act on the part of Government and in their eagerness to terrify journalists no one apparently cared to see the far-reaching evil effects of the new legislation.

Kál (127), 25th Mar.

26. The danger which threatens even the Moderate section of the Indian Press under the new Press Act has been vividly brought to light by the security which a moderate paper of the stamp of the *Gujaráti* which supported the Act had to furnish in order to be allowed to continue its existence. The *Ráshtramat* deemed it advisable not to furnish security and has ceased to exist. We find it hard to reconcile the present attitude of Government towards the Native Press with the indulgence with which the fulminations of the Anglo-Indian papers as has been proved by the impunity with which the *Madras Times* has been systematically calumniating Indians. That paper has, it appears, been only privately warned, while the *Ráshtramat* has had to be stopped by the operation of the Act!

Indian Spectator (8), 2nd Apl.

27. "It is generally believed, and with abundant reason, that political crime is fomented by newspapers which abuse their liberty. It is not easy to ascertain how many readers buy such newspapers out of mere curiosity, and how many out of real sympathy with the sentiments contained in them. Their effect is in either case the same. But where a newspaper enlists the real sympathy of a large number of readers, it is only for some strong reason that measures can be adopted against it, as otherwise it easily acquires a name for martyrdom and the additional sympathy extended to it diverts a proportionate share of sympathy from Government. The recent discoveries of the Police in this presidency seem to show that there is a good deal of subterranean activity in certain parts of the country for which the Government is entitled to hold a section of the press responsible. Witnesses have openly avowed in Courts of law that they derived certain notions from certain newspapers. A vigorous policy in suppressing seditious writing has been forced upon Government, and we earnestly hope that in pursuing it under the dictates of necessity the

Government will not forfeit the sympathy of fair-minded men. For this purpose it seems desirable that the public should know why a certain newspaper has been dealt with in a particular way. It is reported that a widely circulated vernacular daily in this city has stopped publication, because it was asked to supply a heavy security. A well known weekly was asked to furnish security, and it complied with the requisition. The latter has long been known as an organ of the Moderates in the National Congress. When a 'moderate' paper is asked to provide security, the public will be naturally curious to know what may have been its sins. Is it unnecessary to satisfy the public curiosity and win the public approval ?"

Mahrátta (13), 3rd Apl.

***28.** "The possibilities of the new Press Act have been effectively, we may even say dramatically, brought home to the public in the Presidency. In the course of a single week, two of the leading Maráthi papers had to be stopped owing to the fact that heavy deposits were demanded from them by way of securities against the publication of prohibited matter under the new Press Act. In the case of the *Ráshtramat* a security of Rs. 5,000 each was demanded from both the printer and the publisher. But the provisions of the notice could not be complied with and the paper had to be stopped. The same was the case with the *Kál* which was called upon to give a deposit of Rs. 10,000 and had, therefore, to be stopped. The *Ráshtramat* was a daily paper with a circulation of from six to eight thousand. The *Kál* too, though a weekly paper, had a large circulation. The suppression of both these papers is a distinct loss to the public, and some of the non-official supporters of the Press Act will now find, when it is too late, that they have been outwitted and made privy to an Act which is now being enforced in a manner which they could not have anticipated. The demand for the maximum deposits from both the publisher of the paper and the owner of the press, when both of them are practically one and the same person, is certainly most unfair, and amounts to a legalised wrong. The *Mahrátta* too had its own share of troubles on account of the new Act. The *Mahrátta* was so long being printed, for the sake of convenience, at the Indira Press. It was thought necessary as well as desirable, in view of the new Press Act, to change the press for printing the *Mahrátta*. The change actually made was nothing more than that the *Mahrátta* would hereafter be printed at the Kesari Press instead of the Indira Press. Everything else, *i. e.* the printer, the publisher, and the place of publication remains the same. And yet taking advantage of the new Act the District Magistrate, Poona, ordered the publisher to give a deposit of one thousand rupees before bringing out the next issue of the paper. The deposit was duly made, and the *Mahrátta* may now be regarded as having entered the 'zone of peril' created by the new Act."

Reproduction of an article on the Press Act from the *Review of Reviews*.
Mahrátta (13), 3rd Apl.

***29.** The *Mahrátta* reproduces from the *Review of Reviews* Mr. Stead's criticism of the Press Act in the course of which he says:—"To publish in parallel columns Lord Morley's utterances in the *Pall Mall Gazette* and the legislation sanctioned by Lord Morley to-day would probably be held by Customs and Postal officers and local Governments as exciting contempt of the Government. To publish the simple facts of some scandalous outrage by a Native Prince would bring the Press under the lash of the law. The greater the truth, the greater the libel, and as Mr. Gladstone's exposure of the Neapolitan prisons and of the Bulgarian atrocities showed, there is no more effective method of exciting animosity and contempt against a Government than by simply setting forth the deeds which that Government has committed. **It will be impossible for any honest tribune of the people henceforth to call attention to the most flagrant abuses and outrages committed in the name of the Administration in India without exposing himself to financial ruin. By gagging the Press in this lawless fashion, Lord Minto voluntarily deprives himself of any effective check upon the misdeeds of his officials. All criticism of their actions will be treated as interference with law and order.**

This Act renders it impossible for me to publish an Indian edition of the *Review of Reviews*. But it is absolutely worthless as a check upon the circulation of the subterranean literature of anarchy and murder. To sit on the safety-valve and at the same time to feed the furnace with resin and pine can only have one result."

Adverse comments on the proposed countervailing duties on Indian tobacco.

Indian Spectator (8), 2nd Apl.

30. "It looks as if the story of the excise duty on cotton goods, which was imposed at the instance of Lancashire, is going to be repeated at an early date. In consequence of the enhanced duty on tobacco, the Under Secretary of State for India had to meet in Parliament a shower of interpellations. The duty is levied for revenue purposes, and it does not contravene the fiscal principles up till now followed by the Government of India, whether or not it is opposed to the doctrines of free trade. But then, if the tax may be approved by political economists, the alarm raised is that it will throw out of employment thousands of operatives engaged in the manufacture of cigarettes in Bristol and Liverpool. It seems that the Government will watch the effect of the duties in India. The cultivation of tobacco in this country may show some increase, though the figures are not always reliable. But supposing that some slight impetus is given to the cultivation of the drug, or to its local manufacture, as expected, and that some operatives feel the hardship in Bristol or in Liverpool, is the Government to lose the revenue or the consumer to be compelled to pay an unnecessarily high price for the local tobacco, merely because it is to the advantage of the United Kingdom to practise free trade in this manner? It is to be hoped that on watching the effects of the enhanced duty, the Government will be able to report that the natural course of trade has not been diverted. Otherwise, on the heels of the South African question, which the Government is trying to settle in a way satisfactory to the people of this country, there will follow an acute controversy on the fiscal relations between India and the United Kingdom."

Pársi (39), 3rd Apl., Eng. cols.

***31.** "The papers brought out by the last mail report a pretty close questioning of Mr. Montagu in Parliament *anent* the tobacco duty which some members of Parliament condemned as unscientific taxation because it is prohibitive. This ignores a very large fact, however, which is that the new duties are less than half of what England imposes on her own tobacco imports. Tobacco being so conspicuously taxed in England, the duty cannot be objected to in India in the name of Free Trade. If we regard the tax in both countries as a purely revenue one, then it is no more unscientific here than it is in England, since the classes who smoke foreign tobacco are not desperately poor. If it is by way of kindly restraint on a vice, then India is surely entitled to protect that comparatively small and chiefly youthful body who smoke the thousand million foreign cigarettes imported yearly."

Appreciation of the services of Mr. R. P. Barrow, I. C. S., as Commissioner, N. D.

Káthiáwár and Mahi Kántha Gazette (77), 27th Mar.

32. Mr. Barrow, Commissioner, N. D., has the reputation of being a wise and able official. He has made thorough inquiries and purged the districts of corruption. He is ever ready to do justice to the people. His own activities have infused in the district and táluka officers great alertness. That the people may be perfectly satisfied it is necessary that the touring officers should be strictly warned not to depend upon the villagers for their comforts and not to misbehave with them. We also suggest that the District officers—English and Indian—should come in direct touch with and be sympathetic towards the people in order to make themselves familiar with the state of things. There is peace in the province because Mr. Barrow always works for its good in concert with the people.

Comments on the appointment of Mr. Husain B. Tyebji as Judge of the Small Causes Court, Bombay.

Kaiser-i-Hind (36), 3rd Apl., Eng. cols.

***33.** **"The appointment of Mr. Husain Badruddin Tyebji to a vacancy on the Bench of the Small Causes Court, caused by the retirement of Mr. Mohamed Husain Hakim, will be generally welcomed. Mr. Tyebji is a Barrister of fourteen years' standing, and is an LL.M. of the Cambridge University. In common with other members of the Tyebji family he also takes a keen interest in education, especially female education, and is a prominent member of the Bombay Anjuman-i-Islam. We congratulate him and the Muhammadan community on his appointment."**

Comments on the Jain memorial to Government against the proposed resumption of a certain piece of land on Malabar Hill, Bombay.

Praja Bandhu (40), 27th Mar.; *Gujaráti Punch* (33), 27th Mar.; *Jain* (177), 27th Mar.

34. Commenting on the notice served by the Government of Bombay upon the managers of the Jain temple situated in Dabholkar Street, Malabar Hill, the *Praja Bandhu* remarks:—More than once it has been seen that as Government have no adequate idea of the religious susceptibilities of the Indians, they resort to strange measures. Government ought to be thoroughly in touch with the keen delicacy of the religious feelings of their subjects and should guide their actions accordingly. Indians have been known to be loyal and considerate, and yet they are so keen in the matter of religion that any interference with it makes them discontented and dissatisfied. Under these circumstances the lease under which the plot of ground has been let to the Jains having not expired, the action of Government has caused them a good deal of dissatisfaction. Cannot Government avoid wounding the religious feelings of the Jains while finding accommodation for a small number of their officials? We trust the memorial of the Jain Shwetámbar Conference on the subject will receive the consideration it deserves at the hands of His Excellency Sir George Clarke whose sympathies for the Indians are so well-known. [The *Gujaráti Punch* makes similar remarks. The *Jain* thinks that the submission of the memorial above referred to would not serve its purpose and consequently appeals to the entire Jain community to ventilate its grievance in the matter in mass meetings and place it before the authorities.]

Legislation.

Comments on the proposed legislation to restrict the emigration of Indian labour to the Colonies.

Indian Spectator (8), 2nd Apl.

35. "The Government of India has lost no time in redeeming its recent pledge to deal with the Government of Natal in a serious spirit. Before giving that pledge to the non-official members of the Legislative Council, the Secretary of State's permission to introduce legislation for cutting off the supply of labour to the South African colony had already been obtained; and the sanction must have been granted after communication with the Colonial Office, and probably with a warning to the Natal Government. Why the colony has remained defiant and obdurate, as if it did not care for Indian labour, is not yet clear. The duty before the Government of India, however, is plain. The South African grievance adds to the 'unrest' in this country, and the sooner the Government tries the remedy popularly recommended to it, the better for the peace of the land. Thus the Government has arranged to take to itself the power to prohibit emigration to Natal before the close of the session during which the non-official members asked for the retaliatory measure. Lord Minto's Government generally acts upon the wise maxim that whatever is worth giving is worth giving quickly."

Oriental Review (15), 30th Mar.

36. "The Honourable Mr. Gokhale drew some time ago the attention of **the Government to the scandalous treatment of Indians in South Africa and called upon it to discharge its duty towards the Indian people by prohibiting emigration of indentured labour there.**

Mr. Gokhale well observed that every sort of indentured labour is more or less a form of slavery. We cannot expect the Government of India to accept this view at present and to put a stop to the system of indentured labour in the Crown Colonies as well as in some provinces of British India itself as in Assam. But the Government has evinced its sympathy with the question by taking the next best step and introducing the Bill to amend the Indian Emigration Act. Under the existing Act, the Governor-General in Council can prohibit emigration to a country to which it has been declared to be lawful, but only on certain grounds. The Bill proposes that the power to prohibit emigration should be extended to cases where the Governor-General in Council is dissatisfied with the treatment of free Indians, and that it ought to be made possible for the Governor-General in Council to prohibit emigration for any reason which he may consider sufficient. This is a step in the right direction, and it may be hoped that when passed it will be made applicable to South Africa in the first instance. Looking to the success of the agitation in this direction non-official members ought now to bring to light conditions of indentured labour in Assam and some Crown Colonies and ask the Government to abolish the system of indentured labour altogether. It is satisfactory to find that the Government has prohibited emigration to the Malay islands where mortality among the Indian labourers was found to be excessive. Will not some Honourable Member of the Imperial Council ask a question as to the causes of this excessive mortality and as to whether statements made by one Mr. Bindraban regarding the condition of Indian labourers in some British and French Colonies are true?"

Education.

Comments on the removal of Devas' text-book on Political Economy from the University curriculum.

Sudhárak (159), 28th Mar.; *Dnyán Prakásh* (46), 30th Mar.

37. The chief objections brought forward by the Honourable Mr. Sharp for substituting Gide's Political Economy for that of Devas as a text-book at the B.A. Examination were based on a supposition that the latter makes certain misstatements about economic questions respecting India. Be that as it may, the students should not have been denied an opportunity of studying Indian economic questions by being made to read a book that does not treat of them at all. It is clear that the present political condition of India is responsible for the ousting of Devas' treatise from the University curriculum, but we beg to point out that to make the advanced B.A. students' study mere theory without reference to the peculiar circumstances that control the economic conditions of their own country is not a wise step. If Devas, Dádábhái Naoroji or Ránade are not to be trusted, why do not Government direct some expert in Indian economic questions to write a text-book for the use of our students? [The *Dnyán Prakásh* also finds fault with the arguments advanced by the Honourable Mr. Sharp for removing Devas' Political Economy and substituting that of Gide in its place.]

Comments on His Excellency the Governor's speech at the Grant Medical College prize distribution.

Rást Goftár (41), 23rd Mar. Eng. cols.

38. "The speech which His Excellency the Governor delivered at the Grant Medical College prize distribution would have formed a fitting address to the University Senate as indicating the views of its Chancellor on the question of medical education in the Presidency. The subjects to which His Excellency alluded have been repeatedly tackled by the Senate, and a recent controversy shows that it does not share the views of its Chancellor in many imporant details. The two questions, *viz.*, the period of special study for the profession and the standard of general education before the bifurcation begins, have often been made the subject of a warm and protracted discussion. The solution of the problem of medical education in India cannot be effected without a consideration of conditions peculiar to the country and its existing needs......... If the students turned out from our Medical College have not shown aptitude for research, the opportunities are wanting as much as the requisite previous training......... The students turned out of the Indian Medical College have done and been doing yeomen's service as general practitioners in extending medical relief to the ailing and the ill. But if the percentage was taken which qualified practitioners bear numerically to the population in India the disparity would be appalling. The *hakims* and *vaids* are great competitors in India to the qualified physicians; yet there is still a vast field for the latter and they may thrive for a long time without wanting the aid of legislation to ensure their position against the unqualified practitioners. We do not believe that the medical course in India can be advanced to seven or eight years without causing an appreciable decline in the numbers of students. Improvement in medical education can, however, be effected by the institution of higher degrees and one such proposal was made to the Government of Bombay for the retention and conduct of the old L.M. & S. degree as per former curriculum, a proposal which it unhappily declined to entertain."

Alleged secret working of the Political Agent's office against the Saurâshtra High School of Râjkot.
Indu of Bombay (10), 29th Mar.

39. "What appears to be a pin-prick policy of petty persecution has apparently been begun against the Saurâshtra High School after Government's candid declaration that they do not mean to forcibly close the school. We understand that enquiries are being made as to who are the parents and guardians of the boys attending that High School. We should think that the very fact that the Agency Office people are making a list of this kind is sufficient to frighten many a parent and guardian into withdrawing their boys from that school. The method would be effective, but it would be very unedifying—wholly inconsistent with the character of British Rule. We would appeal to the Political Agent and the Governor in Council to let the Saurâshtra High School have now at least peace."

Municipalities.

Comments on the Government nominations to the Bombay Municipal Corporation.
Indu of Bombay (10), 29th Mar.

40. "We are very sorry to find that the nominations for the Municipal Corporation to come into existence next April have very many unsatisfactory features. First, we would mark as indicative of an utter lack of the sense of proportion the fact that out of the chosen 16, the numerically smallest community—the Chistians get 9 seats, the Moslems 4, the Hindus 3. The Parsis are nowhere. Secondly, we think it is very unbecoming to have excluded Sir Jamsetjee, the holder of the title of the first Indian Baronetcy for the time being having always been gracefully included in their list by Government. Thirdly, we notice two gentlemen who having belonged to the Caucus failed to be returned by the J. P.s. Thus Government have patronised men who could not secure a return even by a body like the J. P.s, even with the help of the officially manipulated Caucus. Nominations are supposed to correct the errors of elections and furnish examples of happy choice to electorates. This theory could not have been more forcibly topsy-turvied than by these two nominations."

Native States.

Suggestion that Khân Bahâdur Syed Shamsuddin Kadri should be appointed to succeed Mr. Baig, the present Dewân of Junâgadh.
Sânj Vartamân (42), 29th Mar.; *Political Bhomiyo* (84), 1st Apl.; *Akhbâr-e-Islâm* (63), 30th Mar.

41. It is highly desirable that the Dewânship of Native States should be in the hands of persons who have a good experience of the working of the British administration. It lies with His Highness the Nawâb of Junâgadh to appoint a successor to Mr. Baig; nevertheless we would take the liberty of suggesting the name of a trusted officer of Government, Khân Bahâdur Kadri, the present Oriental Translator. Mr. Kadri is a Fellow of the Bombay University and has had long experience of the Educational Department of Government and consequently is thoroughly acquainted with the educational questions which are to-day engaging the attention of the public. The Junâgadh State is in need of a vigorous educational policy, and we are sure Mr. Kadri's educational, not to speak of his wide revenue and administrative experience, would prove invaluable to it. He comes of a distinguished and respectable Muhammadan family and has in his official capacity, frequently come in contact with many Native States. Of course, the Bombay Government will not be willing to part with such an able officer, but their policy has always been to help the Native States. A man of the type of Mr. Kadri is sure to turn out a very successful Dewán and if his services can be secured, a Muhammadan State like Junágadh has no need to turn its eyes elsewhere. [The *Political Bhomiyo* and the *Akhbár-e-Islám* quote with approval the above remarks of the *Sánj Vartamán* and the former writes :—All those who are interested in the welfare and the glory of Junágadh, and are acquainted with the history of the State and the present state of India, earnestly desire that Khán Bahádur Kadri should be appointed Dewán.]

Akhbár-e-Islám (63), 10th Mar.; *Muslim Herald* (14), 26th Mar.

42. In our opinion the Dewán of a Moslem State like Junágadh should be a Muhammadan inasmuch as a long generation of Hindu Dewáns have caused discontent among the people. Since the accession of a Muhammadan in the person of Mr. Baig to the Dewánship the State has had years of prosperity. If the vacancy caused by Mr. Baig's appointment to the India Council is filled up by a very able Muhammadan, the progress initiated recently will be steadily maintained. We suggest the name of Khán Bahádur Syed Shamsuddin Kadri, the present Oriental Translator to Government, who during the short tenure of his office has earned honours at the hands of Government which none of his predecessors were fortunate enough to win—a fact which proves beyond doubt his high worth. He is as popular with the people as with Government because of his high family and his work as a successful officer. Without hesitation we say that except Khán Bahádur Kadri no other Muhammadan could be named who could successfully follow up the reforms inaugurated in the State by Mr. Baig. We suggest it to Government to bring the premier Muhammadan State of Káthiáwár back to its original splendour and glory by appointing Mr. Kadri to the Dewánship and thus not only place the subjects of the Junágadh State under their obligation but gratify the wishes of the Moslem world. [The *Muslim Herald* writes :—We wish His Highness the Nawáb of Junágadh would ask Government for the loan of Khán Bahádur Kadri's services. No better selection could be made, as he has given satisfaction to the public as well as to Government, both as a Revenue officer and as Oriental Translator to Government.]

Comments on the death of the Nawáb of Rádhanpur.

Oriental Review (15), 30th Mar.

43. "The death of the young Nawáb of Rádhanpur by suicide on board a ship in mid-ocean adds one more to the victims of intemperance which the ruling families in our Native States have contributed of late. It would be a sad and invidious task to give the list in these columns, and we have no desire to give pain to those who have lost and with whom we can sympathise deeply in their loss. But the lesson needs to be emphasised that the demon of drink has been making rapid and wide incursions no less in the palace of the ruling Prince than in the cottage of the working poor. Heirs-apparent at one time rich in their youthful promise have broken their parents' hearts and laid low their pride and hopes by falling a prey to the accursed habit which has ended only in premature death. Youthful rulers have brought ruin on themselves and their States and have died issueless in the prime of life through the evils which intemperance surely and certainly brings in its vile course."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th April 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 15 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th April 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

British rule:

- Comments on the alleged harsh treatment in jail of A. B. Kolhátkar, editor of the *Deshsevak* of Nágpur 5
- Comments on the appeal issued by the Central Association of Bengal for checking the spread of anarchism 14
- Comments on the disapproval of certain writings in the *Madras Times* by the Government of Madras 6
- Comments on the new treaty with Bhután 11
- Comments on the supplement to Mrs. Besant's recent appeal in the Central Hindu College Magazine 7
- India is not deemed fit for compulsory education though king Menelik has already introduced it in Abyssinia 12
- No new political paper required for the Deccan Muhammadans . . 13
- Political prisoners should not be treated like ordinary criminals . . 4
- Study of politics necessary to purge young minds of false ideas of patriotism 8
- *Swarájya* is the panacea for all racial hatred 9
- The story of the British occupation of Egypt 10

Imperial Council: Comments on the Budget debate in the — . . . . 17—23

Indian students in England: Comments on the revised regulations for the admission of Indian and Colonial students into the Inns of England . 16

Irrigation: Comments on the report of the — Department for 1908-09 . 36

Judicial matters:

- Comments on the decision in the Násik murder trial . . . . . 31—34
- Comments on the Government Notification declaring certain books and pamphlets forfeited to Government as being seditious 25
- Comments on the operation of the new Press Act . . . . . . 26—29

Native Press: Letter from the editorial staff of the defunct *Ráshtramat* thanking its constituents for their support 35

Public Service:

- Alleged desirability of a public recognition of the services of Sir Walter Hughes, late Chairman of the Port Trust, Bombay 37
- Approval of the appointment of Khán Bahádur K. N. Contractor as Educational Inspector in Sind 38

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration.—concluded.

Sind:
- Complaint that Muhammadans have been given preference over Hindus in making appointments to the Provincial Service in — . . . 39
- The old jail site and not the artillery parade ground should be selected for the location of the proposed central public office building at Karáchi 40

Suggestion to the Government of Goa to prohibit books proscribed by the British Government from entering their territory 15

The interests of the Indian public should be safeguarded against frauds of Native and foreign Insurance Companies 24

Viceroy of India:
- Appreciation of Her Excellency Lady Minto's services to Indian womanhood 3
- Appreciation of His Excellency Lord Minto's *regime* as — . . . . 1 & 2

Legislation—

Adverse criticism on the proposed Medical Registration Act 42

An appeal to Government to enforce the amended Emigration Act against Natal 41

Suggestion for enacting a Civil Marriage Act for India 43

Education—

Comments on His Excellency the Governor's speech at the prize distribution at the Grant Medical College 54

Comments on the Convocation address of Mr. Justice Rahim at Madras . 55

Comments on the model lessons on Consumption, Malaria and Microbes directed by the Bombay Government to be taught in schools . . 52 & 53

Comments on the proceedings of the Educational Conference held in Bombay . . . . 44—50

Comments on the removal of Devas' Political Economy from the Bombay University curriculum 51

Railways—

Alleged paucity of local trains on the G. I. P. Railway 57

Comments on the Railway Board's proposal to employ retired Indian Military officers to look after the conveniences of Indian Railway passengers 56

Native States—

Baroda: Comments on His Highness the Gáekwár's visit to Japan . 58

Jaipur: Comments on the reply of the Mahárája of — to the Viceroy's circular letter regarding suppression of sedition 59

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st April 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Bráhmin) ; 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Piánjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	800
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda ...	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 60.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál...	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
173	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Shâwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150

No. 100 has not been published for the last two months.

No. 127, the *Kál*, has ceased to exist from 28th March 1910.

Politics and the Public Administration.

Appreciation of His Excellency Lord Minto's *regime* as Viceroy of India.

Oriental Review (15), 6th Apl.

1. "Lord Curzon had left the country in a strangely perturbed condition and a man was wanted to soothe the disturbed nerves. This man was found in His Excellency Lord Minto who, though he could not do without some sort of repressive legislation looking to the state of the country, resorted to it out of compulsion as it were, and counterbalanced it by a policy of conciliation and reforms intended to satisfy the aims and aspirations of the people. This wise interspersing of repression and conciliation was hotly opposed by almost the whole of the Anglo-Indian world which was for an undiluted policy of repression. During all the turmoil and trouble of recent times nothing is more remarkable than the universal expressions of admiration and respect for the personality of His Excellency Lord Minto, whatever may have been thought of in different quarters about the policy of the Government.......... We hope that His Lordship's interest in this great country will not pass away and that from his place in the Councils of Parliament and of His Majesty he will long continue to exert his kindly influence for the prosperity and welfare of India."

Râst Goftâr (41), 10th Apl., Eng. cols.

***2.** "The fact that His Excellency Lord Minto was presiding for the last time over a full Legislative Council was, at the last Budget meeting, turned to account by some of the Honourable members for paying to him a warm tribute for his noble and beneficent work in India. His *regime* has been characterized by the singular fact that progress was maintained paradoxically with a policy of repression. A well-preserved equilibrium has been observed between the two with the result that for every restraint imposed some fresh privilege has invariably been granted. Nay, if we took stock, the concessions would outweigh the rights which have been forfeited. His Viceroyalty opened under abnormally strained conditions, but the clouds which once loomed large on the political horizon were scattered one after another during the quinquennium of his benign and far-sighted rule. Lord Minto inherited from his predecessor a load of trials and difficulties as have seldom clogged the way of a new administration. Though anarchism first showed its cloven hoof during his Viceroyalty, its seeds were sewn during the years which brought the foregoing administration to a close. Under normal conditions, Lord Minto's *regime* would have shone with even greater lustre, and no Viceroy would have been more popular and no ruler more beloved of the people. Those who are capable of a calm and dispassionate review of his work will assign him a high place in the gallaxy of India's distinguished rulers, ranking him above those among them who ruled well and with sympathy during the piping times of peace and contentment. Lord Minto's administration covered a two-fold task, of suppressing lawless agitation and winning over the estranged and the discontented to the side of the Government, and in both these directions his efforts have been signally successful. He has given more than another Viceroy a liberal share to the people in the administration of their country's affairs, and conceded to them large measures of reform, infusing new life and vigour into their national existence. He has carried out all the promises which he gave on landing on this shore, and when he retires he will leave it with the satisfaction of a great duty brilliantly and successfully performed."

Appreciation of Her Excellency Lady Minto's services to Indian womanhood.

Sind Journal (22), 31st Mar.

3. "Lady Minto richly deserves the unique honour which the ladies of Bengal have done her by presenting her with a farewell gift of a handsome diamond brooch at a farewell party held in the Calcutta Government House. This is the first occasion that a Viceroy's lady has been publicly honoured jointly by both Indian and European ladies. Lady Minto's goodness, sympathy and magnanimity and, above all, her absorbing interest in the progress of Indian womanhood and her earnest efforts to bring about a pleasant union between European and Indian ladies through *purdah* parties entitle her to the gratitude of Indians. Lady Minto's most important work has been the establishment of the Minto Nursing Sisters' Association which owes its existence purely to the efforts of Lady Minto. The 'Minto' Nurses are already doing good work in fighting disease and alleviating suffering in many parts of India. We hope the movement will grow with years and will carry to all the out-of-the-way regions of the country the blessings of medical aid at the hands of the Minto Nursing Sisters."

Political prisoners should not be treated like ordinary criminals.

Mahrátta (13), 10th Apl.

***4.** "While commenting on the cruel and harsh treatment meted out in Nágpur Jail to Mr. Kolhatkar, of the *Deshsevak* of Nágpur, we adverted to the necessity of introducing in India the principle of difference of treatment for political prisoners and ordinary criminals in the Indian prison system. In England--there is the practice of political prisoners being treated as first class misdemeanants.......... In reply to a question by Mr. O'Connor the Home Secretary said that the prison rules intended for ordinary and confirmed criminals should not be applied in the case of those 'whose moral character is good and whose offence does not involve personal dishonour.' In fact that distinction of treatment obtains in England, but in British India, the political convict, be he of howsoever high a moral character, is given the same treatment as that meted to the vilest felon—a principle which is hardly defensible on grounds of justice, humanity and even commonsense. Will Lord Morley, the philosopher-statesman at the helm of Indian affairs in England, see that a similar distinction like that in England is introduced in the treatment of political prisoners in India?"

Comments on the alleged harsh treatment in jail of A. B. Kolhatkar, editor of the *Deshsevak* of Nágpur.

Indu of Bombay (10), 9th Apl.

5. "We were expecting to see an official or semi-official contradiction of at least some of the detailed accounts of gross ill-treatment which was alleged to have been accorded to Mr. Kolhatkar of Nágpur, editor of the *Deshsevak*, in jail, but have been disappointed. We have indeed no sympathy whatsoever with the extreme Extremist politics of Mr. Kolhatkar or the tone of the *Deshsevak* whilst he was its editor. But we cannot help emphasising the fact that the offence for which he was convicted was more or less of a technical character, with a good many elements of doubt as to the soundness of the conviction and therefore he did not deserve the harsh treatment alleged to have been meted out to him in jail. We think we cannot do better than make a present of the facts of Mr. Kolhatkar's case to Lord Morley. The law of sedition is twenty-times more stringent in India than in England, but we believe that Lord Morley thinks that Judges in India would award simple imprisonment in cases where in England prisoners would be treated as first class misdemeanants. But if His Lordship would call for a return of the cases of the last two or three years, we suppose he would hardly find 25 per cent. of the cases of conviction in which the Judges mercifully refrained from awarding rigorous imprisonment. No sane man would question the justice of imprisoning sedition-mongers.......... But it is a grave defect of Indian legislation that it makes no compulsory provision to award simple instead of rigorous imprisonment in certain cases.......... We consider metal-breaking and grinding of corn more or less barbarous punishment in all cases. And sadly defective must be the law which allows men of higher classes to be made to do this kind of work. The general public feels keenly on the reports about Mr. Kolhatkar's treatment in jail. These reports increase that 'martyrdom' of the offender, which it ought to be the aim of Government to diminish. It, therefore, behoves Government to amend the existing state of things without loss of time."

Comments on the disapproval of certain writings in the *Madras Times* by the Government of Madras.

Indu of Bombay (10), 8th Apl.

6. The *Indu of Bombay* in the course of a contributed article on the reply of the Madras Government *re* the alleged attacks of the *Madras Times* on Indians, writes :—" It grieves us not a little to note that the half-hearted manner in which the Government of Sir Arthur Lawley thought it fit to dispose of the matter has had its own reward, and the *Madras Times*, as is reported, came out almost the very next day with an editorial note containing no doubt an appearance of apology, but all the same emphatically declaring its determination to continue its old policy ! We for one do not desire to comment at any great length on the incident, but in the interests of good administration we do wish that it did not close there. Do the authorities in Madras really think, we ask them in all seriousness, that incidents such as these would in any way enhance the reputation of Government in the eyes of the public ? To own the truth, we have not so much concern with this particular case as with the principle involved in it. Make the law as stringent as you like. But for heaven's sake, do not bring in racial sentiments when administering it. Would the Government treat the matter so lightly if an Indian was concerned in it ? Strangely enough, these are the papers which are generally loudest in demanding stringent measures to suppress all attempts to incite racial hatred, and yet these are the papers, which, as events have conclusively proved, are as great sinners as, if not greater ones than, any Indian paper in the matter. What is worse, moreover, is that these European writers in the press become more defiant in tone the moment a warning is given to them.......... We regret, however, the growing tendency among all classes of high officials, with but few exceptions, to overlook the facts noted above when a European writer is concerned, and earnestly trust that some energetic Honourable gentleman will bring forward a resolution on the subject in the Viceregal Council at no distant date."

Comments on the supplement to Mrs. Besant's recent appeal in the Central Hindu College Magazine.

Indian Spectator (8), 9th Apl.

7. " Mrs. Besant some time ago addressed a passionate appeal to Government and the Europeans in India on the serious consequences of any discourtesy that may be shown to Indians by Englishmen while travelling on railways. It seems that the Government of the United Provinces has not been able to get any confirmation of the incident on which the appeal was based ; but the incident cannot be treated as a concoction. Mrs. Besant's language seems to have been generally felt as rather too strong for the occasion, and a rumour was even started that a prosecution was not quite improbable. The Government denied the report, and the affair really closed there. For some reason or other, Mr. Bhagaván Dás, Secretary to the Board of Trustees of the Central Hindu College, has issued another appeal on the same incident. It is addressed to Indians, and especially to students, and is conceived in a very different spirit. Mr. Bhagaván Dás reminds his countrymen that such cases of insult or injury are few, and magnified beyond proportion by repetition in scores of newspapers ; that much wrong has been done during the last few hundred years, and is indeed being done even to-day, by Indians to Indians ; that the proportion of Europeans who are kind and just to Natives of the country is much greater than that of the contrary examples ; and that ' the higher ranks of the English officials are endeavouring loyally and conscientiously to adjust themselves to the new spirit and the new scheme of co-operation with the people of the land.' Mr. Bhagaván Dás does not stop there. Carried away by his generous emotion, he proposes that whenever an incident like that narrated by Mrs. Besant occurs, the aggrieved Indian should quietly and kindly remonstrate : ' My brother ! In insulting me thus, you are flouting the wishes of our common Sovereign, the demands of our common humanity and common justice. Bear with me as you would with one of your own race. I will do you no harm.' These sentiments are no doubt admirable and may be expected from those who wear the orange-coloured robe. But in the case of ordinary men they are not quite common, and indeed if the aggrieved person stops to think out and deliver a speech suitable to the occasion, he may miss the train or forget his luggage, or provoke worse complications if the other party takes the philosophic condescension to be a piece of impertinence and treats it accordingly; for John Bull does not like harangues. Most men seek a remedy for a wrong, and do not practise the Sermon on the Mount in an emergency. If they do, they do it by silence rather than by a melting speech, which cannot be expected to be on the tip of the tongue."

Study of politics necessary to purge young minds of false ideas of patriotism.
Mumbai Vaibhav (137), 6th Apl.

8. Politics has at present become the breath of life of some people who regard all other movements as insignificant in comparison. Although Politics is thus being widely talked of, yet few have taken pains to study it patiently. The evils which our society is suffering on account of the irresponsible actions of some people are to be attributed to this ignorance of Politics. Even those who pose as the leaders of the people are in this respect no better than their followers. These leaders who are only conversant with the art of playing to the gallery are wholly destitute of independence of judgment and quite innocent of the knowledge of Politics. Progress of the country can be achieved only if this state of things is changed. Facilities must be afforded to young students for the study of Politics. Unrest has reached the high water mark in the country owing to many false notions about Government being entertained by the people. Steps must be taken to remove these fallacious notions and people must be made acquainted with the real state of things. Our youths are fired with sincere patriotism and with a real desire to achieve the good of the country. But owing to their grievance some of them imagine that anarchic outrages will be conducive to the regeneration of the country. Political education alone will purge them of such false ideas.

Swarájya is the panacea for all racial hatred.
Kesari (131), 5th Apl.

9. The Prince and Princess of Wales are to tour in South Africa and will visit the famous battlefields therein. Generals Botha and De Wet will accompany the Royal Party to explain the places of action in the South African War. On the very battlefields, where ten years ago the Briton and the Boer shot and strangled each other, the Royal family will be honoured. We do not think that time can show many such charming occurrences! This startling phenomenon can be explained in one word. Ten years ago, the British entered South Africa to rob Boers of their political life. To-day the Prince is travelling to re-establish it again. Within a few days more, the Prince and Princess of Wales will go to Cape Town and open the United South African Parliament. The sight of the battlefields on such an occasion will not cause any heart-burnings, but lead to firmer friendship between the two races. The British and Boer Generals will admire alike Colenso, Majubu and Paardeburg. Racial hatred has disappeared and peace has dawned in South Africa. In civilised countries, nationality is a more potent force than caste. The relations between the British and the Boer illustrate the above principle. The fire of discontent in India does not lie in racial hatred, but in the inequality of political rights. *Swarájya* is the panacea for all racial hatred and in India it will prove as efficient as in South Africa to remove the ill-feelings between the whites and the blacks.

The story of the British occupation of Egypt.
Kesari (131), 5th Apl.

10. The abolition of the dual control and the establishment of single-handed British control benefited Egypt in one way. The presence of the British army brought about peace and order in the country and left the statesmen free to busy themselves with the question of political reforms. Sir Evelyn Baring was appointed Consul-General to put into a practical shape the general lines of Egyptian reforms laid down by Lord Dufferin. The career of this able administrator proved to be a brilliant one and almost revolutionised Egypt. Lord Cromer devoted himself first to the improvement of the agriculturists. Their one grievance was impressment. He abolished impressment of labour by force and the agriculturists devoted themselves to the improvement of their lands. Lord Cromer reduced land-taxes and equalised their incidence. Hitherto the rich were exempt from land-taxes and the poor had to pay a full assessment. Financially, Lord Cromer's administration was a great success. But it helped the permanency of the British occupation of Egypt. After so many years of intimate contact with Egyptians, the British have come to feel a great regard for their interests and have resolved to see them first competent to administer the country themselves and then bid good-bye to them. It is true that the Khedive of Egypt feels that he is dependent and that the Egyptians hanker after *swarájya*, but it should not be forgotten that no Khedive when Egypt was independent had initiated so many reforms in the country. In 1904 France and other powers admitted that it was for England to decide when it should evacuate Egypt, but that it should solemnly declare that it had no intention of annexing that country. The conflict then lay between the Egyptians and the British. It is the old, old controversy between good Government and self-government. Really speaking, England has no direct interest in Egypt. They have conquered and annexed India. But Egypt is ruled by the Khedive subject to the supremacy of the Sultan of Turkey. The Khedive and his Ministers apparently rule the country, but are entirely controlled by the English. Therefore, it is that the Egyptians have to fight with the English for the rights of *swarájya*. The English do not maintain that the Egyptians should never be granted *swarájya*. Even with reference to India, which they have conquered, they say:—'We are in India only to train Indians in the art of self-government. When they become efficient, our task is finished and we do not care much to remain in India.' There is no wonder that they give voice to similar sentiments while talking of Egypt. It was under Mahomed that Egypt first thought of nationalism. In 1860, there was a religious revival among Muhammadans. Religious bodies named 'Freemasonries' came into existence in Egypt. They were similar to the Italian Carbonaris. Some English writers have tried to connect the Wahabees also with the Egyptian societies. The English first doubted the loyalty of Indian Muhammadans and Dr. Hunter has said that the loyalty of the Indian Muhammadans to the British Government depended for a time entirely on the will of Muhammadan Mullahs at Mecca. But Sir Syed Ahmed carried on a vigorous agitation and removed the suspicion from the minds of the rulers. Mahomed As-Senusi, and Jumaluddin Afghani preached liberal principles and the Egyptian nationalists regard the latter as their *guru*. Shaikh Mahomed Abud and Arabi Pasha brought the nationalist movement into prominence. James Sanua, an Egyptian Jew, founded two papers, *Young Egypt* and *Abu Nadar*. They became so influential that Ismail Pasha had to deport James Sanua.

Comments on the new treaty with Bhutan.
Kesari (131), 5th Apl.

11. China has issued a statement defending its action in Tibet. It says that it had no intention of interfering with the religious rights of the Dalai Lama. It mentions that the Dalai Lama repaid its kindness by treachery and that a Chinese force was sent to protect British factories. The Dalai Lama fled on the arrival of the Chinese troops because he was guilty. It is quite evident that he has no chance of any success though he may try his best at Darjeeling or in Calcutta. Even if he is allowed to return to Tibet, the Chinese Government would not allow him to make a mess of Tibetan politics. As the Chinese have firmly established themselves in Tibet, they will be a fresh source of annoyance to India. Though there are British Residents in Nepal and Bhutan, the States are practically independent. Though they do not acknowledge much of Chinese supremacy, they send an annual tribute to China. The British Government are afraid of Chinese complications in Nepal and Bhutan. The Government of India have just entered into a new treaty with Bhutan enhancing their tribute to Rs. 1,00,000 and promising not to interfere in the internal administration of the country. In return Bhutan has promised to conduct its foreign policy with the advice of the British Government. Just as Afghanistan has been created a buffer State through fear of Russia, Bhutan and possibly Nepal will be created buffer States between India and China. But what of the frontier

war in Burma and Assam? There are no Himálayas there to protect India. What other buffer State than the love of their Indian subjects will the British Government create there?

India is not deemed fit for compulsory education though King Menelik has already introduced it in Abyssinia.
Kesari (131), 5th Apl.

12. King Menelik has not only formed a body of Ministers on the model of European Governments, but also] introduced compulsory education in his territories. The ignorant Indian peasants are more civilised than the Abyssinians and are surely more competent to appreciate the benefits of education. Our Government also are more civilised than King Menelik and are more scrupulous about the interests of their subjects. But India cannot entertain any early hopes of receiving compulsory education. It has really become difficult to solve the political mystery that India is not deemed fit for this reform, and that the lame excuse of want of funds is trotted out in season and out of season.

No new political paper required for the Deccan Muhammadans.
Bombay Punch Bahádur (175), 4th Apl.; *Muslim Herald* (14), 5th Apl.

13. To start a political paper for the Muhammadans of the Deccan will be like placing a sharp knife into the hands of a little child. It will result in a serious injury to the community and to the country as well. There is no need of starting a fresh paper as there already exists two Urdu dailies and three Gujaráti weeklies conducted by Muhammadans in the presidency. If they are satisfied with the proceedings of the Deccan League, their columns will be ever open for its proceedings. Why does the League want a Maráthi paper when it is dead against Maráthi instruction given to Musalman children? [The *Moslem Herald* also writes against the idea of starting any new political organ for the Muhammadans.]

Comments on the appeal issued by the Central Association of Bengal for checking the spread of anarchism.
Jám-e-Jamshed (35), 5th Apl., Eng. cols.

14. "Reference has been already made in these columns to the steps which have been taken by public leaders in Bengal, under the auspices of Mr. Surendranáth Bannerjee and some other prominent Indian publicists, to check anarchism. The Secretaries of the Central Association, which has been the outcome of the Conference held some time ago to concert measures for the purpose, have issued an appeal, lucidly explaining the aims of the Association and the way in which its promoters seek to attain the end in view.......... It is significant that among the directions in which the Association consider strenuous efforts to be necessary for the propagation of healthy ideas, they mention 'some amount of control over the writings of the papers.' What more effective vindication of their Press policy could the Government of India expect than this frank admission in the manifesto of an Association of which Mr. Surendranáth Bannerjee is the President and which document has been signed by him?"

Suggestion to the Government of Goa to prohibit books proscribed by the British Government from entering their territory.
Echo (51), 9th Apl., Eng. cols.

15. "Goa has often been said to be the dumping ground for Indian undesirables and insolvents in Western India.......... The discovery of an alleged Bomb Factory at Margao, some time ago, only showed that Indian anarchists sought shelter in Goa for their nefarious practices.......... We would invite the attention of the Portuguese authorities in Goa to a pamphlet—the *Satsang*—issued in Goa for circulation in British India, which has been proscribed by a Government Notification. Papers, books, etc., which are antagonistic or not loyal to the British Throne, and other suspicious literature should not be allowed to be published in Goa, as Portugal and England are the best of friends.......... Let not the charge be brought against us that we encourage undesirable heathen editors and publishers to take refuge in Goa and thence to fulminate mischievous literature or to organise pseudo-technological bee-hives for instructing depraved young men in the diabolical arts of bomb-making and the manufacture of picric acid.......... Such cowardly refugees should be at once arrested and made over to the British authorities for necessary action.......... The seed of sedition and anarchy is subversive to the even tenor of good Government, equally in British India and in Goa. The poison is highly infectious, and measures should be enforced against it with as much vigour as against plague. The books, materials and papers used by these nefarious sedition-mongers who have taken refuge in Goa should be confiscated and all seditious journals, books, pamphlets, etc., burnt. In this work of detection and suppressions of deleterious literature every Christian should render the utmost aid, by not giving any shelter to such refugees, or otherwise encouraging Hindu or other heathen anti-British agitators to ply their trade in Goa.......... There is danger that publications proscribed by the British Government might be imported by Indian anarchists or seditionists at present in hiding in Goa territory, and from there smuggling them into British India. As a precaution for Goa's own safety, peace and good government, as well as to help the British Government to keep away these poisonous books and papers from entering India by way of Goa, we would commend to the Portuguese authorities to prohibit by public Notification, the importation of all such suspicious literature. Thus a double precaution against local production and importation from outside will be a double blessing to Goa and to British India. When we Portuguese set the good example, the French are sure to follow."

Comments on the revised regulations for the admission of Indian and Colonial students into the Inns of London.
Phœnix (16), 2nd Apl.

16. "The future Indian aspirants to the Barrister's robe will be much affected by the new regulations lately passed by the Legal Council of Education, which will come into force from 1912. Hitherto Indian students who have passed the Matriculation Examination of an Indian University have found ready admission into the four Inns of London while the non-Matriculates were in the past only required to pass a nominal admission examination. During the next year the admission examination will be a pretty stiff test; and the examination will be altogether abolished after that. From 1912 only Indian graduates possessing certificates from District Magistrates in case they be residents of British India, and of British Residents or Political Agents, in case they belong to Native States, will be admitted to the Inns. The reform is admirably thorough in its nature and will be welcomed particularly by those Indian Bars where the immature Barristers constitute a dark spot on the legal profession. The future graduate-Baristers will raise the present status of Indian Barristers and will be more welcome to the Bars. It is, however, very regrettable that the Legal Council of Education has confined the reform to India and the Colonies. In the case of the mother-country the Matriculates of several Universities and Colleges will still be admitted. This preferential treatment of British students will naturally excite much resentment in the minds of Indians and Colonials. We for one emphatically protest against it and hope that the Council will soon realise its mistake and remove the just grievance of Indians and Colonials by raising correspondingly the standard of admission in the case of British students."

Comments on the Budget debate in the Imperial Council.
Bombay Samáchár (67), 7th Apl.

17. Continuing its comments on the proceedings of the Imperial Legislative Council at the close of the Budget debate the *Bombay Samáchár* observes:—Sir Harvey Adamson has made a very satisfactory and important declaration with regard to the postponement of the scheme for separation of the Judicial and Executive functions. It is some years since Government expressed their readiness to carry out the separation in Bengal as an experimental measure, but it appears they have been deterred in their purpose by the heavy cost the measure would entail. The growth of crime in the province and the want of unanimity among the local administrations have further raised insurmountable difficulties in carrying out the measure. Yet Sir Harvey refused to subscribe to the view taken by the Honourable Mr. Madge who apprehended that the separation would deprive the Executive officer of his authority. In view of the difficulties as declared above, would it not be advisable to try the experiment in Bombay, a peaceful province inhabited by law-abiding people? The Honourable Mr. Robertson's refusal to give State aid to infant industries could hardly be regarded as satisfactory, for apart from the question of a protective Indian tariff it has been well-known how industries protected in their infancy by the State become prosperous in the end. As regards the Honourable Mr. Meston's defence of the currency policy of Government we cannot but observe that for the solution of the much-debated questions of the gold Reserve and other allied subjects, a Commission of inquiry is absolutely necessary. Unless these intricate currency problems are thoroughly sifted we do not think the commercial interests of the country will be sufficiently safeguarded."

Dnyán Prakásh (46), 5th Apl.

18. The Honourable Mr. Meston seems to have made a fairly successful attempt to defend the currency policy of Government in the last Budget meeting of the Supreme Legislative Council. The currency policy has been subjected to severe criticism of late and has been alleged by many critics to have been to some extent responsible for the prevailing unrest. Mr. Meston's speech is evidently a reply to the three accusations brought against the present currency policy, namely:—(1) that the Gold Reserve is not big enough; (2) that it is not held in India, and (3) that it is not held in solid gold. Mr. Meston easily disposed of the idea that the Gold Reserve should be big enough to ensure the convertibility of all rupees in circulation. There also seems to be some force in his arguments as regards the desirability of keeping a portion of the Gold Reserve in London so as to be of immediate use in case of a slump in exchange and to avoid the expense and delay of shipping. He was, however, not quite convincing in refuting the arguments against investing the Gold Reserve in England in English securities. All the skill of the Secretary of State and his advisers in handling such sterling stock is likely to be of little avail in securing solid gold in the event of a grave emergency like the outbreak of war or the visitation of a famine. The contention, therefore, that the reserve in England must be held in solid gold still holds good in spite of the Honourable Mr. Meston's arguments. We have nothing to say against the proposed policy of introducing Gold standard currency in India. On the whole Mr. Meston's speech, though not quite convincing, still discloses a careful study of the criticism directed against the currency policy of Government and shows their friendly attitude towards honest criticism. It is hoped, therefore, that the speech will tend to dispel many popular misconceptions against the currency policy of Government.

Oriental Review (15), 6th Apl.

19. "The Imperial Budget debate was chiefly interesting and noteworthy for the wealth of useful criticism on the public policy of the Government it elicited from representatives of the people.......... The criticism chiefly dwelt upon three main points: (1) financially disastrous effects of the Partition; (2) uselessness of the new taxation; (3) need for retrenchment. The Partition has proved politically unfortunate and is going to be equally so financially as Eastern Bengal and Assam are demanding a greater and greater share of Imperial Revenues. This was pointed out by the Honourable Mr. Gokhale and the Honourable Sir Vithaldás D. Thackersey whose speech was one of the most masterly expositions of non-official opinion.......... Coming as it does from such an influential authority, this criticism proves a substantial justification for all that was said or written against the Partition.......... In the light of those remarks, would it not be advisable for the Government even now to yield to the force of public opinion and remedy the mistake that was committed by Lord Curzon by some modification of the ill-fated Partition? The Government is well aware of the fact that the merchants and financiers of this country are loyal to the core, and will never say a thing intended only to embarrass the Government. Their opinion is mainly based upon an earnest desire to co-operate with the Government and to lead it away from pitfalls."

20. "The opposition offered by the Home Member in the Viceregal Council to the very sensible and modest proposal of the Honourable R. B. Mudholkar *re* technical education, coming as it does soon after a like opposition to the more important proposal of the Honourable Mr. Gokhale in connection with Primary education, has naturally caused a feeling of deep disappointment throughout the country....... The fate with which two important proposals such as that of the Honourable Mr. Gokhale and the one under notice have met has naturally created the impression in the public mind that the concessions given to the non-official members in accordance with the Morley-Minto scheme of Reforms do not after all really amount to much. The proceedings have by this time made it quite clear that in the Imperial Council as it is constituted at present there is not much chance of any proposal put forward by a non-official member, although backed up by many of his non-official colleagues, being accepted by the Council unless and until it meets with the approval of the official members present. The result of this, as we have seen, is the virtual abandonment of proposals relating to subjects of national importance such as Primary education, sanitation and technical education."

Praja Bandhu (40), 3rd Apl., Eng. cols.

21. The Honourable Members had under the new rules much freedom to criticise the Budget at length. But the official members were not at all influenced by their criticism. As of old, the speeches of elected members proved to be quite useless in effecting any changes in the estimates and the Budget was passed almost as drafted by Government. The Honourable Mr. Chitnavis pleaded for retrenchment and reform and warned Government that discontent would spread in the country if additional taxes were imposed without any retrenchment in expenditure. He also drew the attention of Government to the enormous destruction of cattle-head. But the chances of the acceptance by Government of the suggestions of the Honourable members are quite remote. The Honourable Sir Vithaldás Thackersey said that discontent generated by the imposition of unjust and excessive taxes is more dangerous than that caused by the discussion of the ultimate political ideals. But God knows when Government will turn their eyes to real causes of discontent instead of busying themselves with gagging all political agitation. Sir Vithaldás was quite pessimistic about the utility of the New Councils, as the suggestions of the Honourable Members were brushed aside one and all by Government though the latter approved of the arguments advanced by them. The Finance Member did not trouble himself with replying to the criticisms of the Honourable Members. He tried to while away the time by ridiculing them. Lord Minto in his concluding speech said that India should feel satisfied that it had lent a helping hand to China in the holy work of putting a stop to the sale of opium. But has not the Government of India to look to the holy mission of stopping the sale of drink in India? The benevolent policy of the British rulers leads to the starvation of their own children though others are sumptuously fed. [The paper elsewhere writes:—In the last Budget debate in the Imperial Council, a disagreeable incident took place which wounded the feelings of the Hindu members. The Honourable Mr. Bhupendra Náth Bose was ruled out of order by Lord Minto when he began to speak on the Bengal Partition. But the Honourable Mr. Haque was allowed to speak on the same question and characterise Mr. Bose's remarks as disgraceful. In the first place Mr. Bose was not at all out of order. The Partition of Bengal has led to an increase of expenditure and judged strictly by the rules of the Budget debate, his remarks were in order. If the adverse remarks of Mr. Bose are out of order because they were deemed political, the favourable views of Mr. Haque also should have been ruled out of order. And again why should Lord Minto discuss political subjects in his concluding speech? Is it because he is amenable to no presidential rulings? The President may have erred, but we do not understand what right Mr. Haque had to dub a brother-member's remarks as disgraceful. We surmise that Mr. Bose had to suffer this indignity because he voted against the Press Act.]

Kesari (131), 5th Apl.

Sudhárak (159), 4th Apl.

22. India was enjoying years of remarkable prosperity when the Government first resolved to stop the opium trade with China. But those years have now passed away, and new taxes have been imposed upon the people to fill up the gap caused by the shrinkage of the opium revenue, while reforms in departments of public utility such as the educational and sanitary have to be postponed for want of funds. This attempt of the Government to oblige China at the expense of India is sheer injustice to the latter. If the British Government had come forward to render assistance to India at this juncture, there would have been no necessity of criticising the action of the Indian Government. England has made a name for herself by stopping the slave trade all over the world. The attempt to uproot the opium habit amongst the Chinese would also glorify her, but it would be at the cost of poor India.

Chitramaya Jagat (116), for Mar.

23. The *Chitramaya Jagat* for March publishes a cartoon on the increase of the import duties on silver and petroleum. The 'poor and helpless' people of India are represented as an emaciated bullock already bent under the load of 'old taxes' and 'military expenditure,' and a European, evidently the Finance Minister, is represented as adding two more packages named 'tax on silver' and 'tax on petroleum' on its back.

The interests of the Indian public should be safeguarded against frauds of native and foreign Insurance Companies.
Sánj Vartamán (42), 5th Apl.

24. From the reply given by the Honourable Mr. Robertson to the Honourable Mr. Sabbaráo in the Imperial Council, it appears that the Government of India are at present seriously thinking over the question of empowering the Government of Madras to keep an effective check on the numerous bogus Companies which have sprung up there under the style of "Provident Funds." Scores of such Companies, not many years ago, were floated in Ahmedabad and other towns of Gujarát, and many of them were even registered. But after a short period of existence, all of them without a single exception miraculously disappeared, no one knows how. Even the Registrar of the Joint Stock Companies was at a loss to trace their or their agents' whereabouts. And so great was the scandal created by them that Government had to think of enacting special legislation for them? Looking to the rapid increase in the number of these Companies in Madras, we shall be glad if Government will put some check on their operations. In our Presidency also, many such bogus Companies have been started in Native States, but as long as the British Government have not adopted any measures to check the operations of the fraudulent founders of such Companies, it is not to be expected that the Native States will take any steps in the matter. It is, however, earnestly to be wished that Government do not impose an unjust and unnecessary check on the working of the indigenous Insurance Companies which have nothing in common with these bogus "Provident Funds", and which have been started only with the creditable object of competing with the numerous foreign Insurance Companies. We would at the same time, request the Honourable Members of the Imperial Council to draw the attention of Government to the risks the Indian public is running through insuring with numerous foreign Insurance Companies whose capital is invested in non-British dominions. The frauds practised by many such Companies of the civilised countries are well-known, and the best course to safe-guard the interests of Indians is to force all those Companies which lie beyond the pale of British jurisdiction to furnish certain guarantees or to invest a certain portion of their capital in this country. The native Chamber of Commerce also ought to draw Government's attention to the obstacles thrown by the foreign Companies in the progress of native Insurance Companies and to point out the measures which should be taken to remove them.

Comments on the Government Notification declaring certain books and pamphlets forfeited to Government as being seditions.

Mahrátta (13), 10th Apl.

***25.** "**The provisions as to the forfeiture of prohibited literature, contained in the new Press Act, are now being freely put into operation. Lists after lists of pamphlets, books, pictures, &c., are being published in the *Government Gazette* as prohibited and therefore liable to seizure, forfeiture and suppression. We are not unaware that a few articles in these lists are certainly of an objectionable character. We are as much in favour of checking the spread of criminal literature as Government themselves are. But we fear it has already** been obvious that the spirit of censorship is exceeding reasonable limits; and that indiscrimination, due perhaps to panic and to the enthusiasm over the first use of a new weapon of repression, has been characterising the selection of literary matter to be doomed to destruction. Thus in the latest instalment of prohibited literature, published in the *Bombay Government Gazette* of the 7th instant, we find such things as Mr. Pángárkar's Rámdasibova, the Maráthi translation of Lála Lajpatrái's story of his deportation by Mr. L. B. Bhopatkar, Mr. Tilak's speeches by H. R. Bhágwat, and even the late Mr. Vishnu K. Chiplunkar's essay on the condition of our country in his Nibandha-Mála, &c., &c. It would be impossible to go into the details about the real character of these pieces of literature. But broadly speaking, we have no hesitation in saying that it would be an improper use of the new Act to condemn these as objectionable and to decree their destruction. Section 17 of the new Act allows an appeal to the High Court against the orders of the Executive Government in this respect. And persons affected by these orders may reasonably be expected to come forward and have the character of their publications vindicated before a judicial tribunal. It is, we know, up-hill work, but those who care to put a check in time upon the operation of the new Act in this respect, must be, we think, prepared to fight the cause of the liberty of opinion inch by inch."

Comments on the operation of the new Press Act.

Indian Spectator (8), 9th Apl.

26. "The India Civil Rights Committee has addressed a letter to Lord Morley suggesting certain changes in the recent Press Act. Most of the objections of the Committee were answered by the official members when the Bill was under discussion in the Legislative Council, and it is too much to expect a revision of the Act so soon after its enactment. Some of the objections may be easily met to a certain extent by the local Governments while taking action under the Act. Thus, for example, the Civil Rights Committee urge that just as an order of forfeiture is liable to appeal to the High Court, the order of local Government requiring security from the publisher of a long established newspaper should also be subject to similar judicial control. It is easy to surmise why the Legislature has not provided for an appeal in this case. The demand of a security is not a judicial proceeding under the new Act; the publisher is not charged with any offence formally, and the deposit is not insisted upon as a punishment, and hence no appeal is provided to the High Court. But there is an obvious difference between the security demanded by a Magistrate from all new publishers of newspapers as a rule, and that demanded by a local Government from particular publishers for publishing objectionable matter. In the latter case there is a stigma, though not exactly a penalty, and a local Government may to some extent fulfil the requirements of justice by informing the publisher of the particular words or passages to which it takes exception and the nature of the offence which, in the opinion of the Government, the publication constitutes. The Act may not require all this formality, but having regard to the nature of the proceeding, the Government may meet critics half-way by adopting the procedure of stating the charge with sufficient precision. A Bombay weekly that was asked to furnish security alleged some time ago that it was not informed what precisely the Government found objectionable in its writings and what was the nature of the offence constituted by the writings objected to. Some of our contemporaries in other presidencies, we notice, have commented on the procedure and attacked the policy of the Act, and we need hardly add that a similar feeling must exist here and there in this presidency as well. We are sure that all local Governments attach some importance to public opinion in matters of this kind; if so, what will they lose by stating precisely which article or passage in a newspaper is considered objectionable, and what precise offence the publisher has committed? On the other hand, there will be something to gain. The Civil Rights Committee is not likely to withdraw its objection to the Act, but the public may appreciate the sense of fairness displayed by local Governments if they adopt the procedure which some of our contemporaries have suggested, and to which we can see no valid objection."

Surya Prakásh (44), 2nd Apl., Eng. cols.

27. "We are sorry for the *Gujaráti*, compelled to furnish security under the new Press Act. Its English columns are admirable and 'moderate', but the vernacular portion is evidently meant to serve as a counterpoise. The fate of the *Gujaráti* has made many journalists draw deep, long breaths. Government Promissory Notes deposited with an emotionless Magistrate and liable to be forfeited at a moment's notice can teach strange lessons to the most unconvinceable men, and we fancy that the 'Free lance' columns and 'Bomb outrage' will vanish from the *Gujaráti* for a time. Government have certainly found an effective way of controlling the Press by the power taken to call for security."

Shakti (91), 2nd Apl.

28. The fact that a sober journal like the *Gujaráti* with an unsullied reputation has fallen a victim to the new Press Act well indicates its drastic nature. The security has been paid, but the stopping of the paper is only a question of time. Another mistake on the part of the newspaper will lead to the forfeiture of the security and giving a heavier one—a stage preceding the death of the paper. The three editions of the *Ráshtramat* and the press where they were printed have been obliged to wind up their business. So too the *Kál* will be obliged to stop its publication though the notice calling for a security has not yet been served on it. The London *Times* and its Bombay namesake have been suggesting the stopping of the *Kesari* also. The new Act has made it very easy to call for securities and thus stop the publication of papers. In the notice served on the *Gujaráti* nothing has been said about the words that have given offence to Government in its article of the 13th February. Government might think such a way of dealing with papers as an expeditious one, but the proprietor of the press and the public at large have a right to know what portions of the issue have been adjudged incriminating by Government. The people must be allowed an opportunity of judging whether a pressman has merited the censure of Government. It is not also satisfying that no appeal can be lodged in cases where securities are called for. The minimum and maximum amounts of security to be taken in the first instance have been fixed at Rs. 500 and Rs. 2,000 respectively. How comes it then that some papers have been called upon to produce securities to the tune of Rs. 5,000 and Rs. 10,000?

Kesari (131), 5th Apl.

29. If the enforcement of the new Press Act be continued sufficiently long with the present rigour, we do not think that there will be left any newspaper to be proceeded against under the Act. The poet has said 'A wild fire in a forest subsides only when there is nothing left to be burnt and not through fatigue.' The same will have to be experienced, it is feared, in the case of the Press Act. Last week we had referred to the notice that was served upon the *Kál*. But before the technical error that delayed its service was rectified, the District Magistrate of Poona asked S. M. Paránjpe to anticipate the proceedings either by furnishing the security of ten thousand rupees or by stopping the paper. The paper had accordingly to be stopped. The *Ráshtramat* also had to suffer the same fate, and the National Publishing Company which was res-

ponsible for the paper suffered a heavy loss thereby. The paper had during its short existence shown to the public what power it wielded and what popularity it was able to command. It is easy to demand security of ten thousand rupees; but it is not equally easy to furnish it. The proprietors of the *Rdshtra-mat,* therefore, have done well to adopt the course they have done in the present circumstances.

Comments on the decision in the Násik murder trial.

Jagad Vritt (126), 3rd Apl.

30. Those who have watched the proceedings of the Násik trial will certainly be convinced of the justice of the sentences on the seven accused in the trial. A patient hearing was given to the defence, and the fears entertained at the outset regarding a summary trial at the hands of the Special Tribunal were dispelled by subsequent events. We do not think that even if a jury were associated in the trial, they would have come to any other decision than that arrived at by the learned Judges. Although the actual perpetrators of the crime have been brought to justice, the chief originators of the conspiracy who must be grown up men, especially those who arranged and financed the importation of arms, still remain undetected. If subsequent investigation leads to their detection, Government, it is hoped, will not fail to hunt them down and find out the ramifications of the conspiracy which seem to extend far and wide. As long as these men remain behind the scenes and play upon the misguided enthusiasm of young men, anarchism will find its votaries amongst them. The trial throws a side-light on the degeneracy which has set in amongst the Deccan Brahmins to which sect all the accused belong and it is hoped that the members of this sect would awaken betimes to the danger that threatens them and take steps to turn the activities of the youths amongst them to legitimate paths that lead to honour and distinction. It is really to be regretted that while the plot was being hatched the guardians and parents of the boys whose minds were being influenced against Government either remained ignorant or connived at what was passing around. *Swarájya* will certainly not be achieved by the murder of a few officials, and the Government that remained unshaken by the Mutiny of 1857 will not be affected by the mad freaks of a handful of young men. The only effect, we are afraid, of such misdeeds will be that Government will refuse to take the people into confidence.

Surya Prakásh (44), 2nd Apl., Eng. cols.

31. "The trial of the persons concerned in the murder of Mr. Jackson has ended in the conviction of all the accused, three of them receiving capital punishment. The stern necessity of taking life for life is deplorable, but the awful fate of these men, and more the swift and effective way in which justice has dealt with the murderers, is sure to have permanently good effects. It will teach Maháráshtra and Bengal that the law can hold its own and deal effectively with offenders of every type. The way in which the Special Tribunal conducted the trial was admirable.......... Some people are fond of saying that such trials and condemnations have practically no effect so far as the anarchists are concerned as these men are determined to die for the cause they have espoused. That is a stupid mistake. The veriest wretch on earth clings feverishly to existence in obedience to the instinct planted in the human heart by nature, and though thoughtless young men may be carried away by a sudden impulse, the certainty that the law will take its course and claim its own will to a great degree paralyse the arm that is intended to wield the revolver or the bomb. In our humble opinion, though the suggestion will evoke cries of horror from sickly sentimentalists, whipping, and that too administered publicly would be one of the most deterrent remedies in cases like these. A misguided youth may be prepared to brave the swiftly death-dealing gallows, but the cat-o'-nine tails is a different matter. Every lash tells."

Gujarát Mitra (32), 3rd Apl., Eng. cols.

32. **"In the present case the accused have received truly speaking no more than their deserts. Three are sentenced to death; three more transported for life, while one is to be rigorously imprisoned for two years.......**

Dattátraya, we think, is fortunate in escaping with a light sentence. The Tribunal has taken a lenient view of his case and convicted him under section 118. Crime of the sort should be vigorously put down. They who think, and thinking so, act on the assumption that spilling of innocent blood will promote the cause they profess to promote, thereby do but an ill turn to that cause and their country which they profess to love. To the anarchists and sedition-mongers and preachers the Násik case should teach a wholesome lesson."

Gujaráti (31), 3rd Apl.; *Baroda Gazette* (65), 4th Apl.; *Shri Sayáji Vijay* (153), 7th Apl.; *Káthiáwár Samáchár* (78), 6th Apl.; *Káthiáwár Times* (12), 3rd Apl.; *Surat Akhbár* (93), 4th Apl.; *Akhbár-e-Islám* (63), 4th Apl.

33. Considering the confessions of the accused and the evidence collected by the Police, we do not think there seems any reason to doubt their guilt. Counsel for the defence had based their arguments on the ground that the confessions had been extorted from the accused, for in view of the strength of the evidence adduced by the prosecution, no other plea was open to them. That the Tribunal was anxious to do bare justice to the accused is apparent from the fact that the accused were allowed to be defended by Counsel and that the three Judges patiently heard the cases placed before them. From the conduct of the whole trial it seems to us that if the Special Tribunal had been assisted by a jury, no harm would have come to either party. We think that would have further strengthened public confidence in the justice administered by the Tribunal. The facts made public during the present trial showed that the fanaticism of the accused had reached such a pitch that they would not have hesitated to murder any Englishman or Indian after Mr. Jackson. Although the Police had scent of the spirit of anarchism prevailing in Násik, it is surprising that the conduct of the accused did not attract their attention before the murder was actually committed. All the accused are young, and so it is a matter for serious consideration that their wilful conduct was not noticed by their parents. In other cases the youth of the accused would have been a sufficient cause for showing mercy to them, but in the present instance their guilt is so clear and wicked that there is no room for mercy. [The *Baroda Gazette* on the other hand writes:—We cannot help observing that as the actual murder was committed by one man, it does not seem just that two others should also be made to share his fate. For the first accused death is the most fitting punishment, but for the second and the third we think transportation would have been sufficient. This kind of punishment has been provided in law lest the innocent should suffer the extreme penalty. Owing to the unrest, Government have lost all confidence in the public whom they regard with an eye of suspicion. Similarly a belief has taken root in the mind of the people that as a result of this suspicion there is no hope for them to get pure justice. Under these circumstances, just as it is incumbent upon the people to conduct themselves thoughtfully and peacefully, the Judges also should administer justice after mature deliberation. The *Shri Sayáji Vijay* views with approval the punishment inflicted upon the accused, congratulates the Police on their successfully unearthing a diabolical plot and heaves a sigh of relief that the evil of anarchism has but touched the fringe of society. The *Káthiáwár Samáchár* writes in a similar strain. The *Káthiáwár Times* and the *Surat Akhbár* remark that as it is just possible that the second and the third accused may further be of use in clearing up the plot and thus bringing its organisers to book, they should be kept in solitary confinement for some time to come and not be sent to the gallows at once. The *Akhbár-e-Islám* approves of the decision, but thinks that hanging is not a sufficient punishment for the guilt of the accused in such cases and so it appeals to the authorities to enact a more stringent law whereby those charged with political crimes may be subjected to life-long suffering in the very presence of their kith and kin. By such means the paper hopes to combat the evil of anarchism within a couple of years.]

Gujaráti Punch (33), 3rd Apl., Eng. cols.; *Káthiáwár Times* (12), 2nd Apl.; *Praja Bandhu* (40), 3rd Apl., Eng. cols; *Kesari* (131), 5th Apl.; *Sudhárak* (159), 4th Apl.

34. **"The Special Tribunal have delivered their decision in the State prosecution instituted against seven persons involved in the murder of Mr. Jackson. We admit that the sentences are severe, but in the face of the propagation of the creed of blood and revenge, which they are intended to check, we cannot find anything to say against them. It is always difficult to discern the guilty, but when the crime is brought home to the accused, the latter cannot expect to escape the penalty brought on by their own acts.** In this connection, one thing is to be noted; in some quarters an attempt is made to show that conspiracies exist among the people. We beg leave here to contradict the same so far as Gujarát is concerned, and hope that the same can and will be said about other parts of the country also." [The *Káthiáwár Times* writes :—"The crime of the miscreants was so atrocious that even the conservative organs cannot challenge the finding of the Tribunal." The *Praja Bandhu* writes :—"We are sure the decision will meet with universal approval." The *Kesari* writes :—Considering the youth of the accused, and the likelihood of their mending their ways in the future, we are constrained to say that the punishments meted out to them were more or less severe. Transportation for life instead of death would have been the proper punishments at any rate in the case of Karve and Deshpánde. Justice would thus have been tempered with mercy. The trial will nevertheless act as an effective deterrent and will strike terror into the hearts of the anarchists who, we hope, will refrain any further from playing with fire and bringing ruin upon themselves and others. The *Sudhárak* writes :—Evidence in the case was carefully sifted by the Judges of the Tribunal and there is no ground to suppose that a jury's verdict would have been different from the decision arrived at by the Judges. The case, however, does not justify the passing of the Crimes Act under which the case was tried, for the old law would have as adequately dealt with the case. The right of trial by jury is a great boon conferred on Indians by the British Government, and it should not be taken away except on the strongest of grounds.]

Letter from the editorial staff of the defunct *Ráshtramat* thanking its constituents for their support.

Kesari (131), 5th Apl.

35. The *Kesari* publishes the following letter from the editorial staff of the defunct *Ráshtramat* :—The notices that were served on the editor and the printer of the *Ráshtramat* to deposit a security of Rs. 5,000 each for publishing objectionable words in its issue of 21st February, did not give us any clue as to what was considered objectionable by Government who were, however, perfectly within their rights in observing reticence on the point under the Press Act. Being advised not to risk the sum of ten thousand rupees which would any day be forfeited we chose to stop further publication of the paper. The Honourable Mr. Gokhale's support to the Act came as an unpleasant surprise to us, but we were not at all surprised at notices being served on us as we had a presentiment of such an occurrence. We must not, however, forget to thank our numerous constituents for the liberal support they gave us during the existence of the *Ráshtramat* by appreciating its humble services. There is now no knowing when other newspapers will meet the fate of the *Ráshtramat*. The age of the liberty of the Press is gone and is not likely to return till the advent of better times. The newspapers may be stopped, but as long as the flame of nationalism burns steadily in the hearts of the Indian people, means will not be found wanting to feed it. Other royal roads for popular enlightenment still exist in the land, and we hope people will not fail to avail themselves of them. Our parting wish to the Nationalists is that they should not give way to despair under difficulties, but always keep up a hopeful state of mind.

Comments on the report of the Irrigation Department for 1908-09.

Dnyán Prakásh (46), 7th Apl.

36. The superior claims of irrigation over railway construction in an agricultural country like India are self-evident. Though Government have not done all that is expected of them in extending irrigation works because of the influence wielded over them by English merchants interested in Railway extension in India, still the report of the Irrigation Department of the Bombay Presidency for the year 1908-1909 shows that Government are paying increased attention to irrigation as a result of which the condition of the agriculturists has undergone a marked change for the better and for which Government deserve our thanks. It would, however, not be unreasonable if the people call upon Government to pay still greater attention to irrigation than they have done heretofore.

Alleged desirability of a public recognition of the services of Sir Walter Hughes, late Chairman of the Port Trust, Bombay.
Oriental Review (15), 6th Apl.

37. "We are glad that the *Times of India* has appealed to the members of the Municipal Corporation, the Improvement Trust and the Bombay Port Trust not to allow Sir Walter Hughes to bid farewell to this city with which he has been so long and honourably connected without a due recognition of this city's gratitude for his valuable services to it. We do not know why such recognition should be confined to the members of the public bodies with which Sir Walter Hughes was connected. It will be more appropriate if the people of Bombay headed by its leaders—both Anglo-Indian and Indian—should express their gratefulness to this distinguished Anglo-Indian for the work he has done, for the sympathy he has shown them and for the attitude of friendliness he has maintained all through his career, as well as their regret at his impending departure for good from this country. Anglo-Indians of the type of Sir Walter Hughes are becoming rare, and Indians will fail in their duty if Sir Walter Hughes is permitted to take leave of India without some token and expression of the peoples' sense of regard and esteem in which he is held. Sir Walter Hughes' attitude has always been characterised by independence of judgment, courage of conviction and sympathy with the people of this country."

Approval of the appointment of Khán Bahádur K. N. Contractor as Educational Inspector in Sind.
Phœnix (16), 6th Apl.

38. "We are glad to notice that Khán Bahádur K. N. Contractor has been appointed Educational Inspector in Sind for a period of about six months. Mr. Contractor is one of the oldest and ablest servants of the Educational Department, and has, by his remarkable intelligence, administrative ability, amiability and parental solicitude for the welfare of students, always won the golden opinions of his superiors and the guardians and the esteem and admiration of his students. His rich record of educational work received recognition not long ago at the hands of the Government, who conferred on him the Khán Bahádurship. It is but proper that in the evening of his career he should be placed in charge of the department of the province. In the interests of the Educational Department as well as of the province we would suggest that he should be confirmed in his new post. Owing to the transfer of Mr. Wright there is none that is better fitted for the office by the length of service in Sind, by acquaintance with the department and the province, and by his administrative ability."

Complaint that Muhammadans have been given preference over Hindus in making appointments to the Provincial Service in Sind.
Sind Journal (22), 31st Mar.

39. "We have ere this called attention to the glaring anomaly exhibited in the fact that although qualified Hindus are much more abundant than qualified Muhammadans, on all four occasions when during the past three years or so an appointment has been made to the Provincial Service of Deputy Collectors by direct recruitment, the choice has invariably fallen on a Muhammadan and not one Hindu has so far been selected. This has produced a most depressing effect on the latter class and naturally the impartiality of the administration is strongly impugned. Those who have been saying that the object of abolishing the competitive system was favouritism now point with triumph to the above fact as a justification of their view. We hope something will be done to remove this painful impression. There is just now a vacancy caused by Mir Ayoub Khan's resignation being accepted, and it is only just and fair that a Hindu should be appointed, particularly when only lately a similar post has already been conferred on a Muhammadan."

40. "As announced in the *Sind Gazette* the Commissioner in Sind called a meeting of the heads of the various local departments yesterday for the purpose of considering the question of the site of the public offices. From what fell from the Honourable Mr. Jenkins at the last meeting of the Bombay Legislative Council it is clear that the question now at issue is whether the public offices should be located on the old jail site as originally determined or the present artillery parade ground recently proposed....... The local Chamber of Commerce recommended the site of the old jail as the best for the purpose in the representation made by them long ago to the Bombay Government as well as in the welcome address presented by them to His Excellency the Governor last year, while the general public of Karáchi, including pleaders, merchants and other people whose convenience was referred to by Mr. Jenkins, in a public meeting assembled at Khalikdina Hall in 1908 recommended the same site.......... A little serious thought on the subject will suffice to bring everyone to the conclusion that the Old Jail plot is the only site calculated to fulfil the objects for which the change is proposed to be made. This site is the only one within easy reach of merchants, pleaders, their clients, and other sections of the community who frequent the public offices. The artillery parade ground is really outside the city proper, and therefore most of the objections which apply to the public offices as they stand at present hold good in the case of the parade ground."

The old jail site and not the artillery parade ground should be selected for the location of the proposed central public office building at Karáchi.
Phœnix (16), 6th Apl.

Legislation.

41. "The Indian Government have now armed themselves with the requisite powers to retaliate effectively against the South African Colonies and all India hopes that our Government will no more shilly-shally with the Transvaal Indian problem, as they have been doing so long....... It is not a question of interference, it is merely refusing to abet even indirectly the perpetuation of a state of things which is a blot on civilisation. The Natal semi-official press is twitting the Indian Government that it will not carry out into practice its threat of prohibiting emigration of indentured labour to South Africa. To convince the South African white colonists of their determination and sincerity the Indian Government must move swiftly and effectively in the matter. Delay and hesitation would only embolden the party of racial exclusiveness to harden their hearts and forge fresh and more and more galling fetters for our countrymen resident there. The Indian Government cannot any more shut their eyes to what is happening daily in the African colonies. The situation in the Transvaal is not a whit improving or showing signs of improvement in the near future. Every week's mail brings the sickening and exasperating tale of fresh arrests and fresh deportations and harder and harder sentences.......... Glory to them who are thus deliberately sacrificing their all and demonstrating to the world the immortal spirit which inspires their hearts and which transcends all the shackles which tyranny might forge to enslave it. Truly the Transvaal struggle is such as to gladden the hearts of the Gods and will ever shed lustre on the pages of human history and particularly of Indian history."

An appeal to Government to enforce the amended Emigration Act against Natal.
Indu of Bombay (10), 4th Apl.

42. The object of the Medical Registration Act which the Surgeon General has advised Government to frame appears to be that only those who hold degrees should be declared by Government to be fit practitioners. The rest, *i.e.*, the Vaidyas, Hakims and Hospital Assistants, should be disqualified from recovering from their patients their fees and other charges if the latter fail to pay them and a certificate of illness should not be accepted from them. The plea that the Vaidyas, Hakims and the like kill more than theycure is ludicrous and one that ought not to be seriously considered. No Indian,

Adverse criticism on the proposed Medical Registration Act.
Gujaráti (31), 3rd Apl.

or for that matter no sober practitioner, will ever lend his support to those who are eager to see the Yunáni and the native medical science swept away rather than regenerated with the help of western medical and surgical sciences. It is well known that where western medical aid has failed, native doctors and medical science have been found to be of great use. We cannot believe that Government will accept the suggestion and stop native medical men from practising.

Suggestion for enacting a Civil Marriage Act for India.

Indu of Bombay (10), 7th Apl.

43. "The necessity for a Civil Marriage Act in India, which was voiced by Mr. S. Srinivas Iyengar of Madras the other day, is becoming more and more imperative as years pass on and unless legislation is shortly introduced the movement towards inter-caste marriages and the gradual elimination of the caste factor from our social structure will have to fight against a very serious obstacle.......... As is well known, under the present Hindu Law of marriage a Brahman cannot marry a Kshatriya or any one of the non-Brahmin castes. Only after conversion of both the parties to some other religion can they marry under the provisions of the law of that religion. Then there is the remedy of a civil marriage before a Magistrate. But nothing can be more repugnant than such a registration of man and woman as husband and wife to a man with religious feelings and particularly to a born Hindu in whom the idea of marriage as a holy sacrament is racially ingrained. It is to remedy this state of things that proposals are being put forward to enact permissive legislation for legalising inter-caste marriages. As Mr. S. S. Ayengar pointed out, the necessity for such legislation is clear for several reasons. Though such marriages might not find favour with the present majorities of the various conservative communities amongst the Hindus, still must pioneer reformers be free to abide by their conscience.......... What is asked for is that inter-caste marriages should not be legally held null and void. It should be possible for Hindus to marry outside their own castes while retaining their status and religion. It should enable Hindus to marry not only Hindus, but non-Hindus with provision for ceremonies as in ordinary Hindu marriages, when Hindus are married together.......... We have no doubt that if the question is taken up and threshed out by the various social reform clubs and conferences, and if a resolution is carried through the Imperial Council, strengthening the hands of Government, such legislation will not be long delayed by Government."

Education.

Comments on the proceedings of the Educational Conference held in Bombay.

Indian Social Reformer (7), 10th Apl.

***44.** "In his essay on Byron, Lord Macaulay has some caustic observations on what he calls periodical fits of morality of the British public. He estimates the intervening period between one fit and another at about seven years. There would seem to be a similar periodicity in the concern which suddenly comes over high officials in this country in regard to the religion and morality of the population which they are called upon to govern. Its occurrence is generally preceded if not stimulated by some political unrest and a few prosecutions for sedition.......... Some two years ago when the partition and boycott agitation was at its height, the question of religious and moral education was raised, as if for the first time, in the pronouncements of some high officials. It has since been discovered anew that religious education in Government schools presents insuperable difficulties. The Viceroy announced this some six months back at Alwár or Jaipur and Sir George Clarke said the same last week at the Educational Conference.......... The cry of religious education has thus been set at rest for the time. As regards moral education, too, the papers read at the Educational Conference show that it is fast approaching its apogee. His Excellency the Governor spoke with his usual earnestness and with, perhaps, a little unusual asperity. The Bishop, who followed, gave away the whole case when he insisted that there can be no moral education without religious education which latter, just a few minutes back, had been declared by His Excellency to be impossible of introduction in public schools. With all respect to His Lordship, we may observe here that his position on the ecclesiastical establishment of Government imposes on him an especial duty to refrain from hasty generalisations and sweeping reflections on the strength of his short and superficial experience of the country. People ask why His Lordship should be so eager to pass judgment on the capacity and character of Indians when in virtue of his high office be has a wide enough field for his energies in exhorting and elevating the spiritual life of his own countrymen.......... We venture to think that in a year or two the question of moral education will cease to enjoy the almost unhealthy prominence into which it has been forced during the last two or three years.......... We are glad that the Honourable Mr. Sharp emphatically repudiated the absurd charges brought against our present educational system.......... But misrepresentation is not confined to our educational system. We challenge the truth of the allegation that educated men are less moral than their forefathers, and we are prepared to prove that, in every department of life, there has been, on the contrary, a notable advance in intelligence and integrity.......... His Excellency said that the educated European might throw off the sanctions of religion because he had to live in a social environment which had been built up on the basis of Christian morality and that he could not divest himself of the influences which had formed his conscience. But His Excellency did not adequately appraise the ingrained instinct of family life and social and moral order which has persisted for a score of centuries in this country when he suggested that half a century's secular Western education had effaced them from our mind.......... We confess we rather resent the wholesale charges which are hurled against the youth of India for no other apparent reason than that a few young men had taken to secret conspiracy and murder. All of us recognise that there has been a disturbance of focus in the view which many young Indians have of the Government of the country. All of us are anxious to see it readjusted. Let us apply ourselves to this specific task. It does not require an official reconstruction of our whole system of morality and religion. Some reforms in our educational system and some improvement in methods of teaching are all that are needed. If, in addition to these, some provision can be made whereby young men, during the interval of leaving school or college and getting settled in life, can be brought into a system of militia manned by competent and sympathetic officers, we shall have removed once for all the roots of anarchism from the Indian soil."

Indian Spectator (8), 9th Apl.

45. "If the objections urged against direct moral teaching are carefully examined, it will generally be found that they are really not what they profess to be: they amount to this—that by merely teaching a number of precepts in the class room, you cannot turn out perfect human beings. This may be readily admitted. It does not, however, follow that the precepts have no influence on character. It seems that the precepts contained in the reading lessons are not without value, and they cannot be dispensed with. But it is asserted that directly the same teaching is dissociated from grammar and philology, it ceases to have any influence, and may indeed be even mischievous. It is not easy to follow this line of reasoning. It is easier to believe that that which is directly and pointedly taught must exert a deeper influence than what is indirectly smuggled into a reading lesson. Morality is not theory, it is practice. But what is it the practice of? It is the practice of a precept. The two cannot be dissociated from each other. Undoubtedly the scope for the practice of moral precepts is wider outside the school than during school hours. It follows that the whole responsibility for the character and conduct of a student should not be cast on his school. But, as His Excellency the Governor pointed out at the Conference, the student of to-day is the head of the home to-morrow; and the larger opportunities of the home do not absolve the school from the duty of utilising its smaller opportunities—at least smaller in point of time..........

The schools afford opportunities to practise only some of the virtues which form part of a developed character. Others must be inculcated by precept. To ignore the influence of precepts is to overlook a most potent factor in the formation of character and the conduct of a human being, namely, ideas. How does anarchism spread among young men? Not by the constant practice of any crime that is inculcated in any institution through which they pass, but through the influence of ideas. If bad ideas are assimilated, and they ruin character, why should not good ideas find a similar lodgment in the mechanism of character and improve it? Much depends upon the teacher, but this personal factor is important not merely in the teaching of morals but in education of every kind generally. Method is important in science, and in literature, and so is it in the teaching of morality."

***46.** "The annual Conference of teachers at Bombay was this year devoted mainly to a consideration of the moral and religious education of School and College boys....... His Excellency the Governor led the discussion on this subject at the Conference. His Excellency would appear to us to have made a right estimate of the value of the teacher as an agency of direct as well as indirect moral teaching. And we thoroughly approve of the proposal to give the teacher all the help and facilities that may be needed by him to discharge his responsibilities in a most efficient manner. The help he would require may probably be put under two heads—his own position, and the means at his disposal, *viz.*, books, money and opportunities.......... The position of the teacher is hardly satisfactory. He is a low paid individual who cannot hide from himself or his students the fact that he is a mercinary task-worker.......... Then again, a teacher even when sure of such a position will require suitable text-books of morality. And in this connection we agree with His Excellency in thinking that the lessons in these books should be drawn wholly from Indian life, history, biography, mythology and literature. The atmosphere, as His Excellency well put it, the colouring and the forms of expression must be Indian. The Indian religious literature, again, teems with moral precepts and their apt illustrations. But besides books, a teacher will require money and special opportunities for attending to his students. Money in the hands of a popular teacher will go a great way in making him a power. He will be able thereby to buy books, give rewards, and generally make other dispensations which are likely to give effect to his preferences and tastes by which he must attract and keep his students chained to him by affectionate control. A good teacher's contingency-purse will do more wonders than a bad teacher's ferrule.......... Only one thing remains to be mentioned. The peculiar position of such a special teacher requires that once selected he will be given a free hand and that absolute confidence will be placed in him, until he proves himself unworthy of his charge. The sentimental notions of youth are at times unreasonable; but they have to be respected, if you want to keep them in hand.......... Their *guru* is to them all-in-all—the only inspirer of their ideals. And if Government want to set up extra idols for worship they must be prepared to provide for the maintenance—not only financial, but sentimental too—of their status and dignity."

Mahrátta (13), 10th Apl.

***47.** "The Educational Conference has proved this week the general concensus of opinion that prevails in our midst as to the necessity of doing something for the introduction of a sound system of what is called moral education in our schools. His Excellency the Governor who presided on the occasion, in his inaugural speech, emphasised the determination of the Government to see the deficiency supplied, and the various speakers who followed Sir George Clarke were no less earnest in their desire to find some solution. It is remarkable, however, that in spite of all the talking that has been done no practical solution has been found. Undoubtedly His Excellency was in a position to suggest many practical remedies and others were able to throw quite a flood of side-light on the problem they discussed. But what has been the net result of the Conference save and except the reiteration of the view

Kaiser-i-Hind (36), 10th Apl., Eng. cols.; *Rást Goftár* (41), 10th Apl., Eng. cols.

so oft and so systematically dinned into our ears that the insertion of moral lessons based on certain eternal verities and a more earnest, active co-operation on the part of the school-master would in the long run tend to produce a healthy effect in the desired direction?......... We are not sure if it is wise to whine at the results of the modern system of education as are witnessed to-day in India when the same system has produced precisely the same results in western countries. We should not be supposed to ridicule the attempts which the well-wishers of India are making for a better moulding of Indian character. We admire and honour them for it. But we are afraid there is a great deal of cant and nonsense talked now-a-days on the subject of moral and religious education, and the worst of it is that those whom we should have expected to take a calm, dispassionate and sober view of the question have become greater alarmists than those who have always been in the habit of looking at the past as if it has been always surrounded by the halo of perfection. Government have gone into a terrible funk in consequence of the anarchist excesses; and they have begun to pin their faith to a remedy which they themselves would have ten or fifteen years ago laughed out as impracticable. Of course, we shall not go the length of saying that the direct method is bound to fail. We shall not deny the good intentions, the excellence of aim and purpose underlying the movement. But let us not at the same time indulge in anticipations which are in their very nature foredoomed to failure." [The *Rást Goftár* writes:—"Though the deliberations of the Conference may not be directly productive of a practical outcome, it has shown that there is a consensus of opinion amongst educationists and teachers that the present system of education is sadly deficient in its provision for the moral training of youths....... There is a difference of opinion if such education rightly falls within the province of the schools and those who hold this view urge that such instruction should be left to parents and the influence of home. But His Excellency very rightly contended that every civilised Government owes a duty to society to provide for the moral welfare of its subjects, and the Government of India should not shirk its duty which every advanced country has prescribed to itself as an indepensable part of State-aided education."]

Bombay Samáchár (67), 9th Apl.; *Sánj Vartamán* (42), 8th Apl.; *Jám-e-Jamshed* (35), 9th Apl.; **Akhbár-e-Soudágar* (25), 10th Apl.

48. The opening speech of His Excellency the Governor at the Educational Conference held in Bombay inaugurates a new era in the history of education in India and is one that adds fresh laurels to his career as an educational pioneer. We must admit that mistakes were made in adapting western learning to Indian life and customs. But we are certainly not at one with those who hold that western education is leading astray the people of the country. It must be admitted that the tolerably good state in which Indians are at present is the result of western culture. One section of educationists hold that Lord Macaulay did great injustice to India by impressing upon Government the necessity of devoting their attention to English only in educational matters. Others there are who own Lord Macaulay as a benefactor for they hold that English education alone will teach the Indian his responsibilities and duties as a British citizen. While dissenting from those who run down western learning, *in toto*, we go with His Excellency the Governor in saying that western education is not properly adapted to the life and manners of the country. His Excellency impressed upon the teacher that his duties towards those who are placed under his care are a sacred function. It must however be borne in mind that the teacher should be well paid, as it is not possible to persuade efficient men to join the Educational Department if they are not adequately remunerated. It is but natural that His Excellency should resent the idea of discussing the burning political topics of the day in schools and colleges. What the Honourable Mr. Gokhale and other level-headed leaders say is only that the students should not be kept in the dark about the political questions of the day as they become ready tools in the hands of fanatics owing to their ignorance. We are glad His Excellency is thinking of remedying this evil. [The *Sánj Vartamán* is of opinion that hostels should be better looked after with a view to raise the moral tone of the students. The *Jám-e-Jamshed* emphasises the fact that the teacher is paid very miserably. The paper holds that anarchy will not be stamped out completely from the land by introducing moral education. It further adds that in spite of the innumerable sermons of bishops, anarchism and nihilism are flourishing in the West. The *Akhbár-e-Soudágar* writes in a similar strain.]

Gujaráti (31), 10th Apl., Eng. cols.

***49.** "Though the subject of moral and religious education has been often discussed, there are so many varied views held about it, that a practical and useful solution, such as will commend itself to the majority of people, is difficult to arrive at. In his opening speech His Excellency pointed out how in Western countries the problem of moral instruction is attracting greater interest every day.......... His Excellency's analysis of the causes which have brought about a relaxation of discipline, loss of reverence for authority and a decadence of manners in this country, all of which are patent to every one who observes the younger generation with some attention, is probably correct to a large extent......... But the practical question we have got to solve here is this. Can the situation be improved by religious or moral training in our schools? We cannot apathetically allow things to take their own course and evade our responsibilities. His Excellency stated it as his conclusion arrived at after much thought that it is quite impossible for Government to make arrangements for religious teaching in our schools...... His Excellency's speech was full of important suggestions."

Pársi (39), 10th Apl., Eng. cols.

***50.** "The Conference of teachers and educationists of Bombay was opened on Wednesday last by His Excellency the Governor, and is practically the first serious discussion in India of the great question of to-day, that of moral instruction.......... Sir George Clarke, in his opening address, made an illuminating remark about the far more serious cutting off from traditional restraints which the embracing of 'modernism' effects in the case of young Indians than attends the same process in the West. We have seen indeed that even when combined with a sort of religious revival, it may lead to a serious moral derailment. At the same time, however much modernism may be deplored, we cannot legislate ourselves back into tradition. We can only believe what appeals to our personal faculties of belief, and, as Sir George Clarke said, a teacher can only impart that which he feels himself."

Comments on the removal of Devas' Political Economy from the Bombay University curriculum.

Pragati (143), 30th Mar.

51. Devas' Political Economy which was a text-book for the B.A. examination has been eschewed from the curriculum by the Bombay University, on the ground that it contains misstatements about Indian economical problems. If the fitness of any work for being retained as a text-book is to depend upon the correctness of all the statements it contains, then very few books will escape proscription. Devas being an advocate of protection necessarily criticises the free trade policy of the Indian Government. But will the question of protection be removed from the view of students by ousting Devas? Protection has found favour with a large class of people in Europe, and it has been adopted by Germany and America. It is, therefore, not very strange that it should find favour with Indian students. The right course would be to prescribe such text-books as would enable the students to learn both the *pros* and *cons* of all questions.

Comments on the model lessons on Consumption, Malaria and Microbes, directed by the Bombay Government to be taught in schools.

Indian Social Reformer **(7), 10th Apl.**

***52.** "Three model lessons on consumption, malaria and microbes have been prepared under the orders of Government for use in schools. Those on malaria and microbes seem to us to be very well done and to be excellently suited for the purpose for which they are intended. The lesson on consumption, however, is rather too heavily loaded and not at all inviting. The topic, of course, does not lend itself to bright writing. As a general rule, we are of opinion that it is not desirable in Primers intended for young readers to

introduce the symptoms of diseases. Even elderly people become confirmed hypochondriacs by reading medical books. A child which fears consumption in every cold or cough will make its own life as well as that of its parents miserable."

Indian Spectator (8), 9th Apl.

53. "A Press Note states that ~~three~~ lessons on consumption and malaria have been prepared for insertion in the Sanitary Primer, which will shortly be prepared. They are not to be in the Readers, and the Sanitary Primer is the proper place for them. The Note says that separate orders will issue on the preparation of this scientific Primer. Perhaps those orders will lay down who should be taught the Primer and assign a place to it in the curriculum. As there is no specialisation in schools, all school children in one class or another will presumably be required to go through the lessons on consumption, malaria, and microbes; and perhaps they will be taken through the whole or the greater part of the book. When this subject is introduced, some other branch of knowledge may have to be dispensed with by way of compensation. Just as the curriculla of the higher examinations are being reconsidered and revised, the training of school children may also receive attention."

Comments on His Excellency the Governor's speech at the Grant Medical College prize distribution.

Gujaráti (31), 10th Apl., Eng. cols.

***54.** "In distributing prizes to the successful students of the Grant Medical College and performing the opening ceremony of some useful buildings that have been newly constructed there, His Excellency Sir George Clarke made a speech which affords much food for reflection.......... His Excellency's remark that a degree is only a guarantee of a certain minimum of attainment and that the real work of life begins afterwards, applies to all degrees. We do not know how far his remarks in connection with the last Medical Congress held in this city were apt and well merited. We feel there are many eminent Indian professors of Medicine in Bombay who are not only successful practitioners, but also men well in touch with the latest developments in their science and art, men with original faculties who would devote themselves to the work of research, if they had adequate facilities and received fair encouragement. If they do not show their activity and originality in the way they are expected to do, we think the atmosphere round them and the inadequate facilities within their reach are also much to blame. There must be sufficient incentives to research work and the exercise of originality."

Comments on the Convocation address of Mr. Justice Rahim at Madras.

Indu of Bombay (10), 6th Apl.

55. "Mr. Justice Rahim's Convocation address at Madras, striking as it does a manlier and more original note than most of the Convocation performances of recent years, is sure to raise the learned author of it high in public estimation in India.......... Mr. Justice Rahim devoted a large portion of his address to vindicating the Universities against the charge of imparting a godless education—a charge which has come into prominence in these days of unrest and sedition, especially among the student classes. Mr. Rahim vehemently repudiated the charge and stated that with a few sad exceptions there was no evidence of a loosening of the moral ties or of religious convictions among the bulk of the educated men of the present day. On the other hand, there were signs of a revival both among the Hindus and the Muslims.......... We ought to add that with regard to the present day unrest among the younger generation, it is not certainly the atheist or the materialist that is so much in evidence as the religious enthusiast or fanatic, from whom the cult of anarchism has sprung up, whether here or in Bengal—so much so that some have even complained against the teachings of the Gita. So far as religion is concerned, the Indian anarchist does not much resemble the godless nihilist of the West.......... Anarchism is born of a misreading of the lessons of history and of the example of foreign anarchists, especially Russian. There is also an explanation of the fact that anarchists and seditionists are found in particular castes or communities. It is because these communities went in for western education earlier than the others that they learnt sooner to appreciate the value of political privileges and to look upon them as their birthrights. But as such privileges were slow in acquiring, despair set in with the result that the most fanatic and reckless among them began also to copy some of the methods of securing concessions which obtain among the socialists in the West.......... It is their morbid sentimentality that is at the root of their fanaticism. Religious education will not solve the problem of unrest, but right theories of constitutional agitation will."

Railways.

Comments on the Railway Board's proposal to employ retired Indian Military Officers to look after the convenience of Indian railway passengers.
Sind Journal (22), 31st Mar.

56. "Since the constitution of the Railway Board by Lord Curzon more attention is being paid to the grievances of Railway passengers and the trading community....... The latest scheme which has been introduced as an experiment is one on which we must particularly congratulate the members of the Board. It consists in the appointment of retired Indian officers of the army as Superintendents to prevent overcrowding of Indian passengers, to direct the more ignorant among them to the right trains and right classes, and generally to look after the comfort and convenience of all Indians using the Railways. We have no doubt the experiment will prove a thorough success; for the grievances in question are very real and the remedy now adopted is well calculated to give at least some relief. On the other hand, the provisions made for Indian officers of the army will remove a long standing grievance—the source of a deal of discontent among the retired men who are generally quite fit for efficient service. Hitherto Government have almost exclusively thought of providing careers for European soldiers, sergeants and others on the expiry of their terms of services, but Indian officers have been allowed to rust away or shift for themselves as best they may. The positions and emoluments now provided will, we believe, be regarded decent enough although we should think a few higher posts should also be thrown open to officers of higher standing."

Alleged paucity of local trains on the G. I. P. Railway.
Oriental Review (15), 6th Apl.

57. "Our attention has been drawn to a grievance of dwellers in the suburbs who are greatly inconvenienced by the paucity of local trains on the G. I. P. line.......... We recognise at once that the G. I. P. Railway authorities cannot provide a large number of local trains, for their traffic of up-country passenger and goods trains is an exceedingly heavy one. But even with this traffic they had up to this time a sufficient number of local trains. But recently some trains were withdrawn and hence the cause of the complaint. Grain merchants and others living in suburbs on the G. I. P. line represented their grievance to the authorities who have, we regret to learn, expressed their inability to do anything in the matter. This reply is disappointing and calculated to obstruct the healty practice of migration to the suburbs. A regular and an ample train service is the requirement of the day, and the G. I. P. authorities will, if not for anything else, at least for the sake of public health, we hope, provide such, even if it entails some inconvenience and additional work to them."

Native States.

Comments on His Highness the Gáekwár's visit to Japan.
Jám-e-Jamshed (35), 5th Apl.

58. There is no doubt that the visit of the Gáekwár to Japan, China and other Asiatic countries will do good to his State. But there are as good health resorts in India as elsewhere, and it is but necessary that a ruler should be near his people. Being a ruler does not necessarily mean confining himself to the four corners of his palace. Still he is bound to sacrifice

some of his comforts in return for the honour, esteem and dignity that he enjoys among his people. If the object of touring in western countries is only to benefit the State and the people, then officers might be deputed to acquire the necessary knowledge. Looked at from the point of view of the people, such tours bring more disadvantages than advantages to the State.

Comments on the reply of the Mahárája of Jaipur to the Viceroy's circular letter regarding suppression of sedition.
Rájasthán (87), 9th Apl.

59. Commenting on the recently published reply of the Mahárája of Jaipur to the circular letter of His Excellency the Viceroy, inviting the opinion of Native Princes on the present situation, the *Rájasthán* considers it to be very sensible and as pointing out the most effective measure to quiet the present discontent, and observes :—The Mahárája assures His Excellency that his subjects know not what sedition is, and thinks it advisable that their attention may not be drawn to it by giving undue importance to that vile subject. We are quite at one with what His Highness has said, for by giving greater prominance to the subject of sedition, the situation is only made worse. Many soberminded people are of opinion that the attitude of the Moderates in running down the Extremists who, though agitated by the deeds of the late Viceroy were only wishing to have their legitimate aspirations fulfilled, has greatly increased the present discontent. Lord Morley and Lord Minto have no doubt checked the progress of the spirit of violence, yet if they were to act with a freer hand we are sure the storm of unrest would soon pass away.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th April 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 16 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th April 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters:
- Alleged ill effects of the system of supplying necessaries to officials on tour 32
- Suggestion that a contract may be given for the supply of labour carts to officials on tour to save trouble to villagers 33

Bengal: Comments on the Calcutta Fire Brigade scandals 15

British rule:
- Alleged inefficiency shown by the Frontier Police in stopping the looting of Hindu shops at Peshâwar by Muhammadans 8
- Comments on the Association started in Bengal to check anarchism . 3
- Comments on the prohibition of the Mymensing Social Conference . 5
- Comments on the reply of the Madras Government to a suggestion to endow Municipalities with powers regarding location of liquor-shops 7
- Comments on the resolution of the Bengalis not to hold the District Conferences 4
- Prisoners convicted of sedition should not be treated like ordinary criminals 1
- Separation of Executive and Judicial functions should be effected without further delay 6
- The anarchist does not represent the true Bengali 2

Indian Budget: Comments on the Budget debate in the Imperial Council . 10—14

Indian Students in England: Adverse criticism of the revised rules *re* admission of Indian students to the London Inns of Court . . . 9

Irrigation: Alleged need of — in Gujarát 31

Judicial matters:
- Comments on the Bombay High Court's decision in the suit about the resumption by Government of certain properties on Malabár Hill, Bombay . . . . 29 & 30
- Comments on the operation of the new Press Act . . . . . . 18—27
- Publication by the *Kâthiâwâr Samâchâr* of a Gujaráti translation of Mr. Stead's remarks about the Indian Press Act in the *Review of Reviews* 28

Public Service: Comments on the reported probable resignation of the Honourable Mr. Sinha at the end of the year 16

Obituary: Death of the Honourable Mr. W. L. Harvey, I.C.S. 17

CON 54—1

PARAGRAPHS.

Legislation—

Suggestion for the amendment of the Deccan Agriculturists Relief Act . 34

Education—

Comments on His Excellency the Governor's speech at the opening ceremony of the Grant Medical College Hostel 45
Comments on the proceedings of the Educational Conference held in Bombay . . . . 35—43
Importance of the introduction of Hygiene in the school curriculum . . 44

Railways—

Complaint about the hardships of female passengers at the Ahmedabad Railway Station 46
Indian Railways must be made to reduce their goods tariff 47

Municipalities—

Alleged unfitness of mofussil Municipalities to manage their affairs efficiently 49
Comments on the Mándvi Ward (Bombay) election case 48

Native States—

Baroda: Comments on the Administration Report of the Baroda State . 50
Gwálior: Appreciation of His Highness the Scindia's contribution of a lakh of rupees to the funds of the Aligarh College 51

Intelligence extracted from the Press—

Reported arrest of Mr. G. B. Modak at Kolhápur. 52

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire ...	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32 ...	500
3	Bombay East Indian ...	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer ...	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Màlabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal ...	Do.	Monthly	John Wallace, C. E.; Englishman; 50. ...	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle ...	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32 ...	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40 ...	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55...	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47 ...	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad ...	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41...	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar ...	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40 ...	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser ...	Ahmedabad ...	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37. ...	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye ; Hindu (Karaháda Brahmin) ; 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpawan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sanskrit.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi ; Hindu (Konkanastha Brahmin) ; 22.	150

No. 1, the name of the editor is Charles Palmer ; Eurasian ; 50 and the circulation is about 500.

No. 73, the *Gujarát* has stopped its circulation.

No. 100, the *Kannad Kesari* has not been published during the last two months.

No. 127, the *Kál*, has ceased to exist from 28th March 1910.

Politics and the Public Administration.

Prisoners convicted of sedition should not be treated like ordinary criminals.
Kesari (131), 12th Apl.

1. If salt is manufactured privately out of sea-water created by God, it is an offence under British laws. But nobody maintains and cannot maintain that the offender in question is a criminal or that he is a scoundrel or that he should be put out of the pale of society. If a man honestly feels that India cannot attain its full growth under British rule however good it may be because it is foreign and if he tries to circulate these opinions without preaching violence, though he may be held to be guilty by the rulers, we cannot call him immoral or depraved. Still British jailors do not seem to make any distinction between political and ordinary offenders. They seem rather to hold the former to be more despicable than the latter. In England criminals are divided into three classes according to their offences. Even regarding murder, people in England are agitating that capital punishment should be awarded only in the case of cold-blooded murders. But in this respect, we have to say on the strength of patriot Kolhatkar's case that our civilised Government is far backward. Lord Morley in reply to a question said that Indian Judges had full discretion in awarding punishments and that Government do not think it proper to classify offenders in India as in England. It is entirely a mistake to think that the discretion given to Indian Judges to award simple or rigorous imprisonment does the work of concessions to prisoners in England. If Lord Morley calls in a list of political trials in India, he will find that in sedition cases simple imprisonment has been awarded to very few offenders. Unless the British Government falls in with other civilised nations, in this respect, the blot of cruelty on their administration and civilisation will not be wiped out.

The anarchist does not represent the true Bengali.
Mahrátta (13), 17th Apl.

*2. Quoting a passage from Aberigh Mackay's "Sir Ali Baba K. C. B." the *Mahrátta* writes:—"The anarchist of course is a gross caricature of the true type of the Bengali Baboo of to-day. And possibly Sir Ali Baba did not mean really an anarchist when he adverted to the possibility of the Baboo developing his legs to kick the arrogant foreigner with them. But patent-leather shoes and silk umbrellas and the whole paraphernalia of a denationalising and degenerating outfit, indicative of inglorious industrial dependence, can never hope to retain their position eternally when a nation of men is coming forward, like a stem out of a seed to see the light of day."

Comments on the Association started in Bengal to check anarchism.
Gujaráti Punch (33), 10th Apl.; *Kesari* (131), 12th Apl.

3. Referring to the movement started in Bengal under the leadership of Babu Surendranáth Bannerji to combat anarchism and to educate the masses the *Gujaráti Punch* congratulates the Bengalis on their inaugurating so noble a movement and remarks that the Bengali leaders have opened up so many lines of activity for the improvement of the masses that any one of them could very safely be taken up by any patriotically inclined person. In conclusion the paper hopes that the Bengalis would do their best to carry the movement to perfection and that the example of Bengal would soon be followed by other provinces of India. [The *Kesari* remarks:—The *Pioneer* holds that Babu Surendranáth's movement will be harmful and that it will give an impetus to the anarchist propaganda. It is not surprising that those who hold that Indians should entrust all political movements to Anglo-Indians and rest contented with singing songs of blind loyalty and forcing them down the throats of young men should disapprove of Babu Surendranáth's action.]

Comments on the resolution of the Bengalis not to hold the District Conferences.
Gujaráti (31), 10th Apl.

4. The organisers **of the three Conferences in Bengal acted wisely in deciding not to hold them as it was likely that the District Magistrates would have forced their own views on them. We do not think it was advisable for the organisers to pass such boiled down resolutions. We do not see the necessity of spending money and holding Conferences for the sake of passing resolutions which in no way would impress the rulers and the ruled. It is**

folly to hold Conferences where the discussion of the questions of *swadeshi* and the Colonial form of self-government would be misconstrued by Government into disaffection. Till the authorities come to believe that the people are thoroughly loyal and that they write, speak and hold Conferences for the welfare of the Government of the country, it would be well if the holding of Conferences is postponed, though we believe that the best way of bringing about peace and contentment in the country is to allow the people to have their grievances ventilated in a proper manner. If similar checks would be introduced in the working of the Indian National Congress, we would not in the least be surprised. It would indeed be surprising if we were allowed to hold Conferences at will. We hold that the welfare of the Indian community consists in putting an immediate stop to all Conferences because the condition of the organisers and speakers at such assemblies can well be imagined if the authorities of the places where they are held disapprove of political questions being discussed. We must say that stopping the holding of the Congress and Conferences means doing harm not only to the people but also to Government.

Comments on the prohibition of the Mymensing Social Conference.

Sind Journal (22), 7th Apl.

5. "It is really regrettable that Government have thought fit to prohibit such a harmless meeting as that of the Social Conference at Mymensing. We do not see why the fact of a quondam deportee being called upon to preside should have been considered a sufficient ground for the prohibition.......... If a deportee may not join in the work of social reform, what else may he do? In the face of the political perils that have recently arisen, Government must no doubt act with unusual strictness, but this does not mean that they should create more soreness by unreasonable interference with the ordinary rights of citizens who wish to work peacefully and openly in the domain of purely social reform and who are even willing to submit their resolutions to Government before discussing them."

Separation of Executive and Judicial functions should be effected without further delay.

Indu Prakásh (123), 12th Apl.

6. Our leaders have for a long time been advocating the separation of the Executive and Judicial functions of certain officers. During Lord Curzon's time hopes were fondly entertained that something would be done in the direction, but they came to nothing. The agitation, however, has been productive of some good effect as His Highness the Gáekwár has introduced the reform in his kingdom. The British Government too had recently resolved to try the experiment in some districts of Eastern Bengal, but the anarchist outrages and the unrest prevailing in the country have forced Government to postpone the measure. It also alleged the heavy increase of expenditure which will be required to carry out the suggested separation as coming in the way of the reform. But this is a hollow excuse. The reform has been introduced by the Gáekwár without any considerable increase in expenditure. The suggested separation, if carried out, will, besides increasing the efficiency of the administration, inspire the people with confidence. Government, therefore, should be careful not to bring forward excuses like the above.

Comments on the reply of the Madras Government to a suggestion to endow Municipalities with powers regarding location of liquor-shops.

Kesari (131), 12th Apl.

7. The Honourable Mr. K. Perrazu's resolution in the Madras Legislative Council that Municipalities should be granted the discretion of settling the location of liquor-shops was thrown out. Government replied that the Excise Commission had after careful thought framed rules which should be followed in renting liquor-shops and that Municipalities have no concern with the morality of the people and that they do not think it proper to entrust the Municipal Councillors with this power, as they are invariably crowded with teetotalers. We are too familiar with all these arguments. We only wonder that they are repeated though their worthlessness is quite apparent. It is surprising that Government should refuse to grant the Municipalities even this small concession. Government declare often their good intentions of checking intemperance. But they do not take any active steps in that direction. They often

infringe rules which they themselves have framed with reference to the location of liquor-shops. The rules which the Excise Commission have framed are allowed to remain only on paper. Government have taken upon themselves to look after the morals of the people. If anybody else tries to work in the same direction, they cannot tolerate it. They do not propose to allow the Municipalities to determine the location of shops because the members therein are all teetotalers. We suggest that they should form a council of confirmed drunkards and allow them to do this work. Nobody will then complain that 'freedom of drink' has been restricted in any degree. Those who think that drinking is a vice and a sin are set aside and those who boast in open Council that they drink and that they do not consider it a sin to do so are allowed to determine the location of liquor-shops in Hindu-Muhammadan quarters. This is indeed wonderful!

Alleged inefficiency shown by the Frontier Police in stopping the looting of Hindu shops at Pesháwar by Muhammadans.

Sind Journal (22), 7th Apl.

***8.** "The news from Pesháwar is more than disquieting. Seldom, we venture to think, have such daring things happened in India under the *Pax Britannica*. We do not know whether this wholesale looting of the shops of Hindus alone by Muhammadan residents is due to local feuds or whether it is in any way the effect of the Hindu-Muhammadan controversy which has been raging throughout India for some time past. If the latter, we shudder to think of the consequences. We hope, however, the present manifestation of lawlessness is a purely local affair. Things must indeed have come to a pretty pass when, almost under the nose of a European Deputy Commissioner, the mob made bold to loot no less than 350 shops in the town, in broad daylight and in defiance of the Police, when police officers (only Hindu officers, mind) are severely wounded and a number of the people are either killed or wounded, when property of the value of lakhs is removed outside the town and when the gates of the city are closed just after the *badmashes* have carried off the plunder!......... Lastly, and to crown all, after all the unheard-of things have happened, the Deputy Commissioner actually proclaims a general amnesty of the looters if they will only return to the town with the plunder! We cannot help asking whether similar 'leniency' would have been shown if the victims had been other than mild Hindus.......... Unless very vigorous but prudent measures are adopted the affairs may at any time enter on a still more acute stage. The position of Pesháwar as a frontier town makes such action all the more necessary."

Adverse criticism of the revised rules *re* admission of Indian students to the London Inns of Court.

Praja Bandhu (40), 10th Apl., Eng. cols.

9. "The revised rules regarding admission to the four Inns of Court in England, which will come into force from October next, are such as do very grave injustice to Indian students desirous of qualifying themselves for the Bar......... The revised rules practically mean that only those Indian students who have secured a degree from an Indian University will be admitted as students at any of the Inns. One really fails to understand the reason of such a distinction being made in the case of Indian students. The distinction is undoubtedly invidious, inasmuch as those who have passed the Entrance examination of any of the Universities in the United Kingdom will be allowed to join one of the Inns as heretofore. This distinction made between Indian and English Universities being without rhyme or reason is nothing but a slur on the former. We hope, therefore, that the authorities of our Universities will approach the Council of Legal Education and try their best to get this injustice removed."

Comments on the Budget debate in the Imperial Council.

Phœnix (16), 9th Apl.

10. "The speech with which His Excellency Lord Minto wound up the debate on the Budget last week was not only a farewell speech in regard to his Council but also in regard to the metropolis of the Indian Empire....... Lord Minto's work was made extremely difficult by the anarchical deeds done and the traitorous conspiracies hatched by immature and misguided minds. But it redounds to the everlasting credit of Lord Minto that true to the noble British traditions he did not allow himself to be frightened by the mad acts of the irresponsible and insane anarchists and heroically carried into effect his epoch-making scheme of Reforms, even though on the very eve of its inauguration a diabolical attempt was made on his own life at Ahmedabad. He had firm faith in the great scheme of reforms for the execution of which he came out to India, and at the very outset of the legislative session just closed he declared his belief that the broadening of political representation saved India from far greater troubles than those the country has to face.......... Speaking on behalf of his colleagues and himself His Excellency assured the Council that the change had been very welcome to them. This, in itself, is no small achievement. Moreover, during the past four years the whole trend of the administration has undergone a change for the better. The outlook has been broadened in all directions and Government and the people's representatives have drawn closer and closer to each other.......... All this is bound to conduce to the lasting good of the country and the credit of it belongs to Lord Minto and to him alone. Under the circumstances it was but natural that one unofficial member after another should speak in terms of the highest appreciation of his labours for the progress and advancement of the country."

Oriental Review (15), 13th Apl.

11. "The position of advisers to the Government of the country is surely one which is coveted as an honoured one, but if all the advice tendered is rejected the advisers feel rather small. This is the feeling experienced by a majority of non-official members of the Imperial Council during its last busy session—the first under the Reform Scheme. Taxation proposals of the Finance Minister—unique as they were looking to the fact that the year was a normal one and that the opium revenue was still a highly-paying commodity—did not meet with the non-official approval and several amendments were proposed intended to modify the original proposals of the Government. All these amendments fell through just because of the fact that the non-official members never numbered to more than 18 or 19 and the official members always numbered from 32 to 40. All the official members voted solidly, of course, for Government proposals which received the support also of some of the Muhammadan members.......... There was never a majority of the popular party on any question. This was of course due to the constitution of the Councils. We can reasonably understand the sensitiveness of the Government to the question of defeat and success on any resolution by non-officials. Looking to the fact that the ultimate disposal of the finances of the country rests with the Government, it would be awkward if it were to be defeated by non-official votes on any question. The right solution is to be found by going one step further than the Reform Scheme and by demanding what is the fundamental practice in all civilised countries. This demand was ably put forward by the Honourable Sir Vithaldás in his speech on the Budget at the Imperial Council and repeated by him in his speech at the reception given to him recently by the Bombay Native Piece Goods Merchants' Association. The demand is to the effect that representatives of the people ought to have control over the management of the finances of the country, both as to revenue and expenditure. Taxation by their own representatives will not appear to the people burdensome and irritating.......... The Honourable Sir Vithaldás has rendered a public service by placing this question in the fore front of the programme of Indian public life. There ought to be perfect unanimity on this point, for surely it ought to be the wish of everybody that finances of the country ought to be in the hands of the people. The Government will see that the present procedure, which allows proposals and amendments from non-official members but does not provide for any effective result from them, is bound to produce some irritation and dissatisfaction. To avoid this it behoves the Government to entrust the people with the high responsibility of the management of finances which, while broadening the basis of the Government, will strengthen it and will justify its reputation for justice and honesty of purpose. We must knock and knock at the doors of the British Democracy till we get the much needed right."

*12. "If the Budget debates in the Imperial Council did not result in any material alterations being made in the financial proposals made by Government, they appear to have had the effect at least of concentrating attention on two very important points which the Government of India are stated to be taking into their serious consideration. Member after Member levelled his attack upon the enormous growth of expenditure on civil establishments in recent times. It was stated that a little more economy on various heads would have obviated the necessity of fresh taxation. The Honourable Mr. Gokhale has suggested that the matter was serious enough to be closely examined by a Commission. We now learn from Simla that to prevent delay, which would be inevitable in the case of a Commission, it is proposed to appoint a departmental Committee to inquire into this question of growing expenditure.......... While agreeing with the Finance Member that hasty economy is often false economy, we still believe that there is much scope for beneficial retrenchment. As the *Statesman* observes, the present heavy scale of our expenditure is the outcome of the feverish haste with which Government plunged into ambitious schemes of progress in the restless *regime* of Lord Curzon.......... The question of a readjustment of provincial finance also has recently become most pressing. Provincial finances are in the same condition in which the Imperial at present are. Calls for more funds and a steady income cannot go together. Almost all Indian provinces excepting happy Madras have been complaining that with the resources which have been allocated to them by the central Government, it is impossible for them to make both ends meet unless they stop all progress in many beneficent directions. Representatives of various local Governments in the Imperial Council pressed their claims to a liberal treatment on the attention of the central Government. The Finance Member could only answer the wails of provincial representations for more funds with similarly plaintive wails of poverty and read to them a homily on the virtue of retrenchment and thrift.......... But it is felt on all hands that in the best interests of the people the provincial settlements will have to be rearranged and that economy is more practicable and necessary with the central than with the provincial Governments. In spite of the non-committal reply of Mr. Wilson in the Viceregal Council in this connection, we learn that this question also is engaging the serious attention of the Imperial Government, and local Governments, we are told, have every prospect of getting the strong support of the Finance Member and of Mr. Meston."

Gujarāti (31), 17th Apl., Eng. cols.

13. The *Indu of Bombay*, concluding a lengthy article on the Honourable Mr. Fenton's criticism of the Honourable Mr. Malaviya's speech in the Budget debate in the Viceregal Council writes:—"So, to allude to the poverty of India is 'rancorous and venomous'!!! To fail to be convinced that British India is growing 'enriched' is to rebel against truth!! And the authors of the Resolutions on free and compulsory Primary Education, Technological Institute, Irrigational Expenditure and Sanitary Improvement can have nothing else as their aim and object than 'to exhibit the Government as the enemy of the people's welfare'!!! We cannot imagine a grosser libel, a grosser abuse of the privileges of membership, and we seriously put it to Government, in view of the fact that Mr. Fenton is their nominee, to deeply consider whether men of vitriolic tongues of this type should ever have a place in our Councils at least by Government nomination. Let not the fatally provocative tone of the rabid section of Anglo-Indian journalism degrade at least our Supreme Legislative Councils."

Indu of Bombay (10), 13th Apl.

14. Quoting the figures of increases in the expenditure of the various Government Departments placed by the Honourable Mr. Gokhale before the Imperial Council in the course of the Budget debate the *Praja Bandhu* writes:—"In the light of the above facts and figures which tell the sad tale of the woe of the Indian tax-payer, who is, as is well-known, saddled with the load of taxation to the utmost of his capacity, any one will be quite justified in demanding an enquiry into this question of enhanced expenditure,

Praja Bandhu (40), 10th Apl., Eng. cols.

inasmuch as it is a question of very vital importance from the standpoint of the people of India. Under the circumstances Mr. Gokhale merely echoed the view of the better minds of India when he demanded an inquiry into this important question, the necessity for which is, if anything, far greater at the present moment than in 1886 when an inquiry was ordered by the Marquis of Dufferin, the then Viceroy of India, even though the situation was much less serious than now. The general opinion prevalent is that it is already high time for the Government of India not only to stop every further rise in expenditure but to practise economy as far as possible consistently, of course, with efficiency........ One of the most effective means to practise an appreciable economy in expenditure is the larger employment of indigenous talent in the higher grades of the different services."

Comments on the Calcutta Fire Brigade scandals.
Kaiser-i-Hind (36), 10th Apl.

15. While commenting on the scandals of the Calcutta Fire Brigade recently brought to light, the *Kaiser-i-Hind* considers the Bombay public fortunate in having a less corrupt Police and Fire Brigade than Bengal and thanks the Bengal Government for the steps taken by them in the matter. The paper then accuses the Indians of lack of moral courage and hopes that now that Government have granted a free pardon to those who had given bribes to the Fire Brigade officers, they would come forward to give evidence and help Government in convicting the culprits.

Comments on the reported probable resignation of the Honourable Mr. Sinha at the end of the year.
Phœnix (16), 9th Apl.

16. "The *Englishman* of Calcutta has an exceptional aptitude for manufacturing false news and misrepresenting men and matters and measures; and we hope the rumour it has set afloat that Mr. S. P. Sinha, the Indian member of the Imperial Executive Council, is likely to retire by the end of the current year has no foundation in fact. During the short period of tenure of the high office Mr. Sinha has amply justified the confidence of the powers and the people and has proved himself a valuable asset to the Supreme Council. It is true that the next Viceroy may not be to him quite like Lord Minto who has been a most pleasant man to work with. But that should not deter him from doing his duty to the country—a consideration for which he sacrificed his lucrative practice at the Bar. His former unique position in the legal profession is perfectly secure, and he can return to it after finishing his term of office."

Death of the Honourable Mr. W. L. Harvey, I.C.S.
Oriental Review (15), 15th Apl.; *Indu of Bombay* (10), 9th Apl.; *Rást Goftár* (41), 10th Apl.

17. "India has lost in the late Mr. Harvey an able administrator and a sympathetic friend. Bombay has special cause to mourn his death for his connection with the city had lasted for several years and was of much benefit to it. Municipal Councillors who eulogised the services of the late Mr. Harvey at the meeting of the Corporation on Monday did not exaggerate in the least when they observed that he was the ideal Municipal Commissioner of Bombay. It appears that the affection and regard with which all classes looked upon Mr. Harvey was reciprocated by him, for as the Honourable Sir Pherozeshah said at the Corporation, he did not like to leave Bombay, but was persuaded by Lord Lamington to do so in the name of public duty. A plain, straightforward Englishman, he was thoroughly free from bureaucratic vices and was ever accessible to all."]The *Indu of Bombay* and the *Rást Goftár* write in a similar appreciative tone about Mr. Harvey's services.]

Comments on the operation of the new Press Act.
Dnyán Prakásh (46), 13th Apl.

18. The Press Act was surely not a bolt from the blue, but the natural sequence of a series of events that have happened in the past. Apart from the metaphysical question of the evils of the domination of one race over another, we have full faith in the regeneration of India under the British rule. It was this faith that brought about a feeling of unity amongst the heterogeneous races inhabiting India and gave rise to the Congress movement a quarter of a century ago. There were, however, some persons like Wásudeo Balwant Fadke who, dissatisfied with the condition of the country under British Government, rose in arms against it; but the only effect was that the Government assumed a suspicious attitude towards all our political movements. The Násik outrage simply marks a recrudescence of the rebellious spirit of a quarter of a century ago with this difference that the ideas shared by the ignorant masses of those days are being advocated by some of the educated people of to-day and that now attempts are being made on the lives of individuals. The state of affairs is to some extent due to the autocratic conduct of certain Government officials which has shocked the feelings of the educated classes and thus created conditions favourable for the growth of revolutionary ideas. The loss of faith in the constitutional methods of the National Congress by some of its constituents found expression in the inflammatory writings of some of the newspapers that advocated the expulsion of the English from India as a panacea for all its evils and thus aggravated the unrest prevailing in the country. It was, therefore, but natural on the part of Government to restrict the liberty of the Press in order to avert a general catastrophy that would have necessitated the application of martial law to this country. The Press Act, though an evil in itself, must be thankfully accepted as a lesser evil. The Act does not, however, seem to be judiciously enforced in all cases. The English columns of the *Gujaráti* are always written in a sober tone, and we would very much have liked to know as to which of its writings were thought objectionalbe by Government. In the case of the *Mahrátta* security was demanded simply on the ground of a change in the printing press! We would ask Government to adopt a sympathetic attitude towards the Press and to be very circumspect in the application of the Act or else the purpose of the legislation would be defeated.

Jagad Vritt (126), 10th Apl.

19. A notification has lately been issued forfeiting certain publications to Government. We think that there is need for Government officials to examine and ban many other similar publications in circulation, particularly several vernacular books that evade the Press Act and the Registration of Books Act by omitting to mention the names of either the author or the place of printing. Government so far evidently desisted from taking steps against some of the objectionable publications simply owing to their regard for the liberty of the Press. The authorities were anxious to encourage honest criticism of their action with a view to ensuring reform in the administration, but when the evil effects of the license of the Press were made manifest, Government were constrained to take steps to check the deliberate misrepresentations of their motives and measures, for which they deserve the thanks of the public. We cannot but blame those that have misused the liberty given to them, and thus brought the liberty of the Press into peril.

Pragati (143), 13th Apl.

20. It is a matter for great satisfaction that the machinery of Government has at last been set earnestly in motion to uproot the wild growth of sedition which has spread far and wide in the country. The *Ráshtramat* and the *Kál* have already ceased to exist and an order of forfeiture has been issued this week against a number of objectionable books. Truly speaking, our people should not have forgotten their helpless condition under the old governments as far as freedom of speech and of the Press was concerned and should not, therefore, have misused these precious boons the benign British Government had conferred on them. Centuries of patience and perseverance had to pass before the English could secure the above rights. Indians were indeed very fortunate in getting them so very easily without any effort on their part. But as they failed to make a proper use of them the Press Act became indispensable. It must be admitted that the good among us have to suffer for the sins of the bad. But considering the great mischief the rabid papers were capable of committing and the ignorance of the reading classes on which they exercise their influence, it cannot be said that the Act was impolitic.

Shri Sayáji Vijaya (152), 14th Apl.

21. What will be the state of the Indian press with the Damocles' sword of the Press Act hanging over its head? It is generally speaking passing through its period of childhood and if Government at this stage were to enforce the Press Act in all its rigour it will become weak and useless and will cease to serve Government as well as the people. Considering the present situation Government should see the necessity of warning officials to put the Press Act into operation with the utmost caution. It is objectionable that the notice calling for security should not definitely state the offence of the paper. Mr. Kaji of the *Akhbár-e-Islám* when called upon to deposit security pleaded that he was loyal and that he never dabbled in political controversies. But he was told by Mr. Aston, Chief Presidency Magistrate, Bombay, that if Government were to seek proof of the loyalty of all papers, it would be useless to call for security. As if calling for security is a divine mandate! The *Gujaráti* was not informed as to what gave offence to Government, and the people are still in the dark about the matter. All papers, loyal or otherwise in tone, are all in anxiety about their existence. It is hoped that the Press Act will be enforced with mildness.

Indu Prakásh (123), 15th Apl.

22. Newspapers and public meetings, besides serving as means of popular enlightenment, materially help Government by their suggestions and criticism to remove defects from their administration. England acknowledges this dictum, and along with many other blessings India had the right of the liberty of the Press and of speech conferred upon it for which act of kindness the Indians were not a little grateful to the British. But either through the misfortune of the Indians or by the change wrought in the English mind by its contact with the East, the liberty of the Press has from time to time been curtailed. The first attempt in this direction was made in the time of Lord Lytton, and strange to say the attempt has been renewed in the Minto-Morley liberal administration by the passing of the Press Act and the Seditious Meetings Act. We entertained grave apprehensions as to the consequences of the vesting of arbitrary powers in the Executive at the very outset, and these have been justified by the operation of those enactments. Some books and publications have been confiscated by Government and newspapers have either been stopped or made to deposit large sums as securities. The Press Act has proved a veritable bugbear to the newspapers in this Presidency as there is no knowing whose turn it would be at any time to fall a victim to it. In Eastern Bengal Sir Lancelot Hare thought it wise to prohibit a District Conference which was merely going to reiterate certain resolutions of the Congress and other Conferences. We are passing through a strange crisis; the innocent are likely to suffer along with the guilty. We would, however, beg Government to use their new powers so as not to weigh heavily upon the people and in a manner consistent with their high prestige.

Bhála (109), 11th Apl.

23. The fears entertained by us at the time of the passing of the Press Act have to some extent been justified by the stopping of the *Kál* and the *Ráshtramat* owing to their inability to deposit the security demanded of them. The income of the editors of extremist papers is very limited, but they stand in worse danger than that from a brigand and do not know when they would have to don the dress of a common prisoner. The punishments recently inflicted for alleged sedition were sufficiently strong to discourage Extremist journals, but the Press Act will deal a death-blow to them. The loss of the *Kál* and the *Ráshtramat* will be seriously felt by the public.

Pudhári (146), 10th Apl.

24. The last year was fraught with danger for the extremists. The orators' mouths have been gagged by the Seditious Meetings Act and the Press Act has practically compelled them to allow the ink to dry on their pens. The danger that menaces the Indian Press through the new Act is manifested by the fact that a semi-extremist paper of the type of the *Gujaráti* has been required to deposit security with Government. All faith of the people in conducting political agitation through the

Press has now been lost and the disappointment experienced by the Moderates is driving some of their organs towards extremism. A spirit of despondency pervades even the speeches of the Honourable Mr. Gokhale and the Honourable Sir Vithaldás in the Supreme Legislative Council. The recent enactments have thus served to convince the Moderates of the folly of the course pursued by them so far.

Kaiser-i-Hind (36), 17th Apl., Eng. cols.

***25.** "We should think that we are voicing a very general public sentiment when we say that it is held that the Government would do well in not grudging a little courtesy to the conductors of public journals—and particularly the more respectable and decent class of them—when it serves them with notice under the New Press Act for security. Of course, it is competent to the Government to call upon anybody and everybody it likes to furnish deposits. Nor could anybody have the right to ask the why and the wherefore of the demand. But one should think the prefix of a simple 'Mr.' to the name of the conductor of a journal like the *Gujaráti* would have hardly come amiss. It is hardly necessary to be ungraceful, even for a Government and its officials, while doing an unpleasant duty. It may easily seem a triviality; but one cannot forget that the editor of the journal we have mentioned was not held undeserving of this simple mark of courtesy when His Excellency the Governor issued invitations to the conductors of public journals with a view to seeking their co-operation for popularising the prophylactic serum."

Kesari (131), 12th Apl.

26. The things attached and forfeited under the Press Act are gradually swelling in number. One cannot lay down definitely what may or may not be confiscated hereafter. Among the things forfeited in the latest list is Vishnu Shástri Chiplunkar's essay on the 'Present State of the Country.' He has discussed the question quite dispassionately from all points of view. There is nothing in the world without its faults. How can the British Government be free from them? But Chiplunkar has pointed out the virtues as well as the faults of British rule. A man's intention should be judged by the fundamental principles he accepts, however violently he may have written in the heat of argument. Chiplunkar has told us the losses we suffer under the British Government. But he has also told us how to behave with them. He says:—'We cannot afford to quarrel with our rulers. We should make the best of the thing we have and try to get what we can by conciliation.' If this be seditious or revolutionary, then all freedom of speech is at an end. If an essay written thirty years ago in a peaceful age by a writer of peaceful intentions be deemed fit for forfeiture, we do not know how constitutional agitation can be carried on any longer. His Excellency said in his Convocation speech that we should ascertain facts and accept the truth. But if no criticism be allowed, how can we sift fact from fiction?

Karnátak Vritt (103), 5th Apl.

27. We now understand how terrible the nature of the new Press Act is. Within two months of its enactment instances are cropping up in every part of the country of its strict enforcement. As soon as the Act was passed, editors began to write articles with an eye on the present conditions. Why will they risk themselves, knowing full well the ruin that faces them? It is surprising that necessity should arise for the enforcement of the provisions of the Press Act in Poona, Madras and Calcutta. Do the bureaucrats imagine that the editors of the suppressed journals wrote deliberately objectionable articles? What would they gain by doing so? It entirely depends on the bureaucrats whether the Press Act is to be enforced or not. Therefore, the best course is to refrain entirely from writing on political subjects. We cannot even know for what article we have to deposit securities. The *Gujaráti*, the *Ráshtramat* and the *Kál* have been laid low by the Act. The local *Kannad Kesari* has not been issued for the last two months. We understand that inquiries have been made as to whether it has been stopped and if so, for what reasons. We cannot understand the mystery of the inquiry. Why should they enquire, if a paper is not issued, into the reasons that led to its stoppage? Clouds have begun to gather from every direction in the atmosphere. [The paper writes elsewhere:—When a man is awakened, he does not sit quiet. When people came to know their real political condition, they began to demand rights. The Congress and Conferences are signs of political awakening. But as our people did not realise that quarrelling is not the best method to accomplish our object, the people began to disagree with the bureaucrats. But such a condition no longer exists, owing to many reasons. It is the business of the leaders to win over the wayward youth from their fighting mood.]

Publication by the *Káthiáwár Samáchár* of a Gujaráti translation of Mr. Stead's remarks about the Indian Press Act in the *Review of Reviews.*

Káthiáwár Samáchár (78), 13th Apl.

28. The *Káthiáwár Samáchár* publishes a Gujaráti translation of an article by Mr. W. T. Stead in the *Review of Reviews* on the subject of the new Press Act. In the introductory paragraph preceding the translation the paper seems to prefer censorship to the Press Act as the latter, it observes, has left the conductors of the newspapers entirely at the mercy of local Governments. Censorship would enable the conductors to know what articles are fit for publication.

Comments on the Bombay High Court's decision in the suit about the resumption by Government of certain properties on the Malábár Hill, Bombay.

Pársi (39), 17th Apl., Eng. cols.

***29.** "The theory that all land belongs to the State is undisputed by lawyers in India, and there is no better example of the strict rectitude of the Government's position than in the ample opportunities which a landholder is given, in case of dispute, of upholding his case before the Courts. In the particular case just decided, this will be but a poor consolation to the tenants dispossessed on Malábár Hill to make room for the housing of Government servants. The question in dispute was whether the housing of Government servants was a public purpose such as, according to the stipulation, might form grounds for resumption. Mr. Justice Beaman decided that it was. All the comment one can make is that Government have taken a hundred years to arrive at a sense of this duty and have only reached it at a time when to put it into practice is expensive to themselves and troublesome to other people. It is bad for the dignity and prestige of Government, said His Lordship, for exalted officials to be compelled to live in inferior houses. Whether it is good for these fragile qualities to turn out tenants from houses in which they have enjoyed proprietary rights for years is another question. Government have had no small share in the creation of the high rents which their exalted officials cannot pay, and derive no small benefit therefrom. To evict people seems a very feeble and half-hearted method of meeting what is admittedly a difficult situation, and it is a method, moreover, which only penalises the non-official for the benefit of the official."

Mahrátta (13), 17th Apl.

***30.** "In a recent civil suit before the Bombay High Court, a question arose as to whether the accommodation of Government officers as tenants could be regarded as such a 'public purpose' as to justify the eviction of land-owners holding lands resumable only in that contingency. It is well-known that the Bombay Government have been of late systematically acquiring the sea-facing side of the Bombay island for the benefit of the European residents; and the present case arose out of a notice of eviction served on a land-owner on the Malábár Hill. For the defendant-owner, Mr. Inverarity ably contended that the purpose of resuming the land for leasing it to individual Government officers cannot be called a public purpose. Mr. Justice Beaman, however, overruled the contention and gave judgment for the Secretary of State. We give below some quotations from the judgment, though at the risk of putting a premium on the views embodied therein, in order to show the nature of arguments by which the judgment was sought to be supported. [Here the paper gives some extracts from the judgment.] Now, objection could be certainly taken to some of the above observations, even if they were mere *obiter dicta*; and the fact that they were not such but were by the very nature of the case essential for a decision on the direct issues raised only emphasises the need of taking timely objection

to them. The assumptions made by the learned Judge as to the wisdom or justice of the decision of the Executive Government, though deliberate and collective, are in our opinion extravagant. Mr. Beaman seems to have lost sight of the fact that a Government generally claims all the privileges of a corporation, whereas really it is not free from any of the defects of an individual unit of frail and erring humanity. And law Courts exist, not for encouraging but checking such unjust claims. The other remark of the learned Judge about the average Oriental respecting an officer only though his imposing exterior is even more objectionable, because it has an uncalled-for odour of politics about it. That makes the Oriental look as if he was yet a mere savage, unfit to penetrate through the objective environment, and sensitive only to the stimulus of pomp and show which are the usual accessories of fear and not of love. The possible injustice of evicting a rightful land-owner on the Malábár Hill is certainly nothing as compared to the mischief which Mr. Beaman's wrong description of the Oriental mind is likely to create."

Alleged need of irrigation in Gujarát.

Káthiáwár and Mahi Kántha Gazette (77), 10th Apl.

31. The indifference of Government towards irrigation, especially in Gujarát, has kept the cultivators of that rich province wholly dependent on the monsoon. For the last twenty years the monsoons have been defective and the poor cultivator has not even once been fortunate to reap a good harvest. He has even to suffer from a scarcity of drinking water after the monsoon is over. He would, however, be greatly relieved from his miserable plight if Government, instead of spending millions every year on the extension of Railways, were to turn their attention towards irrigation. The soil of Gujarát is exceptionally rich, and if arrangements are made to supply water to it by means of canals from the many big rivers like the Narmada, Tápi, Mahi, Sábarmati, &c., we are sure it will not fail to give exceptionally good returns. The development of irrigation in a purely agricultural country like India is of far greater importance than railway extension. The Native States of Gujarát too, with the two very notable exceptions of Gondal and Jasdan, have paid no attention to this important subject. No doubt Government have of late established an irrigation department in Gujarát, but we are sorry to observe that the way in which it has been working is not at all satisfactory. We earnestly wish Government would lend their immediate attention to this vital question which, if properly attended to, is sure to prove beneficial both to the rulers and the ruled.

Alleged ill effects of the system of supplying necessaries to officials on tour.

Jám-e-Jamshed (35), 12th Apl., Eng. cols.

32. "At the last meeting of the Madras Legislative Council an important Resolution was moved by the Honourable Mr. Pillay, bearing directly on the question of the relations between the people and Government. The Honourable member moved that village officials be relieved of the duty of finding supplies for officials on tour. He enumerated the many hardships involved, and the opportunities of oppression the system held out. The Honourable mover of the Resolution dwelt on the wrong and injustice it did both to the villager and the village official; and those who know what the working of such a system means in a country like ours will not hesitate to endorse the view that the enforcement of the system is most demoralising in its consequences. The spokesman for the Government, the Honourable Mr. Atkinson, moved an amendment with the object of securing a revision of the rules governing the system with a view to minimising the evils attendant on it. The objectionable features of the system were emphasised by several speakers who followed the Honourable Member, but the proposition was ultimately withdrawn in favour of the amendment. The whole system is calculated to be most provoking to the people and injurious to the best interests of the British Government in India. **It does not only give innumerable opportunities to the official underlings to molest, offend and rob the villagers, to blackmail the village officials and to bring them into conflict with the villagers on the one hand and Government officials on the other, but creates constant occasions for disaffected and dishonest men to create false impressions on the minds of the public, especially the ignorant and unsophisticated section of it."**

Suggestion that a contract may be given for the supply of labour carts to officials on tour to save trouble to villagers.
Bhála (109), 11th Apl.

33. At a Durbar recently held at Ahmedabad the Collector promised to enquire into the question of forced labour and impressment of carts brought to his notice. The evil is not confined to the Ahmedabad district, but is rampant throughout the Presidency. It would, therefore, be in the fitness of things if a non-official member of the Bombay Legislative Council moves a resolution on the question. The extent of the legalised oppression practised on poor villagers by the underlings of the Police and the peons of officials on tour, cannot be easily gauged by those who have not been eye-witnesses to it. The difficulty experienced by officers in procuring carts for their use when on tour cannot be explained otherwise than by inferring that the cartmen do not receive the full amount of their dues. We would beg to suggest that in order to facilitate matters Government should make a contract for the supply of labour carts to officials on tour and thus take the credit of putting a stop to a form of slavery under which the villagers are suffering.

Legislation.

Suggestion for the amendment of the Deccan Agriculturists' Relief Act.
Dnyán Prakásh (46), 14th Apl.

34. A Mahád correspondent writes as follows to the *Dnyán Prakásh*:—Although the Agriculturists' Relief Act is in force in this district pretty long, it is questionable whether it has helped to improve the condition of the agriculturists. The definition of agriculturist as given in the Act is not very satisfactory. It includes persons who actually toil in the fields as well as those who derive their income chiefly and principally from agriculture, and the latter class of persons has often taken an unfair advantage of this vagueness of the definition. The definition of the word agriculturist should, therefore, be so amended as to include only those who actually cultivate their own fields. What little advantage might have been conferred on the agriculturists by the Act has been set at naught by their wasting their money in drinking. If Government have really the good of the agriculturists at heart, they must educate them.

Education.

Comments on the proceedings of the Educational Conference held in Bombay.
Indu of Bombay (10), 11th, 14th and 15th Apl.

35. "The Educational Conference has come and gone, shining like a meteor.......... Its avowed object was to consider and devise measures 'to correct certain evils to which the introduction of Western education has inevitably given rise'—to quote His Excellency the Governor's words. It is difficult to estimate so soon the measure of success which crowned the labours of this gathering of distinguished statesmen and educationists of the Presidency. We confess to a nervousness as to substantial tangible results. The Vice-Chancellor of the University is reported to have avowed at the close of the session that he was not much impressed with the papers that had been read during the previous two days, though he hoped that next year more valuable suggestions would be forthcoming. We think the papers were good enough and they and the discussions threw out a cropful of valuable suggestions. But we confess to a feeling of disappointment as to the final outcome of the deliberations of the Conference.......... Both His Excellency's opening address as well as the Honourable Mr. Sharp's speech on the second day impressed one with the feeling that so far as the Government were concerned, they had already made up their mind more or less to aspire no higher than feebly adopt the recommendations of the Moral Instruction League of England, which had come to the conclusion that religious education could not be given in Government schools and only ethical teaching could be imparted.......... We can endorse the view that it is impossible for the State, especially in such a sectarian country as India, to fully take up religious instruction in their own hands. But they could do much to help voluntary denominational schools.......

The vast majority of the parents, whether Hindu, Muhammadan, Parsi or Christian, are anxious that religious instruction, at least in the fundamental and universally accepted tenets and traditions and ideals of their respective faiths, should not be completely divorced from school life. Hence Government may very safely encourage private efforts to provide for direct religious and ethical teaching in schools, on voluntary lines, though they may wisely refuse to undertake any responsibility for the nature of the teaching. ...... In regard to pure ethical instruction Government cannot possibly object to introducing it in their schools. But the question is, why they should pin their faith to the indirect method only? Have we got in India the material required for the success of the direct method?............ We, for one, do firmly feel convinced that in India it is absolutely necessary to begin with the direct method.......... The inclusion of ethical instruction may also necessitate an extension of the school course, specially if civic and sanitary instruction is also to come in. Where are we to find the time to spare for these new things? Would it not be better if the High School course is extended by a year for the purpose? No parents, we dare to say, would grudge a year more in our schools for the sake of a better moulding of the character of their children." [The paper in its subsequent issue writes :—" The educational Conference did the right thing in including the subject of civic instruction in its programme of deliberations. The teaching of civics has an intimate connection with the teaching of social ethics, for politics or civics are only an expression of the same virtues and duties in a wider sphere of action.......... We would think it undesirable to burden a native student's mind with all the cumbersome details of the working of railway, telegraph, naval and other departments as some have suggested. In place of these subjects we would suggest that it would be far better if the student is instructed in the main principles of politics such as the various forms of Government, republican, monarchical, democratic, etc., obtaining at present in the world, as well as the broad principles underlying the evolution, the utility, the adaptability and stability of such Governments. To this should be added information regarding the general constitution and Government system of Great Britain and of India. This knowledge, we think, is essential for the Matriculation students, many of whom will never go to College at all. In the College terms, in addition to a more detailed knowledge of these units of administration, the municipal, legal, legislative, executive, judicial and police departments of the administration might be studied....... But with all these courses of study, civic education will not be what it should be in India, if at the same time Indian History and Indian polity are not given a good deal more attention than they are given at present in our Universities. And English History must remain and its study must be still further improved.......... There are one or two points in the opening speech of His Excellency the Governor to which we would like to refer here. His Excellency animadverted on the remark of Mr. Gokhale that students should be trained in politics and should be allowed to attend political meetings. His Excellency was inclined to think that they should not be allowed to do so, at least till politics are purged of misrepresentations. Now this is a large order and modern politics being what they are not only in this country but all over the world, England being no exception, we should take circumstances as they are and take care only to steer our course as clear of rocks and shoals as possible, instead of not venturing into the waters at all.......... There is another point we would like to mention here. His Excellency referred to the 'Citizen of India' of Sir Lee-Warner as quite a 'desirable' book for boys in High Schools. With all deference to His Excellency's sincerity of motive, we would point out that many of the educated Indians look upon it as rather a one-sided and extremely biased guide. In their eyes its main aim and purpose is to manufacture loyalty rather than teach civics. It also has too much the tendency to regard as the acme of perfection everything emanating from the British Government. Any method of teaching ethics or civics should be free from even a suspicion of such efforts on the part of the Educational authorities; otherwise, in place of a healthy admiration of British institutions and British culture secret mistrust will be generated in the youthful mind and cannot but have harmful results." In a later issue the paper writes:—"On a careful perusal of the speeches of His Excellency the Governor and the Honourable Mr. Sharp, it appears to us that we were not quite accurate in sharply putting it down that they were opposed to direct moral teaching. The Moral Instruction League too, we find, permits it wherever possible. Difference of opinion exists rather as regards special text-books for the boys. Government would rely much upon giving suitable guide books to teachers. Of these we, for one, have not the slightest desire to underrate the importance and utility. Cultured teachers of the better class dealing with higher classes may not, if well trained, require text-books. But we think that in the lower classes with teachers of lower calibre and attainments regular text-books should be indispensable. In regard to religious instruction we suggested that they should encourage private effort in that direction. Our recommendation would be incomplete without an urgent appeal to the people—to all those who are now vociferously urging the introduction of moral and religious instruction in our schools and colleges—to move in the matter. Let them show their earnestness in a tangible form. Each community may offer to maintain at its cost in Government schools a religious instructor expounding the leading tenets of their respective creeds to such of the boys as will care to attend."]

***36.** "We honestly think that it requires more evidence than we have actually before us to sustain an indictment against our young generation as a whole. In the meanwhile, no one can have, however, the slightest objection to any measures that could be taken with any chance of success to remedy what may be even a passing distemper of even a fraction of that whole. The claims of instruction in Religion, Morality and Civics, moreover, are so patent that we have to consider them even apart from the truth or untruth of the description, which has become fashionably current, of the mental condition of our young generation. It may be alleged with perfect truth that our present curricula of education are highly imperfect because of the omission therefrom of even an elementary course of ethical and religious training. The education of the heart is the necessary complement of the education of the head; and there is everything to be said in favour of making Religion and Morality at least as much a subject of substantive study as History or Mathematics, because the former alone can adequately deal with the relations of man to God, the higher relation of man to man, and the entire subject of a future state of life. For it has been well observed that the school or college should be to the pupil not a mere intellectual drilling ground but a second home—a place in which his whole nature and especially what is best in him may expand and grow. The educational aim must be not merely to pave the pupil's way to future success, not merely to make his mind 'a perfect instrument of thought, or a kind of intellectual loom capable of turning out the most complicated intellectual patterns,' but to build up manhood and to develop character. Now it may be true that in a school or college there are manifold opportunities for influencing the moral life. Thus it would not altogether be fanciful to say that the teaching of science lends itself to the cultivation of truthfulness, because truthfulness is the correspondence between thought, word and action and no subject requires such intellectual honesty and truthful accuracy as the study of Science. Then, again, history presents natural opportunities for inculcating upon the mind of young students the lessons of heroism, self-sacrifice, devotion to duty, patriotism, the strength and weakness of human character, and of the mission of man. .... So also good literature is said to be a glass in which we see our best selves reflected. And in the same way some value has got to be attached to every other subject of study. But even these subjects must prove barren of moral education if no direct lessons are drawn and pointedly impressed on the mind of the younger generation. But not only the direct, but, we are afraid, even the incidental opportunities arising from the study of secular subjects for giving moral instruction at school and college are at present neglected. What is, therefore, obviously wanted is a change in our very attitude towards the system of school education, so that we shall not only make the most of incidental opportunities, but shall have a craving for direct and legitimate opportunities for a study of morality based on religion."

Mahrátta (13), 17th Apl.

Gujaráti (31), 17th Apl., Eng. cols.

***37.** **" The desirability of preparing Indian students for the future life they are called upon to live must be patent to all. It is a general complaint that youths in India are carried away by false ideals and unsound theories about the nature of Indian society and the Indian state such as are preached to them in the ordinary press and on the public platform. To correct this one-sided and wrong tendency, students must be thoroughly grounded in the principles of state, society and government........** But this subject is very difficult and delicate and few will be the teachers who will be regarded as fit to handle it in a proper manner. In a political atmosphere like the present, lessons in civics are likely to degenerate into meaningless sermons on the duties of Indian citizenship, and if only text-books like the 'Citizen of India' are to be taught, that instruction will be equally one-sided and futile. Greater latitude will have to be given to teachers, which they are not likely to get, and independence and impartiality cannot be expected from them. Under these circumstances the instruction in civics will be worse than useless. In the senior classes of high schools and in colleges, general principles of politics and sociology with special reference to India may be taught with advantage. His Excellency Sir George Clarke is not prepared to go so far as the Honourable Mr. Gokhale and allow college students to attend well-conducted political meetings. It is indeed very difficult to decide which meetings may be attended and which not. But we think Principals and Head Masters may be allowed discretion in the matter.......... In the interests of Government as well as the people, it is not sufficient merely to wean Indian students from all kinds of politics. They must be imbued with sound notions, and a positive turn in the right direction must be given to their thoughts. The Conference, however, did nothing substantial in this matter." [The paper elsewhere writes :—" They use the language of exaggeration who say that the education that is being imparted in our schools and colleges is entirely godless......... In the Educational Conference the Lord Bishop of Bombay spoke strongly in favour of basing moral education upon religion, and other speakers who followed him also took up the same position. A discordant note was, however, struck by Principal Paránjpye of the Fergusson College who pleaded for a secular basis. Religion may be used as a moral lever in the case of children, but it cannot be made the basis of the whole system. The general trend in the civilised nations of the world to-day is to secularise education......... Even in India though we do not wish to divorce morality entirely from religion, the so-called godless education has proved an unmixed blessing to the people......... Government cannot and need not think of introducing religious instruction, though they can do something to promote moral education. Religious education may be safely left to denominational institutions."]

Praja Bandhu (40), 10th Apl., Eng. cols.

38. " The speech delivered by His Excellency Sir George Clarke on last Wednesday while opening the Bombay Educational Conference is a remarkable pronouncement regarding an important aspect of education, and was quite worthy of him....... It is gratifying to note that His Excellency holds the view that moral training is capable of being greatly extended and systematised. We fully agree with Sir George that it is possible to make direct moral teaching attractive and impressive by illustrative methods, and this an intelligent teacher who thoroughly understands and takes a genuine and living interest in his work should find no serious difficulty in accomplishing. Further it is possible to impart this moral training by indirect methods, *e.g.*, through books containing stories from life told in the most attractive form and in the simplest language and adequately illustrated. It is certainly not at all difficult to prepare such books for Indian students containing moral lessons drawn from Indian life, history, biography, mythology and literature. This would be beyond doubt more impressive than like illustrations taken from other people. **As regards the important question as to what part, if any, should be taken by the students in politics there is a very wide divergence of views to be found.......... We grant that there is some risk in allowing immature schoolboys dabbling in politics, but the same cannot be said of grown up boys at the colleges. On the contrary, the risk of**

making them eschew politics is indeed very great. They should at least receive such training as would fit them in later life to form sound judgments on political questions as rightly remarked by His Excellency in his speech. His Excellency said of the teacher :—'His personality and the influence that he can exercise both inside and outside the class room can be immensely powerful for good. In proportion to the power are the honour and the responsibility of the teacher.' This is no doubt true, but at the same time it is also not less true that it is not possible to secure an ideal teacher for his present pay and prospects. The calling of a teacher is, indeed, noble, but he is beyond question entitled to an adequate remuneration."

Sánj Vartamán (42), 14th Apl., Eng. cols.

39. "His Excellency expressed an opinion, with which we are all agreed, that religious education, even in England, presents enormous difficulties, and that in India they are insuperable. No objection on similar grounds can be urged against the introduction of moral training; the only difficulty is how it is to be given. His Excellency refrained from formulating positive proposals, except that he suggested the preparation of a series of books, 'in which the moral lessons should be drawn wholly from Indian life, history, biography, mythology and literature.'......... Such a book, in the hands of an incapable teacher, or even the ordinary run of teachers, will be reduced to a dull, mechanical task.......... First and last, the personal influence and example of the teacher will be a potent factor in moulding the lives of his pupils. His Excellency truly observed that 'direct moral training must depend mainly upon the personality ot the teacher. He cannot impart what he does not himself feel.'......... We may or may not have a regular moral series in our schools; the balance of opinion at the Conference was against it. If the teacher is a good man and capable, he can extract a moral from his daily lessons......... The majority of teachers are ill equipped for the sacred calling. Many of them, especially in primary schools, are most deficient in the moral sense. Even if teachers are well and carefully selected and even if they are paid a higher salary, they will represent as a class the standard of the society in which they live. They cannot be very far above the average standard, and the ideal that is set before us is so very high that it is impossible to expect them, as a body, to conform to it. Whatever the quality of the instruction received at school, home influence is necessary for the moral development of youths. The school cannot do much, if its influence is counteracted by the conditions and circumstances prevailing outside its walls.'"

Oriental Review (15), 13th Apl.

40. "One of the subjects dealt with at the Educational Conference held last week was the necessity for instruction in civics, a subject the importance of which cannot be lightly estimated in this country where there is the greatest need for an adequate knowledge of politics and economics. For obvious reasons the term 'civics' was adopted at the Conference instead of 'politics,' but the treatment of the subject by Messrs. Natrajan and Welinkar was such that even politics might well be considered to be included in the term.......... Almost all Indian leaders and publicists insist upon our young men receiving such a course of training. Unfortunately, the Government is led to take a different view of the matter. The Anglo-Indian Press is of course consistently opposed to any instruction in politics. Really speaking, politics or civics, by whatever name you call it, is the subject which can make our young men realise the true perspective of things and lead them to a real appreciation of the needs of this country. Mr. Welinkar adduced the plea that civics is distrusted in this country because several people think that it is an attempt at glorification of British rule. We do not think such is the case. Our people would rather welcome the introduction of the subject of civics in the curriculum of studies if proper text-books are selected for the course. Mr. Welinkar must have had in his mind some such book as Lee-Warner's 'Citizen of India' when he said that civics was conceived to be an attempt at glorification of British rule. Some of our Universities and High Schools ought to break off from the convention of the past and introduce the study of civics."

Gujaráti Punch (33), 10th Apl.

41. Commenting on the proceedings of the Educational Conference the *Gujaráti Punch* observes that His Excellency has made some very cogent remarks on the necessity of giving moral and religious instruction in schools. The paper, however, thinks that instruction at school alone is not likely to produce any beneficial results unless efforts in that direction are supplemented by faithful endeavours on the part of parents to exercise a wholesome check upon the youths out of school hours. It commends His Excellency's speech to all right-thinking persons and trusts that much good would result from a discussion of so important a topic.

Kesari (131), 12th Apl.

42. The Educational Conference did not come to any definite conclusions. We do not think that the younger generation as a whole is affected with any moral disease. To maintain that the younger generation is out of its wits would be to convict ourselves of madness. If it could speak for itself, it would have repudiated the charge. Similarly, we do not think that there is any connection between a student's conduct during school hours and his becoming an anarchist or not. We remember that a teacher deposed in the Násik murder case that the conduct of two of the accused was exemplary while at school. The same thing may be said of the accused in other cases. But we do not think that there is any antagonism between religious and moral education. It may be that there are certain moral principles which are universally accepted. But these principles are strengthened and beautified by the aid of religion. Men like Mill and Spencer may do without any religion. But ordinary persons cannot do without it. We need not concern ourselves with all the minute distinctions of religious sects. It will be sufficient if education in leading religions is arranged for. We do not think that religious education will create bitterness of feeling. The point is that students should receive religious and intellectual education side by side so that they may not lose their mental balance. If arrangements cannot be made in schools and colleges, independent religious schools should be started and attendance may be made compulsory for students for a certain number of lectures. Differences of opinion are possible on religious as well as on other subjects. But they need not puzzle us. But the question whether Government are right in thinking that the character of students will be improved by providing religious education anyhow and that the present complication is due to the fact that the younger generation have no ideas of the 'other world' is an independent one. The point whether along with religious education, political conditions require to be improved or not deserves consideration. We shall discuss this point in some other issue.

Pragati (143), 13th Apl.; *Dnyán Prakásh* (46), 16th Apl.; *Jagad Vritt* (126), 10th Apl.

43. It appears from his speech at the Educational Conference that His Excellency has turned his attention to the question of moral education of the youth of the country. But we are afraid that his earnestness in this direction will meet the same fate as in the case of the reform of the University course of studies. It need hardly be said that the question of moral education has come to the fore on account of the anarchical tendencies that are in evidence among the young generation. The impression prevails that the root cause of the above tendency lies in irreligiousness. Taking advantage of this misconception, advocates of religious education are trying to foist it on the country's educational system, but it will have to be first considered whether there exists any connection between the spirit of violence and lack of religious education. Acts of violence are committed by some students inspired with mistaken notions of patriotism. These notions are likely to be strengthened by religious education. What is more urgently needed, therefore, is a correct knowledge of the British Indian administration with a view to correcting the mistaken notions of students about the British Government in India. It is the ignorance of Indian politics that is at the bottom of all the mischief. The *Dnyán Prakásh* makes somewhat similar comments. [The *Jagad Vritt* writes :—It is but natural that Government should think of removing the defects in their educational policy in order to counteract the evil tendencies manifest amongst the youth of this country. Experiments in educational methods in the West have proved that teachings of morality should not be based on religious dogma and the same conclusion would *a fortiori* hold true in the case of India. We would, therefore, like morality to be taught in our schools in the light of modern science.]

Importance of the introduction of Hygiene in the school curriculum.
Gujaráti (31), 10th Apl.

44. It is good that Government have asked the Educational Department to introduce in their Readers lessons on the subjects of Consumption and Malaria. In our opinion the whole subject of hygiene should be taught to the students. If sanitation is properly taught, the high rate of mortality in this country would no doubt be decreased. There is an absence of the conditions that prevailed before western modes of life were known to the country. With the advent of the influence of the West has departed the proverbial peace of the East from India, and diseases which were formerly confined to Europe and America are found here also. To meet these changed conditions the subject of hygiene should be introduced into the schools.

Comments on His Excellency the Governor's speech at the opening ceremony of the Grant Medical College Hostel.
Gujarát Mitra (32), 10th Apl., Eng. cols.

45. "His Excellency Sir George Clarke declared open some buildings erected in connection with the Grant Medical College and the Sir J. J. Hospital the other day before a distinguished gathering....... His Excellency's speech is a memorable pronouncement, and as made by the head of a Provincial Government who possesses undisputed credentials to entitle him to speak with authority, it will not fail to appeal both to the profession at large in this country and also to the students. Sir George quoted facts and statistics to support the assertions he made, which indicated that His Excellency had taken care to study the many questions treated in his speech.......... His Excellency deserves the best approbation of the profession for the instructive and valuable advice that he has given to its members and to medical students, and it will be as much their duty as also of the Government to co-operate cordially with each other in advancing and perfecting medical education in Bombay as far as it lies in their power."

Railways.

Complaint about the hardships of female passengers at the Ahmedabad Railway Station.
Garjana (72), 12th Apl.

46. Great inconvenience and difficulty are experienced by the passenger world on the Ahmedabad Station owing to the absence of separate gates of entrance and exit for males and females. At times the modesty of women is shockingly outraged. Very often in the great rush these poor women are robbed of what they carry on their persons. This has very often been brought to the notice of the Railway authorities through the medium of the press, without avail. Not till separate gates are provided for women will the Railway Company be said to have done their duty by the people. We hope the authorities will respect public feeling and act up to our suggestion.

Indian Railways must be made to reduce their goods tariff.
Indu Prakásh (123), 14th Apl.

47. Indian Railways exact very exorbitant charges for transport which instead of facilitating trade only serve to handicap it. It is stated that it costs more to send a ton of goods from Calcutta to Lucknow than it costs to import it over-sea from England. Mr. Chatterji who was appointed by the Government of the United Provinces to inquire into the industries of the

province has also given it as his opinion that the goods rates charged on the Indian Railways are exorbitant and come in the way of the development of trade. Great delays moreover occur in the work of transportation. Government who have expressed their sympathy with the *swadeshi* movement on several occasions should take steps to remove the grievances of the people in these matters. Indian Railway Companies have been realising immense profits and if they will not reduce the goods tariff of their own accord, they must be forced to do so by the Railway Board.

Municipalities.

Comments on the Mándvi Ward (Bombay) election case.

Bombay Samáchár (67), 16th Apl.; *Sánj Vartamán* (42), 14th Apl.; *Akhbár-e-Islám* (63), 16th Apl.; **Pársi* (39), 17th Apl., Eng. cols.

48. The judgment of Mr. Kemp in the matter of the Mándvi Ward Municipal election has thoroughly exposed the several irregularities resorted to by the candidates, the hesitation of the Municipal executive to have them removed and the defects in the existing law to meet them. We hope the trouble thus taken by the Chief Judge of the Small Causes Court will not be wasted and some decisive action will be taken to bring to an end such shameless proceedings. This experience has not been the first of its kind. In the election before last similar complaints had been heard, but as soon as the heat of the election subsided no measures were taken to combat the evil complained of, with the result that the same illegalities were deplorably repeated this year. In view of these facts it is high time that these irregularities should be permanently and effectively suppressed and the Corporation and the public of Bombay protected against them. As proved before the Court, two sorts of irregularities were taken undue advantage of by the candidates. Votes were recorded in favour of one or the other candidate, either consciously or unconsciously, by persons not entitled to do so. Although this irregularity was not made use of on so large a scale as to oblige the Court to set aside the whole election, yet the facts before the Court were sufficient to create an impression that this method of securing votes was not uncommon during the whole election. As regards the second point touched upon by Mr. Kemp suffice it to say that the Court has suggested very practical methods to put a check upon the registration of dead persons and minors as voters. We do not know how Mr. Crawford, Solicitor for the corporation, has found Mr. Kemp's suggestion impracticable. To us the difficulties are not so insurmountable as they are declared to be. We trust the corporation will be wisely advised to avail itself of the services of a competent Barrister for the framing of rules for the purpose. The last and concluding part of the judgment relates to the inability of the existing law to meet the defects in the working of the election. Firms and joint families have been enjoying the right of having their votes recorded through an authorised agent. This has proved during the recent election a prolific source of mischief. In view of these facts it is incomprehensible why the corporation is yet not prepared to admit the necessity of having the Bombay Municipal Act amended at an early date. [The *Sánj Vartamán* refers at length to the fraudulent methods resorted to by candidates to secure the largest number of votes and observes that it is high time for the authorities concerned to amend the Municipal Act at an early date. The *Akhbár-e-Islám* makes similar comments. The *Pársi* writes:—" The Mándvi elections are a subject one feels an inclination to push into the back-ground as too deplorable for words......... However, nothing is to be gained in the end by shutting one's eyes to facts, and the fact that the municipal elections in Mándvi are a ' jobbery ' of the worst description has long been known. The affair arose entirely from the unbusiness-like preparation of electoral rolls and the loose application of slack election rules."]

Alleged unfitness of mofussil Municipalities to manage their affairs efficiently.

Káthiáwár and Mahi Kántha Gazette (77), 10th Apl.

49. One cannot but feel disgusted with the manner in which self-government is enjoyed in our mofussil Municipalities. When, despite the presence of Government supervision and the presence of the official element in the Municipalities, their administration has sunk to such depths of degradation, we cannot conceive the depths to which it will further sink when Government influence is removed altogether and the entire control handed over to the people. If the present state of affairs continues in future and no improvement is effected, the Municipalities instead of doing any good to the public are sure to do an amount of harm. We particularly invite the attention of Government to the maladministration of the Umreth Municipality whose indifference to the sanitary and other needs of its rate-payers is disgraceful.

Native States.

Comments on the Administration Report of the Baroda State.

Bombay Samáchár (67), 15th Apl.

50. The report on the General Administration at Baroda, issued by Mr. C. N. Seddon, the Acting Dewán, well justifies the first rank given to that State among all the other Native States. The report is a satisfactory proof of the zeal of the administrators for the advancement and welfare of the State. Coming to the details published in the report it is satisfying to note that the effects of the reforms inaugurated by the late Dewán Khán Bahádur K. R. Dádáchanji have been felt in almost all branches of administration of the State. Among the reforms the first place must be given to the right granted to the people of Baroda and Naosári of trial by jury at Sessions Courts in less important cases. We hope that on the experiment proving successful, it will be extended to all the subjects of the State. The year under report seems to have been favourable to agriculture and agriculturists. Still the State had very often to seek the shelter of the law Courts for the recovery of land revenue. No satisfactory explanation is given in the report as to why the State should have been put to such trouble in a prosperous year. We have heard much about the severity of revenue assessment in the State which, coupled with the fact noticed in the report that the rainfall was untimely and not evenly distributed, strengthens our belief that the Revenue officers must have taxed the agriculturists heavily. We hope the Acting Dewán in the absence of the Mahárája will institute inquiries and set matters right. In the matter of education, the State has maintained its position and in certain directions has made noteworthy progress. The expenditure of thirty thousand rupees for the education of nine young men sent to Europe, America and Japan and six sent to different institutions in India redounds to the credit of the Mahárája. In the matter of compulsory primary education, a definite move has been made by establishing schools wherever they are needed.

Appreciation of His Highness the Scindia's contribution of a lakh of rupees to the funds of the Aligarh College.

Sind Journal (22), 7th Apl.

51. "It now turns out that the munificent donation of a lakh of rupees made to the Aligarh College through the Nawáb of Rámpur was the gift of no other person than His Highness the Mahárája Scindia of Gwálior. The news has been received throughout the country with lively interest and particular gratification. The Aligarh College is the centre of education for Muhammadans, and we may add, the nursery of Muhammadan political aspirations, often, alas! in conflict with the broader aspirations with which the Hindu community at large is specially identified. In these days of growing sectarian narrowness, when the spirit of separatism threatens to reign supreme, it is really refreshing to see a Hindu Prince help the cause

of distinctively Muhammadan education. For this reason the donation is doubly welcome, and we only wish the example set by His Highness the Mahárája of Gwálior were more largely followed, and Hindu and Muhammadan princes, noblemen and gentries, mutually helped each other's institutions."

Intelligence extracted from the Press.

Reported arrest of Mr. Ganesh Balwant Modak at Kolhápur.
Kesari (131), 19th Apl.

*52. A correspondent writes to the *Kesari* :—On the 11th of April 1910, Mr. Ganesh Balwant Modak, B.A., was arrested by the Kolhápur Police on the Kolhápur Station. He was neither informed of the offence he was charged with nor was any warrant shown to him. Mr. Modak's two houses at Kolhápur were searched and three photos of Mr. Tilak, some private correspondence and three issues of the *Maráthi Samálochak* were attached by the Police. It is rumoured that Mr. Modak was arrested under sections 302 and 115 of the Indian Penal Code.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 21st April 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 17 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd April 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Alleged hardships of pilgrims returning from Jeddah 35
- Bengal:
  - Alleged probable remodelling of the — Partition 19
  - Comments on the prohibition of the District Conferences in — . . 18
- Bengal Legislative Councils: Alleged unrepresentative character of the — 16
- British rule:
  - Alleged necessity of a military training for Indian students . . . 5
  - Are the Indians a nation? 9
  - Comments on Mr. E. A. Wodehouse's article in the *Nineteenth Century and After* on racial feeling in India 6
  - Comments on Mr. W. S. Lilly's article in the *Fortnightly Review* on modern India . . . . . 7 & 8
  - Comments on the London *Times'* article on the Násik outrage . 11 & 12
  - Demands of educated Natives in Ceylon for rights of representation . 13
  - Excess of tyranny leads to the rise of national deliverers . . . 4
  - Increasing poverty the cause of the high mortality prevalent in India . 10
  - Republication of a letter from the *Transvaal Leader* about grievances of Indians in South Africa 2
  - The significance of the Ráma Navami festival 3
- Comments on the public entertainment given to Sir P. M. Mehta . . 20—22
- Excise: Temperance in the Poona District 34
- Imperial Council: Comments on the proceedings of the Imperial Legislative Council 14
- Indian Students in England: Comments on the new regulations *re* admission of Indians into the London Inns of Court 15
- Judicial matters:
  - Comments on the Bombay High Court's decision in the suit *re* resumption by Government of land on the Malabár Hill, Bombay . . 26
  - Comments on the decision in the Bhái Parmánand case at Láhore . 27
  - Comments on the Government Resolution *re* the forfeiture of certain books under the Press Act . . . . . 23 & 24
  - Comments on the reported prohibition of the *India* newspaper by the East Bengal Government 25
- Native Press:
  - Publication of a Gujaráti translation of an article from the *Kesari* on the political movement in Egypt 33

CON 72—1

PARAGRAPHS.

Politics and the Public Administration.—concluded.

Public Service:
Adverse criticism on the appointment of Mr. Bhábha as acting Fourth Presidency Magistrate, Bombay 32
Alleged corruption in certain departments of Government . . . 30
Alleged need of retrenchment in certain departments of Government . 29
Appreciation of the services of Mr. Baker as Collector of Lárkána (Sind) 36
Comments on the appointment of a special officer by Government to investigate the causes of Malaria in Bombay 28
Suggestion for the appointment of Indian Private Secretaries to the Viceroy and the Provincial Governors 31
Suggestion that a Muhammadan should be appointed on the Bengal Executive Council 17
Viceroy: Appreciation of Lord Minto's *regime* as Viceroy 1

Legislation—

Alleged need of amending the Indian Companies Act 37

Education—

Alleged undue pressure being brought to bear on the school-masters in Sind to subscribe liberally towards the Wright Memorial fund . 43
Comments on the proceedings of the Educational Conference held in Bombay . . . . 40 & 41
Comments on the proposed Royal Commission on Indian education . . 38 & 39
Political economy as it ought to be taught in Indian Colleges . . . 42

Railways—

Alleged burdensome character of the Indian railways to the Indian taxpayer 44
Alleged heaviness of the goods rates charged on Indian Railways . . 46
Indians and higher posts on Indian Railways 45
Suggestion that European soldiers travelling by rail should have reserved accommodation to save the Indian passengers from annoyance . . 47

Municipalities—

Comments on the Mándvi Ward (Bombay) election case . . . . . 48—50

Native States—

Baroda: Comments on the Administration Report of the — State . . 51 & 52
Limbdi: Appreciation of the order of the Thákore Sáheb of — penalising smoking by youths under eighteen 53

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chán[illegible]orkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari ...	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name and Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 62, the Editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

Politics and the Public Administration.

Appreciation of Lord Minto's *regime* as Viceroy.
Deshi Mitra (30), 21st Apl.

1. Ever since Lord Minto assumed the reins of office he has busied himself actively with a large number of important questions concerning the well-being of the Indian people. Besides carrying out the well-known Reforms in their entirety, His Excellency Lord Minto has strained his nerves to do good to the people and to advance their interests in various directions. Perhaps in the endeavours to improve the condition of the Indians Lord Minto may not have been able to accomplish all that he desired, yet what he has done for them is sufficient to mark him out as an upright and sympathetic Viceroy. The term of his Viceroyalty is drawing to a close and Lord Kitchener has been proposed as his successor. We fully approve of the choice, as there is nothing we could urge against the late Commander-in-Chief personally. During the seven years of his *regime* as Commander-in-Chief Lord Kitchener has acquitted himself so well that India would be a gainer if he is selected as successor to Lord Minto.

Republication of a letter from the *Transvaal Leader* about grievances of Indians in South Africa.
Gujaráti Punch (33), 17th Apl., Eng. cols.

2. Mr. Royeppen writing to the *Transvaal Leader* on the eve of his imprisonment said:—"Sir,—I have been arrested to-day; to-morrow will witness the spectacle of a colonial-born Indian who knows no home outside South Africa being imprisoned for any period up to six months, and with perhaps hard labour thrown in, for the crime(?) of venturing to claim his just rights and privileges as a British subject in a British colony. It would be well for the dominant race to give more consideration to subject races if the sun is not to set upon this glorious Empire. The history of the rise and fall of Empires is the history of the abandonment of subject races to mental and moral self-annihilation during the conqueror's pursuit after wealth, ease and indolence. The festering sore on the fair form of the Empire has appeared in the political life, thought and action of this colony so far as regards subject races, and the profound immorality of it has engendered an emphatic re-action throughout the length and breadth of the brightest dependency of the British Crown-India. If there is a man in South Africa, with a trace of pride of Empire let him say to the Transvaal which is slowly but surely bringing about the disintegration of the Empire: 'Thus far shalt thou go and no further,' if he would have the 300 millions to stand up with him for the King and the British Empire."

The significance of the Ráma Navami festival.
Shakti (91), 16th Apl.

3. In an article translated from one that appeared two years ago in the *Mumukshu*, Kavi Tuljáshankar Gowrishankar Yájnik after considering the Ráma Navami holiday from a religious standpoint, proceeds as under:—Let us now examine the question from the political point of view. The earth is overspread with the terrorism of the demons headed by the many-headed Rávan. Then it assumes the form of the cow and takes the gods and the saints with her to the Creator to complain of and weep over her woes. Lastly, the Almighty comes down on earth as Rám and destroys all the wickedness of the earth. Let us consider these points one by one. By demons are meant those who interfere with religious sacrifices, harass cows and Brahmins and eat animals alive. Their chief, Rávan, is said to have ten mouths. These demons who trouble the earth possess not ten but thousands of mouths. These mouths are meant for eating only. The demons eating away with numerous mouths the property, the lives and the lands of other people are surely a terror to the world. Their thirst is unquenchable. Generally people make exception in their greed, but these demons want everything for themselves. Their thirst and hunger are so strong that even flesh and blood do not satisfy them. Their forms are such as to strike terror in the hearts of men; yet at times they know how to assume charming forms so that Sita, a goddess as she was, could not recognise the demon in the guise of a golden antelope. When such demons begin to devastate the earth, to harass mild and gentle people their gross habits of life put an end to all pious deeds, and the earth takes the form of a cow. This means that the people become terrified and effeminate. The poor cow, the public, is tyrannised over by those very beings who feed fat on her milk. She weeps in silence and prays to God. In the 17th century India was just this cow owing to the tyranny of the *Yavanas* in the times of Aurangzebe. In order to voice her complaints to God, saints like Rámdás took birth. Then did God come down on earth. The essential, therefore, of God's coming down on earth, are two—the reduction of the earth to a condition of great oppression and the existence of numerous godly saints on it. The only way of escaping from a very miserable condition is to seek His protection and to acquaint Him with all the miseries of our country so that He might be moved to pity. If we really wish that we should again attain *Rámrájya*, that Lord Ráma should come down again on earth and save us, that not India alone, but also the whole world may obtain all desirable objects, let us all gird up our loins and hoard up a great store of merit by incessantly singing the praises of Ráma.

Excess of tyranny leads to the rise of national deliverers.

Pudhári (146), 17th Apl.

4. The festival of the birth-day of Rama is a memorial of the halycon days of Indians. It is a festival in honour of the national spirit. The nation had to pass through a crucial stage before the *avatár* of Rama. The campaign of murder was abroad then as it is now, but then the rulers themselves had become murderers as now some of us have turned anarchists. The tyranny of Rávan had reached its acme. Every one had to yield before him. All were won over by his demoniacal political policy. Everywhere there were Rákshasas. Everything was meant for their enjoyment, and the people had to satisfy themselves on the crumbs thrown to them, after the Rákshasas had satiated themselves. Rákshasas had brought under their control all the wealth and yield of the land. Men, women and children were meant for the servitude, enjoyment and satisfaction of Rákshasas. Such a situation had not arisen all of a sudden. The tide was gathering force for a long time before Ravan. Narada like a wise seer foresaw all this and chose Válmiki, though of a low birth, as his instrument to organise the forces against Rávan. Nárada chose him because he was straightforward and unswerving though cruel and murderous. Nárada encouraged Rávan and made him powerful. A question may justly be asked as to why the seers first encouraged Rákhasas and then got them destroyed. Those who want to uplift the motherland first awaken the people to a sense of the surrounding circumstances and then point them the way out of them. It was Rávan who first made the people feel their own position. The whole world was then under the spell of brutal material wealth. People were satisfied easily and had low aspirations. Brahmans, Kshatriyas, Vaishyas and Shudras had forgotten their legitimate duties. Every nation which enjoys peace for a long time is subject to many such diseases. People do not realise that they have deteriorated from their former position. The national heroes come to know it immediately, but people do not listen to them. Therefore, the heroes have to swim with the current. It is the prime duty of every true-born hero to accomplish his objects indirectly without irritating the people and without being caught in the meshes of sedition. What could not have been brought about by hundreds of movements was easily accomplished by the tyranny of a single-handed Rávan. All the castes took up again to their duties. Formerly Brahmins hated Kshatriyas and *vice versa*. But they now joined their forces. Gods also favoured their cause. Nárada encouraged, it is true, the campaign of murder but it was through Rákshasas and he never asked men to turn murderers. Otherwise people could have easily murdered Rávan. And again the condition at that time was quite deplorable. Owing to adverse political circumstances, the Indian had degenerated in every possible way. Gods saw that it was impossible for the nation of corpses to produce a hero to deliver it. They decided that the *avatár* of Rama should take place by divine power. All the notable persons were under the surveillance of Rávan and were useless though powerful. Therefore they chose an obscure Rishi and through him made Dasharatha perform a sacrifice for the purpose of obtaining sons. Rama was thus born to Dasharath by favour of gods.

Alleged necessity of a military training for Indian students.
Indian Social Reformer (7), 24th Apl.

***5. Writing on the subject of military training for Indian students the *Indian Social Reformer* says:—"In every country and community there will always be found men of different temperaments. The caste system of India was originally based on this fact. Four main types of temperament were recognised, the deliberative and literary, the martial and executive, the commer**cial and the servile.......... One of the most far-reaching incidents of British rule has been the denial of scope to the second group of qualities in Indian society. The Indian people have been by British administrators divided into a few martial and many unmartial races, and the latter are not even allowed to enlist as privates in the army. That all the classes now-a-days called unmartial were not always so, is evident from the fact that there were Brahmin and Kshatriya generals in the Maráthа and Moghul armies. No wonder that, with military careers completely closed to them, these classes concentrated upon the literary professions. There is now-a-days a crusade against these professions, too. If some men had their way, the Indian people would have to be only manufacturers or merchants or labourers.......... In every society, which is not a mere class, there is room for the thinker and organiser, the statesman and the soldier, for the capitalist and the merchant, the artisan and the coolie. No people can say to another, 'we want you only to be merchants and artisans' and 'we do not want you to be statesmen or soldiers.' So much as to the theory of the subject. From a practical point of view, the value of giving students in schools and colleges a training in military discipline is recognised in almost all civilised countries. Even in India, schools for English boys have their cadet corps. There is no better way of instilling habits of promptitude, smartness and co-operation than military discipline. More than anything else, it is such discipline that is, in our opinion, most needed for Indian students. Anarchism cannot co-exist with a knowledge of the power and efficiency of military organisation.......... We would have every student given during his school days a few weeks' training every year. His connection with the school corps must be continued unless he leaves the locality, in which case he must join a corps in the place where he goes to. A boy, on leaving school or college, must be required to report himself to the head-quarters of his or any other company which is linked to his own, and to do duty there if he does not in the meanwhile get settled in some employment. In this manner, we shall get our young men forming part of a recognised organisation which can be utilised as a useful adjunct to the Police force. In fact, we would like it to be the heart and core of the Police force.......... It may be objected that the universal military training of our youths will be a source of great danger to British rule. Our own belief is quite the other way. To deny the people all opportunities except that afforded by the desk and the counter, the loom and the plough, must lead to a certain explosion of the dynamic element in human nature. To direct it in safe and useful channels will as certainly prevent an explosion."

Comments on Mr. E. A. Wodehouse's article in the *Nineteenth Century and After* on racial feeling in India.
Dnyán Prakásh (46), 22nd Apl.

6. Mr. E. A. Wodehouse, late Professor of Philosophy, Deccan College, Poona, deserves credit for the able and thoughtful diagnosis of the feeling of unrest prevailing in India he has made in the *Nineteenth Century and After* for April. The article will help Englishmen to the right understanding of the Indian problem and dispel the misunderstandings caused by the recent anarchical outrages. Mr. Wodehouse deserves the thanks of the Indians for his defence of them as peaceful and law-abiding citizens and for tracing their recent aberrations to the somewhat peculiar influences operating on the minds of individuals. We have on our part done our best to turn public opinion into healthy channels and to warn the people of the evils that are likely to result from the boycott movement by straining the relations between the rulers and the ruled. We hope Mr. Wodehouse's mode of reasoning will teach the Indians not to misjudge the motives of their rulers from the rash and inconsiderate actions of a few Englishmen. Disquieting as the Indian problem is, it need not cause any anxiety if tackled in the right spirit with sympathy and good-will. Errors committed by the English in respect of exciting racial feelings will not be so detrimental to our interests as those of our own making. Our hope for the future regeneration of India lies in an amicable settlement of the differences between the Hindus and the Muhammadans and the complete restoration of the confidence of Government in our political leaders.

Comments on Mr. W. S. Lilly's article in the *Fortnightly Review* on modern India.

Indian Spectator (8), 23rd Apl.

7. "We have elsewhere referred to an article in a leading English magazine in which Mr. E. A. Wodehouse reminds the British public of the danger of forming hasty and one-sided opinions on the situation in India, particularly on the attitude of Indians towards Europeans. In another leading magazine Mr. W. S. Lilly makes an onslaught on 'Babudom' and the vernacular press, which reminds us how very necessary is a warning such as that given by Mr. Wodehouse.......... The contrast between two such Englishmen as Mr. Wodehouse and Mr. Lilly is remarkable. Both are cultured, both are well informed, and we have no doubt that one has as much the good of India and the British Empire at heart as the other. If the difference between them is not the result of education, one may ask why the difference between the moderate and the extremist schools of Indian politics is attributed to education. Mr. Lilly does not denounce merely a section of the educated classes or of the vernacular press: he seems to think that the whole educational system is rotten, which necessarily means that its best products cannot be what they ought to be, though they may not all join the anarchists or talk sedition. Allegations of the kind made by Mr. Lilly are resented not merely by the few who may feel that the cap fits them, but by many who are led to suspect that the cap is intended for them. When higher education is denounced in sweeping terms, even those who would be willing to see it improved gradually forget in their resentment the need for reform, and cannot muster the patience to think out calmly where improvement may be needed and how it may be introduced. Our present object is not to comment on the particular article, though it is likely to be reproduced in Indian newspapers and its contents may be brought to the notice of many readers. Attacks on 'Babudom' are becoming rarer and rarer as the critics realise their effect upon the much maligned class.......... Apart from the legal consequences, the expediency of denouncing whole classes of people is now generally recognised in this country. But the Government here has no control over the press of the United Kingdom, and all it can do to mark its disapprobation of an article which may arouse class animosities is to prohibit its circulation in the country.......... The question, therefore, arises, whether Lord Morley may not bring to the notice of the press of the United Kingdom the elaborate precautions taken by the Government of India to arrest the growth of class animosities in this country, and ask for the patriotic co-operation of that press with the aims of the Government by refraining from the publication of criticism, which, however well meant, is needlessly offensive to large sections of the people."

Dnyan Prakásh (46), 21st Apl.

8. Under 'Eyes and no eyes' Mr. W. S. Lilly discusses the question of unrest in India in the *Fortnightly Review* for April in a bitter partisan spirit characteristic of an average Anglo-Indian who has pinned his faith to 'martial law and no d—d nonsense' in dealing with India. Mr. Lilly indulges in vile vituperation of the Bengalis, and advocates the abolition of English education in India and the introduction of the old-fashioned Aryan system of education. It is really to be regretted that Anglo-Indians have not yet realised that the Bengalis have been goaded to desperation by their own heartless attacks on them in the Press which are in a great measure responsible for exciting racial feelings and creating misunderstandings between the rulers and the ruled.

9. The history of the world teaches us that men of the stamp of Mazzini are indispensable factors for all-round progress. Mazzini taught the people the meaning of nationalism and led the people to happiness. Those nations which have followed his teachings have also worked out their salvation. It is the national sentiment that has regenerated Turkey, Japan and Persia. The Chinese and the Egyptians are on their way to realising the national life. It is not at all a matter for wonder that the waves of nationalism are being felt in India also. But the question is, can India evolve into a nation? A nation signifies common aims and objects. A nation has a common literature. The common ancestors of the Indians were the Aryans and even now the pure Aryan blood courses in their veins. Is there any Indian who has not assimilated into his veins the teachings of the Vedas, the Rámáyan and the Mahábhárata, in whose heart Shivaji and Akbar, Vasishtha and Viswámitra, Kálidás and Shri Krishna have not made their home? Is not all this a common heritage of the Indians? Does any foreign nation possess such a priceless treasure? Is not this fertile land of Bharat the common property of all Indians? Such thoughts make one feel that India can boast of being a nation. It is not necessary that there should be but one language in a nation. In the United States not less than fourteen languages are current and yet the people are one nation. Still if there is one common tongue, the work of national regeneration would be hastened. The lesson taught by Turkey is that for evolving a nation one common religion is not absolutely essential. But the principle of toleration in religion is extremely essential. Still in this matter too a common religion would undoubtedly produce miraculous results. The efforts of the Arya Samájists to reclaim Christian and Muhammadan converts are creditable as these will help in the cause of national regeneration.

Are the Indians a nation?
Shakti (91), 16th Apl.

10. Referring to the letter of Mr. Wacha to the *Times of India* on the vital statistics of India, the *Kesari* remarks:—Anglo-Indian writers allege 'Indians do not know the value of open air, light and cleanliness. They have no knowledge of hygiene and physiology. They live in dark, dirty and crowded houses. Their women suffer much in child-birth and many children die in infancy. They should give up all these habits and send their women to lying-in hospitals for accouchement.' We find very little truth in all these assertions. We know the value of cleanliness and open air. But our utter poverty prevents us from practising what we know. Take the vital statistics of any country and you will find that an increasing rate of mortality depends entirely on the increasing poverty of the people. In India, the question is wholly an economical one. Unless the economical condition of India is improved, the rate of mortality will not decrease. One-fifth of the people live on half meals. First take measures to give them wholesome food in sufficient quantities and provide them with clothing. Then preach to them on the value of air, light and lying-in hospitals. Unless what we contend for is accomplished the high percentage of deaths by fever and of deaths of children in India will not go down, but go on increasing. Those who are responsible for the well-being of Indians should not forget this.

Increasing poverty the cause of the high mortality prevalent in India.
Kesari (131), 19th Apl.

11. The *Times* has declared that mere protests will be no longer of avail and that those who disapprove of anarchism should undertake some practical action in the matter. It says that the tears shed by the organisers of the protest meetings are mere crocodile tears and it has openly charged Indians with the dangerous offence of being privy to all intended outrages. We are told that the Násik murder was in the air for four months previous to the outrage and that the people of Násik and the adjoining country knew every detail of it. The very idea is so foolish and ridiculous that no close examination of it is necessary. If what the *Times* contends is true, what were the honest officials of Násik doing? Did they not smell the intended crime? Or did they cotton up their noses so that they may not smell it? Really speaking the Police officials are generally more keen about such ways than private individuals. We think

Comments on the London *Times*' article on the Násik outrage.
Kesari (131), 19th Apl.

that appointments are made in the C. I. D. of only those persons who have keen noses for smelling offences. Is it possible that the Násik stench was smelt by all the society without the secret and ordinary Police being unaware of it? If not, should we imagine that those officials knew of the offence before-hand and that in spite of their knowledge, deliberately closed their eyes to the affair and permitted the murder to take place unconcernedly? The chain of reasoning adopted by the *Times* is faulty and if we adopt it we shall be led to the abovementioned foolish and dangerous conclusion. And again why should not what the *Times* says of the Násik murder be applied to ordinary crimes? But the *Times* may argue that what is true of ordinary cimes may not be true of political offences and that the Násik outrage was known to the public at large long before it took place. The argument of the *Times* that the clannish spirit of Maháráshtra kept it secret is quite absurd. There is more of disunion than unity amongst Indian castes. We do not think that the various castes in Násik would have lost the golden opportunity to appease their caste hatred, had they known of the intended murder. The *Times* probably does not know the Indian proverb based on experience that 'the secret which reaches the ears of three persons loses its secrecy and becomes a public matter'! The natural habit of our people of revealing secrets and the expert knack of Government of taking advantage of that tendency has made the position of our society quite insecure. Fathers and sons, brothers and sisters are experiencing a sense of distrust for one another, and the entire society has come to believe that it is overrun by informers. In some cases even insignificant things are reported to Government as matters of grave importance. This being the situation, it would be undue credulity to believe that the Násik outrage formed an exception to the general rule.

Pragati (143), 20th Apl.

12. The *London Times* in the course of its remarks on the decision in the Násik murder case complains that while Indians are loud in their denunciation of anarchic crimes, they do not co-operate with the Police in tracing the culprits and bringing them to justice. It, therefore, calls upon the people to actively assist the authorities in the work of detection. The advice seems to be perfect from the theoretical point of view, but the writer does not seem to have realised the difficulties that lie in the way of those who would like to co-operate with the authorities. Many people are inclined to blame the Indian masses for their indifference to political matters. But the fact is that the generality of the people in India have from time immemorial always stood aloof from politics. Whether anything is said in favour or against the British Government the ordinary rayat is therefore not inclined to concern himself with it. It is, of course, to the interest of the rayats themselves that they should be well inclined towards British rule and that they should take personal interest in its well-being. But their ignorance comes in the way of their doing so, and it is, therefore, the duty of Government to educate them and thus create in them sense of appreciation of the benefits of British rule. At present the feeling of thankfulness to the British Government for the numerous blessings the rayats enjoy is to some degree counter-balanced by the idea widely circulated by the Brahmins that the present poverty of India is due to British rule. In order, therefore, that the masses may be freed from these sinister influences, Government should disseminate education among them and awaken them to a sense of their own responsibility by taking them into confidence. The backward classes fully realise that their welfare is dependent on the permanence of British Rule in India and they would be of immense use to Government in eradicating anarchy from the country if Government would only take measures to protect them from the influence of their enemies. The Kolhápur Darbar has taken care to create such a party in the State as a check upon Brahmanical influences and the British Government would do well to take a leaf out of its book. Loyalty has at present become a bye-word for scorn in the press and amongst the people and he who dares to start a movement to check the evil tendencies abroad is hooted at and ridiculed. The authorities mostly sympathise with the disloyal class, and many a time

loyalists become the victims of their displeasure. The pleaders wield an enormous influence in the Deccan, but they would never assist in counteracting the prevalent Brahmanical influences. The same must be said of the landed proprietors and traders. Under the circumstances it requires noble courage to openly side with Government. They would thus, it is hoped, realise the position of their true friends.

Demands of educated natives in Ceylon for rights of representation.
Oriental Review (15), 20th Apl.

13. Commenting on the Ceylonese demand for representation the *Oriental Review* writes:—"The bureaucracy stand for the old order in Ceylon and advance the stalk arguments that the people are not ripe for the changes and that the masses and the educated classes have not their sympathies in common.......... The Governor of Ceylon scouted all demands and like a true bureaucrat wrote to Lord Crewe that they emanated only from the educated classes, 'a small minority,' as he calls it, of the entire population. Sir Henry McCallum's despatch reads in short just as if it were a cutting from some Anglo-Indian paper, so consistently and thoroughly opposed he is to demands for greater rights and privileges. He is even in favour of the elective principle, but observes that the adoption of the elective principle for the selection of members of the Legislative Council would inflict upon the bulk of the population a serious injustice and would go far to jeopardise their best interests. It is a matter of the deepest regret that such an argument should be thought proper to be advanced by one of the highest representatives of the Crown. It is a bitter irony indeed that the European communities forming an extremely small minority of the population should be accorded more and more rights and privileges even at the expense of the indigenous population."

Comments on the proceedings of the Imperial Legislative Council.
Dnyán Prakásh (46), 20th Apl.

14. The new Imperial Legislative Council has finished its first session, and it would be advisable to take stock of what we have gained by it. We do not think that anybody believes that Lord Morley's reforms constitute the gift of *swarájya* to Indians. We know that there are many who consider these reforms to be hollow and who prefer resorting to self-reliant methods. They cannot realise the importance of the new era inaugurated by Lords Morley and Minto. Lord Morley has laid only the foundation stone of the future Indian Parliament. If constitutional progress is to be permanent, every step onwards should be carefully considered. Though the reforms may appear to some worthless and may not be profitable at the present moment, the seed of progress is contained in them. Nobody need be overjoyed or quite downcast, in cogitating on these Reforms. The subject requires a careful study. It is deplorable that the constitution of the new Councils has some defects. Many of the nominated members are unfit to discharge their duties properly or represent the public opinion. But we cannot argue that we have gained nothing. All the resolutions brought forward by elected members may have been lost, but the effect of the discussion will endure. The Honourable Mr. Gokhale proposed a Commission of inquiry into the heads of expenditure. Though the motion has been lost, we learn that Government have ordered a Committee to inquire into the same subject. We are given to understand that provincial settlements will be reconsidered and that some arrangements will be made for providing technical education. The bureaucrats can no longer completely disregard the suggestions of the members. As Lord Minto said the impregnable wall separating the officials from the representatives of the people has broken down. He said that the opinions of non-official members were of great service to Government, and that Government looked to their support. If they had accepted the suggestions of non-official members, we could have plainly seen that Government value their opinions. But there are hopeful signs that non-official members will leave their mark on the constitution of the Council. We should bring forward the rejected resolutions often and often and impel Government to take some action in the matter. This is the secret of the constitutional movement. All the present questions will come up for discussion at the next sitting of the Council. We should bear in mind that a struggle is going on between public opinion and bureaucratic resistance and determine our policy accordingly.

Comments on the new regulations *re* admission of Indians into the London Inns of Court.

Indu of Bombay (10), 19th Apl.; *Bombay Samáchár* (67), 19th Apl.

15. "No doubt there is some justification for the attitude taken up by the Inns, but it is one thing to exercise discipline and another to impose so serious a disability on all Indian students for the sins of two or three defaulters. By all means, let the Indian students be subjected to the necessary discipline so that they may not bring any discredit to their *Alma Mater*. But to draw such a glaringly invidious distinction between student and student, between a Britisher and an Indian, is not quite just. From Matric to B.A. Examination is a wide leap and it will seriously tell against Indians wishing to study for the Law in England.......... When a student goes to England to keep preliminary terms at the Inns he will be in his twenty-third year. But a British student can by that time of life be easily called to the Bar.......... Moreover, we are not sure whether the present restrictions would exactly bring about the results aimed at, *viz.*, the ensuring of the respectability of the students and of their keeping themselves immune from opinions of an undesirable character. It is not when they leave these shores that they lose their respectability, but when they enter England and associate with men of questionable politics and get infected, so that it is in England more than in India lies the danger of their going astray. The difference of four years in the age of the law student does not make a great difference as to his liability to catch infection. Given the surroundings even a B.A. is as likely to fall a victim as a matriculate.......... The effective remedy would lie in the proper supervision of students while keeping terms at the Inns and in the requisition of a proper certificate of character from a responsible person in the district the student comes from. These two safeguards, we should think, would amply suffice to keep the Indian or Colonial students within 'respectable' bounds." [The *Bombay Samáchár* deplores that the Inns of Court in England should have imposed undue restrictions upon Indians seeking to qualify themselves as Barristers, and remarks that the new regulations would really mean a hardship to deserving Indian youths, at a time when the right of holding the Barristers' examination in India could have been very profitably extended to this country.]

Alleged unrepresentative character of the Bengal Legislative Councils.

Indu of Bombay (10), 16th Apl.

16. "Two recent failures in voicing the public opinion on the part of the elected members of both the Bengal Councils are a striking proof of the unrepresentative character of the Councils under the Reform Scheme. The Government of Eastern Bengal, the reader knows, prohibited three District Conferences and even one Social Conference. Just after this injudicious action on the part of the Government there came the sessions of the Legislative Council of that province. But none of the elected members had the sense of duty to put interpellations on the point. The inaction of the elected members of the Councils proves either that they do not reflect the sentiments of the province or that they are too timid and ignorant of their duties. Where even the elected element of the Council was guilty of such negligence, its title to be called representative vanishes. Their silence notwithstanding, it was good that the Lieutenant-Governor volunteered himself to give the reasons for the suppression of the Conferences. Supposing that the reasons which he gave were sufficient to make out a strong case for the suppression of the three political Conferences, where is the explanation of the suppression of the Social Conference ?......... Turn we now to the other Bengal Council. Even at the passing of the Police Bill there only five members had the courage of conviction to oppose a measure which gave arbitrary power to the Police to prohibit and control public meetings, processions and assemblies in Calcutta. Of the five members who voted against the Bill one was our indefatigable patriotic countryman, Mr. Bhupendranáth Basu. A big majority of the elected members—all creatures of the special electorates—voted with the Government. The condemnation of the Bill in the Council Chamber was not even half so good as it had been outside it, which sufficiently proves the absence of the better mind of the province in the Council."

Suggestion that a Muhammadan should be appointed on the Bengal Executive Council.
Al-Haq (54), 6th Apl.

17. Under the Reform Scheme Bengal will also get an Executive Council shortly, and the Muhammadans of India are waiting with expectant eyes to see whether a Hindu or a Muhammadan is going to be appointed to the seat reserved for Indians. All the three appointments on the Executive Councils, *viz.*, on the Imperial Executive Council and the Executive Councils of Bombay and Madras, have been given to members of the Hindu Community, and none has so far been bestowed on a Muhammadan. This is certainly a slur on the Muhammadan community as a whole, and such a policy on the part of the Government has naturally resulted in considerable dissatisfaction in Muhammadan circles. Surely such total exclusion of Muhammadans from Executive Councils cannot imply that they have no capacity for working as members of those bodies. Nor is the work of Executive Councils more extensive and complex than that of Legislative Councils, and Muhammadans who have proved themselves to be eminently fitted for the membership of the latter cannot be reasonably debarred from the former. Muhammadans have been entrusted with some of the highest administrative and judicial offices in the British Empire which they have held with conspicuous success; it cannot, therefore, be maintained that they are not competent enough to work on the Executive Councils of the Viceroy and the Provincial Governors. Of the three Hindus newly chosen for the appointments on the various Executive Councils, the Honourable Mr. S. P. Sinha is no doubt endowed with great natural ability, and the appointment could not have been conferred on a more deserving person. But the same could not be affirmed of the two other members; at least, the Mahárája of Bobbili's appointment has been a very unhappy one.......... We do not, however, grudge that all the three appointments have fallen to the lot of Hindus; we only desire that the remaining appointment of an Indian member on the Bengal Executive Council, which is shorly to be formed, should be conferred on a Muhammadan. For if Muhammadans do not get their due share in this most important feature of the Reform Scheme, they will have cause for legitimate complaint, and the situation will be very humiliating for them. A policy which denies the Muhammadan equal importance with the Hindu community can never meet with general approval. Muhammadan feeling is very keen on the subject, and it will be unfair to ignore their claim altogether.

Comments on the prohibition of the District Conferences in Bengal.
Prakásh (144), 29th Apl.

18. The prohibition of the District Conferences of Mymensingh, Barisal and Faridpur in Bengal illustrates how the subordinate officials use their powers. It is to be regretted that their action is approved by their superiors. These Conferences were merely going to reiterate certain resolutions passed by the Congress and other Conferences, and we see no reason why they should have been prohibited as likely to excite race hatred. It will not be an exaggeration to say that such high-handed actions on the part of Government tend to lessen the confidence of the people in their measures.

Alleged probable remodelling of the Bengal Partition.
Kaiser-i-Hind (36), 24th Apl., Eng. cols.

***19.** "Lately rumours have been in the air of the Government of India and the Secretary of State contemplating the remodelling, if not the rescinding, of the Partition of Bengal. It has been assumed in many quarters that though considerations of prestige may prove an eternal bar to Lord Morley undoing the Partition, he would not be averse to re-opening the question and re-adjusting it in accordance with the popular wishes. Among the many alternatives proposed in regard to the matter, that of reuniting the sundered province under a Governor and Executive Council has been the most popular, and it is felt by many that the Partition has not as yet become so sacrosanct as to forbid all hopes of a sympathetic and far-sighted Secretary of State undertaking to reopen the question. Of course, it has to be admitted that by their thoughtless agitation, the Bengali press and politicians have made it extremely difficult for the Government to receive it; and that the strong and emphatic language used by Lord Morley himself as to his own position and attitude in the matter does not give much hope of Bengal's desire in this connection being fulfilled in the near future. Still that does not mean that Bengal should despair of her wishes being carried out; for statesmen like Lord Morley and Lord Minto are not likely to be deterred by sentimental or personal considerations from doing what statesmanship and regard for the interest and welfare of the people may dictate."

Comments on the public entertainment given to Sir P. M. Mehta.

Gujaráti (31), 24th Apl., Eng. cols.; *Pársi* (39), 24th Apl., Eng. cols.; *Rást Goftár* (41), 24th Apl., Eng. cols.

*20. "The idea of giving a farewell entertainment to Sir Pherozeshah on the eve of his departure to England to enjoy, for the period of a year or so, the rest from strenuous work which he so much needs, was happily conceived and successfully carried out. The record of public work such as he has done during the past forty years is unique in the history of the city of Bombay and even that of India. Sir Pherozeshah's public career is intimately bound up with the life and growth of the Bombay Corporation, the University and the Legislative Council and he has ever been the foremost of our political leaders, our oracle, our guide and our friend.......... The gathering of prominent ladies and gentlemen which met in the Princess Mary Victoria Gymkhana on Monday last to show their appreciation of his services to the public, was symbolic of the high regard in which he is held by all classes and communities in Bombay. As Sir Pherozeshah himself said in replying to the speech of the Honourable Mr. Armstrong, his invaluable services to the Corporation have been to him a labour of love, and he has served that body with a devotion almost religious in its intensity and steadiness and without a parallel in the history of self-government in India." [The *Pársi* writes:—"The reception held at the Ladies' Gymkhana in honour of Sir Pherozeshah Mehta was a fitting tribute to the worth of one who in unselfish labour for his country and more particularly for his city has been exceeded by no man living in India to-day. The assembly was representative of the cosmopolitan interests whose diverse needs and ambitions it has been Sir Pherozeshah's life-work to mould into a corporate whole under a system of self-government which, it may be, is a microcosm of the greater synthesis to come." The *Rást Goftár* writes:—"Sir Pherozeshah has left abundant traces of splendid work in the many and various departments of public life in which he has served, always indelibly unplanting his strong individuality in whatever direction he has rendered services."]

Bombay Samáchár (67), 21st Apl.; *Sánj Vartamán* (42), 22nd Apl.; *Jám-e-Jamshed* (35), 23rd Apl.

21. A large and influential gathering was held, last Monday, at the Princess Gymkhana in honour of Sir Pherozeshah M. Mehta, the universally recognised leader of the Bombay public, who is proceeding to England on a short holiday. The fact that it was not only attended but organised by those who held views diametrically opposed to those of Sir P. M. Mehta on certain important public questions clearly proves the high admiration and respect he commands. The Honourable Mr. Armstrong did but right in highly eulogising his public services of more than 40 years. By reason of his intimate knowledge of public questions, Sir Phirozeshah has from the very first occupied the first place in the Corporation, the University and the Legislative Council. The Corporation in which he has sat since the seventies of the last century owes its present position principally to him, and it would not be much to say that it will not find its path so smooth as at present during his absence. In the University, too, he has always been looked upon as its leader, and in every important matter the Senate has always deemed it wise to act according to his advice. Since 1892 he has been a member of the Legislative Council; and his services there in the cause of the public are so well known that it is hardly necessary to recapitulate them here. In the Indian National Congress which at a critical moment he saved from a cruel and premature death at the hands of the Extremists his services have been of sterling value and one cannot too much commend his foresight in freeing the Congress

altogether of the Extremistic influence. [The *Jám-e-Jamshed* makes similar remarks. The *Sánj Vartamán* also eulogises the public services of Sir Pherozeshah in a very high strain.]

Mahrátta (13), 24th Apl.

***22.** "The farewell entertainment given to Sir P. M. Mehta at Bombay on Wednesday last ~~is~~ bound to win the approval of hundreds of his admirers scattered throughout the up-country. And many of them, we are sure, would have willingly participated in the movement had it not been confined to the metropolis. Sir Pherozeshah stands to them as an embodiment of some of the best traditions of public life in this Presidency.......... To him, next to the late Ráo Sáheb Mandlik, is due the credit of having created for the city of Bombay traditions of dignity, fearlessness, strength of purpose and courage of conviction so far as the relations with Government are concerned. Among his own men throughout the Presidency, he was destined ever to be a leader; and though of late he often proved himself headstrong, obstinate and autocratic, well, we are also prepared to admit that had it not been for these very qualities he would not have been able to maintain his position as a leader. It is possible that opinions may differ as to the wisdom of some of Sir Pherozeshah's utterances and actions in regard to the Congress politics during recent years, and we shall not be stating the truth if we say that he has enjoyed an undiminished measure of popularity to this day among officials and non-officials. But we all admire him for the very reason that he has not cared whether he was popular or unpopular."

Comments on the Government Resolution *re* the forfeiture of certain books under the Press Act.

Mahrátta (13), 24th Apl.

***23.** Mr. V. G. Jávadekar writes to the *Mahrátta* from Amalner (Khándesh):—"The present not being a proper time to discuss the propriety or impropriety of the several Government Resolutions under the New Press Act, one following another in rapid succession, I do not wish to tread that delicate ground. However, taking the latest Government Resolution under the New Act as it is, it would be pertinent to point out certain drawbacks in it. The Government Resolution declares thirty-one publications mentioned therein as forfeited to His Majesty in addition to those already so declared by its predecessors. The names of all the publications have been given in English. In order to facilitate enforcement of the Government Resolutions, and in order that the public generally may have a clear understanding as to the possessions they are to part with, firstly, the names of all the non-English publications with names of their authors ought to have been given as they appear in the originals, and then their English renderings within brackets for the information of the people at large. Any Police Officer is authorised to seize any of these publications wherever found. There would be many a Police Officer who has never come across some at least of the several publications, nay even the very names of some of them would never have crossed his ears. So then a question naturally follows as to who is to render these English names into their vernacular equivalents for them and what guarantee there is that they will be correctly rendered. It must be distinctly stated whether the original is in Maráthi, Gujaráti or any other language. To take a concrete instance, the Government Resolution declares a magazine entitled *Swaráj* as forfeited to His Majesty. It does not even say which *Swaráj*, whether the one edited by Babu Bepin Chandra Pal or by anybody else. Of course, Government are omniscient and their sources of information and knowledge are manifold. But what are the general public to understand thereby? There may be a Gujaráti, a Hindi or a Urdu Magazine of the same name. As there is to be an actual seizure of property, one would naturally expect an identification of the same as complete as possible; and the description as clear and definite as it could be. In fairness to the public and for the purpose of affording Government officers proper facilities for discharging their duties under the New Act, I hope Government will be pleased to make themselves more clear. This question apart, thanks to the diligence of the Amalner authorities who put the Resolution immediately into operation and scarcely allowed the very ink it was written with to dry, the very next day a copy of the *Government Gazette* was to hand, Mr. Jagalpure, Mámlatdár and one of the Second Class Magistrates of Amalner, purporting to act under section 12 of the Act, issued search warrants. He chose to give my residence the first honour of being searched; next in order came the Victoria Jubilee Library; and then followed the turn of the Tilak Free Reading Room.......... Thus far about the searches made. Next about the legality of the search warrants issued by a Second Class Magistrate. In issuing search warrants Magistrates everywhere are likely to be led away by the words 'any Magistrate' in section 12 of the Act. But they cannot at the same time afford to lose sight of the definition of the word 'Magistrate' given by section 2 which says unless there is anything repugnant in the subject of context, 'Magistrate' means 'a District Magistrate or Chief Presidency Magistrate.' Here arises a question of interpretation of statutes and for the safety of the Magistracy lower in rank to District and Chief Presidency Magistrates, will Government be pleased to move their Legal Remembrancer to give an authoritative opinion on the matter, with a view to remove an ambiguity created by the statute and thus clear the doubts as to the powers of the lower Magistracy under the Act?"

Shakti (91), 16th Apl.

24. For the past two years almost every week we have been hearing of one repressive measure or another being resorted to by Government. Either editors are prosecuted on a charge of sedition or some new harsh Act is put on the statute book or presses are forfeited and securities called for from proprietors of old newspapers when making fresh declarations. The order of the Bombay Government prohibiting some thirty publications is one of the series of the repressive acts of Government. The Bombay Government seem to be more active in taking such measures. Of the thirty publications we can say something only about five of them as they are published in the country. It is surprising to find among them Mr. Pángarkar's Rámdás and Mr. Bhopatkar's translation of Lála Lajpat Rái's story of his deportation. If these are deemed objectionable, why were they not proceeded against at the time of their publication? Such steps are neither of any advantage to Government nor to the people. If the Maráthi translation of Lála Lajpat Rái's story is adjudged to be seditious, how is it that the original has not been found objectionable? The old essay of the late Vishnu Shástri Chiplunkar on the state of our country is one of the prohibited publications. For years past it has been read by the people and nothing undesirable has been found in it. Are not such orders open to objection?

Comments on the reported prohibition of the *India* newspaper by the East Bengal Government.

Indian Social Reformer (7), 24th Apl.

***25.** "During the last few weeks there has been more than one case of a local administration prohibiting in its territories some newspaper or other published outside British India. The latest and, in some respects, the most important instance is the reported prohibition of *India*, the London journal published on behalf of the National Congress, by the East Bengal Government. In the absence of any details, it would be unfair to comment upon the step, but, of course, the East Bengal Government knows that its action will be challenged. It should at least have communicated with the leaders of the Congress before acting as it has done. We shall probably have something more to say on the matter in a subsequent issue. What we wish to point out now is that the independent and individual action of local Governments in prohibiting particular journals threatens to lead to much confusion and hardship. Take the case of *India*. The paper is widely distributed in all provinces. Many Indians read it or, at any rate, subscribe to it, and it is a ridiculous anomaly that it should become suddenly an offence to have copies of the paper at a particular point of the railway line. The power of prohibition will have to be exercised by the Government of India if there is to be some method and system and, we may add, more deliberation in applying it."

Comments on the Bombay High Court's decision in the suit *re* resumption by Government of land on the Malábár Hill, Bombay.
Oriental Review (15), 20th Apl.

26. " There has been consternation among the owners of bungalows and landed property generally on the Malábár Hill for Government have issued a notice to the majority of them that they wish to resume their land for 'public purposes.' Of course, such notice has been served only on those who had their original lease of land from Government on the condition that it could be resumed for public purposes. The Government is, therefore, justified in resuming land leased on these conditions. But the question is whether the purpose for which Government have embarked on the land resumption campaign at present is one which can be rightly called 'a public purpose.' The present purpose is, as everyone well knows, allocating residences to Government officials and this can never by any stretch of meaning be called a public purpose.......... A test case on this point was brought by Government against Miss Petit and we are sorry that the High Court has judged in favour of the plaintiff. Mr. Inverarity, the able counsel for the defendant, conclusively showed how it was not the costly living of Bombay which was a drain on the purses of officials, but the Dame Fashion to which officials and the ladies of their family were many times subservient slaves. The Honourable Mr. Gokuldas Parekh drew the attention of Government at the last sitting of the Bombay Legislative Council to the injustice of saddling the revenues with the rents of officials. It is indeed unjust that the public should bear the burden of the high style of living of officials. The matter becomes the more unjust when to provide bungalows for such officials, Government have to resort to the Land Acquisition Act and to twist the meaning of 'public purpose.' Government cannot be sufficiently cautioned against the adopting of such a procedure as it will appear most galling to landed proprietors to part with their land, valued so highly and fetching such a good rental for the so-called public purpose of providing accommodation for officials. There is also another aspect of the question. There is an impression prevalent in the public that the Malábár Hill is wanted to be converted into a preserve for 'Europeans only.' This impression will be strengthened by the policy adopted by Government. The matter is one which ought not to be allowed to rest here but ought to be agitated in Parliament and in our Legislative Council till redress is obtained."

Comments on the decision in the Bhái Parmánand case at Láhore.
Mahrátta (13), 24th Apl.

***27.** " The case against Bhái Parmánand of Láhore, terminated last week after a remarkably prolonged hearing. The special Magistrate, Mr. Harrison, decided the case against the accused and ordered him to execute a bond of five securities for Rs. 9,000 for good behaviour or to undergo a sentence of simple imprisonment for three years. A great mass of evidence was adduced for as well as against the accused; and for various reasons the collective effect has been very puzzling. A large number of highly respectable men testified that Bhái Parmánand was usually not given to politics and that he was essentially a peaceful religious worker under the banner of the Arya Samáj. On the other hand, there was the copy of the bomb-manual found in the box of the accused, though we have to take the fact of the discovery of the manual along with the contention of a careful advocate like Lala Durgádas that the harmful document was put in its place by the Police. The lesson of the case, however, is obvious. Men earnestly devoted to religion must beware of the harm done by a ramification of their public activities, and religion and practical politics deserve, in the interest of both, to be kept sacredly separate."

Comments on the appointment of a special officer by Government to investigate the causes of Malaria in Bombay.
Bombay Samáchár (67), 20th Apl.

28. The *Bombay Samáchár* approves of the Resolution of Government declaring that they and not the Municipality will bear the cost of the officer appointed to report on Malaria. The paper is of opinion that the field of the inquiry of the special officer is too limited. It observes with regret that the suggestion to close wells and tanks has not been well received by the people. It suggests that the hands of the officer and the Health Department should be strengthened if it is shown that the existence of wells and tanks in private houses, on the properties owned by the Port Trust and the Railways and on large unoccupied areas, are responsible for the spread of Malaria. It points to the Gowalia Tank and certain other tanks owned by the Railways as having been the cause of the spread of Malaria in the surrounding localities. The paper hopes that Government will prolong the inquiry irrespective of the expenditure.

Alleged need of retrenchment in certain Departments of Government.

Surya Prakdsh (44), 16th Apl., Eng. cols.

29. "During the debate of the Provincial Budget in the local Council, the Honourable member in charge of Bombay's finances made prominent mention of the fact that the cost of administration had increased appreciably of late years.......... If a committee of official experts were appointed, some valuable suggestions may be forthcoming for confining within due limits the energy of the great spending departments of Government as also to reduce the number of superfluities in men and material here and there. It is hardly possible for the outsider to offer anything but timid suggestions, and yet it does seem as if the scissors may well be applied with advantage in a few directions. Government may begin with small economies and require the Judicial Department, for instance, to reduce some of the items in its budget. If we had charge of the judicial portfolio, we would have requested the High Court to discontinue the practice of deputing annually one of the Judges to do inspection work, which unappreciating critics are unkind enough to call a cold season picnic and the net result of which so far as the public are concerned, is an imposing array of resolutions passed at judicial conferences. Does not also the office of the Inspecting Subordinate Judge serve a more ornamental than useful purpose? It is an open secret that some of the subordinate Courts (and a few District Courts also) are confronted with the difficulty of filling up their working hours with work, especially since the application of the Deccan Agriculturists Relief Act to Gujarát, and we suggest that some of these gentlemen may be relieved of the tedium of kicking their heels in idleness. We are aware, of course, that half-hearted attempts have been made to effect economy where possible, but the spirit of freemasonry is generally so strong among the departments of Government, that it is very difficult to secure satisfactory evidence about the necessity of curtailment or cordial co-operation in bleeding bloated offices.......... We believe Government would get astonishing results if they care to compare the work done by the Revenue Department and their leisurely judicial colleagues. It is not, of course, the Judicial Department alone that has a claim to be laid on the sacrificial altar. Of recent years certain departments have sprung into existence and into the undisguised favour of Government, much to the chagrin of the ordinary kicked about revenue official. Who ever heard till Lord Reay's *regime* of the Director of Land Records and Agriculture? The Director of Agriculture is doing useful work no doubt, but is the result commensurate with the cost? And what about the Director of Land Records and the various Superintendents under him? Are all of them really indispensable? We say nothing about the Customs Department because that is an 'Imperial' department with 'Imperial' tendencies to live and multiply which only the Imperial Government may check. To descend to humbler levels. Cannot the Education Department do with a smaller number of Deputy Inspectors? Is not the Government Central Press a superfluity if the work can be done more cheaply by contract at any of the great printing presses in Bombay? Is the Superintendent of Stationery always able to check the increasing consumption of Stationery in Government offices? Cannot touring and ever increasing travelling allowance bills be curtailed?"

Alleged corruption in certain departments of Government.

Indu Prakásh (123), 21st Apl.

30. The *Truth* in a recent issue stated that a pensioned Police officer in England was found to have left behind a considerable fortune. Such phenomena are not quite unknown in India also. Persons employed in the Police or the Customs and some other departments, though drawing only moderate salaries, are seen living in a splendid fashion and at the same time bequeath extensive estates to their children. This state of things naturally produces a demoralising effect on the minds of honest people

Suggestion for the appointment of Indian Private Secretaries to the Viceroy and the Provincial Governors.
Musáfir (56), 16th Apl., Eng. cols.

31. **"It has been admitted on all hands that the rulers should be closely in touch with the ruled and that the relations between the two classes should be sincerely frank and intimate.** With this admitted objective in view we beg to propose that the Viceroy and the Provincial rulers should each have an Indian Private Secretary on their staff in addition, of course, to the European Secretary. Since many years past Indian orderlies attend upon, and guard the sacred person of, His Majesty himself. It cannot, therefore, be said with any show of reason that an Indian Private Secretary on the staff of the Viceroy or any of the Provincial rulers would prove an innovation calculated to jeopardise the interests of good or effective administration. An innovation it would no doubt be, but one which is sure to be welcomed, and appreciated by the entire population of this vast empire as a direct and clear evidence of the confidence of the rulers. At the same time it cannot possibly lead to any weakening of the administration or interference with the rights and privileges of the ruling class."

Adverse criticism on the appointment of Mr. Bhábha as acting Fourth Presidency Magistrate, Bombay.
Akhbár-e-Islám (63), 18th Apl.

32. The *Akhbár-e-Islam* complains that Government have not recognised Muhammadan claims while making the acting appointment of the Fourth Presidency Magistrate, but hopes that in future Government will do justice to Muhammadans. It adds that the appointment of Mr. Bhábha has not given satisfaction to the public.

Publication of a Gujaráti translation of an article from the *Kesari* on the political movement in Egypt.
Shakti (91), 16th Apl.

33. In its issue of the 16th instant the *Shakti* publishes a Gujaráti translation of the second article in the *Kesari* on the political movement in Egypt (*vide* paragraph 23 of W. R. No. 12 of 1910).

Temperance in the Poona District.
**Mahrátta* (13), 24th Apl.; *Kesari* (131), 19th Apl.

34. "The Collector of Poona deserves the thanks of the Temperance workers in the District for discontinuing two liquor-shops in the Wadgaon Táluka since the beginning of the new financial year. The step, we believe, was taken of his own motion independently of any recommendation by the Temperance Association. But much, we believe, yet remains to be done by way of giving effect to the assurances of Government as well as to the well-reasoned recommendations of the Poona Temperance Association, based in certain cases on formally ascertained opinion of the residents of the areas served by certain liquor-shops. On the other hand, there is the question of the sudden rise of the Abkári revenue for the new year by about forty thousand rupees for Poona District alone which certainly affords food for serious reflection. We wish the Collector had considered the advisability of convening a meeting of the Local Committee before the auctions were held towards the end of March last. Here is a Committee having an official character and having upon it also certain representatives of the people. And decisions arrived at in such a Committee, after full discussion, are likely to remove much of the ground for the usual complaint as to the number and the location of the liquor-shops in the district." [The *Kesari* writes:—Though the Poona Temperance Association had not requested Government to discontinue these two liquor-shops, we think Sir Bhálchandra had complained about the location of four liquor-shops near about Lonávala and Kárla, preying on our people addicted to drink. It is, however, possible that the Collector of Poona may have closed the shops on his own move. And if so, we gladly give him the credit for it. We have not with us the exact statistics of the sale of liquor of these shops. But we think it was very little. We hope the Collector of Poona will now, as opportunities arise, close the shops suggested by the Poona Temperance Association. People feel glad if the bureaucrats do something of their own accord, beneficial to them. Agitation is no goal, but a means and not always a successful means to the end. We have to agitate, which is after all a trying affair when the bureaucrats become forgetful of their duty. We hope the Collector of Poona will consider the suggestions of the Poona Temperance Association and not disregard them because they are made by a 'body of agitators.' (Here the paper goes on to relate the measures adopted in China and Canada to put down the opium habit and says) :—It is plain that the Chinese and Canadian Governments do not feel any regard for the 'liberty of smoking opium' as our civilised Government do for the 'freedom of drink' of their rayats. The former put down forcibly the opium vice which has not been regarded as a sin by their religion and which has become 'respectable' as it is handed down from generations. It is the misfortune of India that the excuse of 'freedom of drink' should be trotted out in a country in which drinking is a new vice and is condemned as a sin. But is it not also a disgrace to the Christian rulers?]

Alleged hardships of pilgrims returning from Jeddah.
Akhbár-e-Islám (63), 20th and 22nd Apl.

35. Some Muhammadan pilgrims publish the following complaint in the *Akbhár-e-Islám*:—The S. S. *Islámi* of the Mogul Co. started with 950 passengers from Jeddah on the 8th March. The boat had to be repaired just when it was out of the harbour. This caused a delay of one full day. Six days afterwards it reached Aden. After voyaging for the next two days, the boat began fearfully rolling to the intense suffering of the passengers on board. Another boat came to the relief, but the thoughtless captain of the *Islámi* refused the help. It was then decided to put back to Aden where the ship had to wait for six or seven days for repairs. The condition of the 950 passengers passing through all the hardships in the Aden harbour can well be imagined. The boat reached Bombay 11 days after it started from Aden during which time the passengers had to put up with indescribable hardships. About 45 of the passengers died on the steamer. The deaths were caused by the unhealthy food, water and surroundings. Will not Government or the Muhammadan members of the Háj Committee come to the rescue of the poor hajis? [The paper in its issue of the 22nd instant characterises the above as a heart-rending complaint and hopes that those concerned will try to bring to book the parties.]

Appreciation of the services of Mr. Baker as Collector of Lárkána (Sind).
Sind Patrika (57), 16th Apl., Eng. cols.

36. "There is a strong rumour that Mr. Baker, the popular Collector of Lárkána, is shortly to proceed on long leave and that Mr. Sale, the Collector of Hyderabad, succeeds him. Mr. Baker has been amongst us for a pretty long time and his entire administration seems to have been throughout successful. His ever increasing solicitude to consult public opinion in matters of general welfare could not fail to win for him the hearts of those entrusted to his care. His meritorious services to the Temperance cause will remain ever fresh in the hearts of all. In short, he leaves behind him a rich record of service which will ever be cherished with high esteem and regard."

Legislation.

Alleged need of amending the Indian Companies Act.
Praja Bandhu (40), 17th Apl.

37. Referring to the reply given by the Honourable Mr. Robertson to the Honourable Mr. Dádábhoy's interpellation *re* Public Companies at the last meeting of the Imperial Legislative Council, the *Praja Bandhu* enters into a lengthy discussion on the necessity of an early amendment of the Indian Companies Act. It differentiates between the Indian and the English law on the subject, and endeavours to show how the Indian Act fails to protect the Indian people from the frauds of the promoters of bogus companies. The paper regrets that with the economic and industrial development of India the Act should not have been amended so long and suggests that as in England, Government should reserve power to themselves to watch the floating of every Company from the very day its prospectus is issued, and that ample safeguards should be provided against the manipulation of accounts by the Directors for defrauding share-holders.

In conclusion the paper hopes that in view of the enlarged responsibilities of the Government of India in this direction, no unnecessary delay would occur in amending the Act with a view to protect the interest of the credulous public.

Education.

Comments on the proposed Royal Commission on Indian education.
Indian Spectator (8), 23rd Apl.

38. "Lord Morley seems already half inclined to appoint a Royal Commission to inquire into the educational system of India and its results.......... Now that the reforms are launched forth and the Decentralisation Commission is nearly forgotten, the appointment of a Royal Commission on education will give rise to no complications. That the Government has never allowed the subject to slip out of its mind, we can easily believe: our young patriots will not allow the subject to be forgotten.......... While moral education would come well to the front in an inquiry by a Royal Commission, several other questions will no doubt be pressed upon its attention. Of late many people have asked whether it is necessary to compel Indian students to go to Europe or America for any sort of education, and whether it would not be expedient for more reasons than one to provide in their own country all the education that they may require. This may be difficult in the case of technical instruction. It ought to be quite possible in the matter of legal education and such training as is required for the Civil Service."

Indian Social Reformer (7), 29th Apl.

***39.** "The reply which the Under Secretary for India gave on behalf of Lord Morley to the question put by Sir Philip Magnus is an encouraging sign. We do not know what prompted the question and we do not really care. We are confident that the only result of an independent and impartial enquiry, whether conducted by a Royal Commission or committee of experts, will be to reveal the utter inadequacy of existing arrangements to provide Indian students with a really high standard of education. People who build upon generalisations regarding the over-production of graduates and other educational offences will experience a rude awakening as the result of an open investigation. The only thing that is dangerous is secret proceedings conducted in the recesses of a departmental bureau beyond reach of the light of day. Our educational system will be all the better for an occasional investigation by outside experts. We are, therefore, glad that Lord Morley holds that the necessity for an improved system of education in India demands urgent recognition and that he recognises the probable advantage of appointing a Commission or committee to consider the subject. The end in view, in our opinion, should be to make India self-contained as regards her highest educational requirements. It should not be necessary for a student to travel to and spend several years in a foreign country in order to acquire a high professional qualification in any line. We may hope that in any Commission that may be appointed Indian opinion will be sufficiently represented."

Comments on the proceedings of the Educational Conference held in Bombay.
Rást Goftár (41), 17th Apl., Eng. cols.

40. "The discussion at the Educational Conference shows what important *rôle* the teacher plays in the moral education of youths.......... If such a training should bear fruit, the first object which every educationist should bear in view would be to raise the status of the teacher.......... But the salary which the average teacher gets is so very meagre that it would be futile to expect such paltry remuneration to draw men of suitable calibre to the schools. **When he is so shabbily paid, he naturally attributes his poverty to the employers who pay him for his services, and is himself grievously displeased and discontented. A man smarting under a strong sense of injustice cannot be supposed to**

preach friendliness to those to whom he ascribes his wrongs. The first step, therefore, must be to ameliorate the status of the teacher......... A teacher must be able to impress his lessons by precept and example. The school-master, who is himself remiss in his general attendance or unclean in his habits and dress, cannot carry his pupils with him when he preaches to them lessons in regularity and cleanliness. As His Excellency the Governor said 'The example and the personal influence of the teacher who feels a real human interest in his pupils and can win their affection are potent factors'."

Kalpataru (128), 17th Apl.; *Praja Bandhu* (40), 17th Apl.; *Rájasthán* (87), 16th Apl.

41. It appears from what His Excellency the Governor said at the Educational Conference that he is perfectly convinced that the absence of moral education lies at the root of the anarchic outrages that have recently disgraced the country. But this diagnosis is, we beg to submit, quite misleading. Political crimes or anarchic outrages may be characterised as the frenzied doings of men gone mad with hankerings after *swarájya*, but we do not think that they can be termed immoral. Political principles can never be reconciled with religious or moral principles. Moreover, it can hardly be said that our students alone have become perverted and that political crimes are confined to that class only, for grown up people too have been found to be concerned in them. In our opinion, moral education alone will not succeed in achieving anything. The minds of students must be purged of all false notions about the methods of achieving *swarájya* and a knowledge of the right ways to that end must be imparted to them. And this can only be done by taking up the suggestion for the political training of our youth made by the Honourable Mr. Gokhale some time ago at Bombay. [Commenting on the proceedings of the Educational Conference recently held in Bombay the *Praja Bandhu* welcomes His Excellency's views on the subject of moral and religious instruction in schools, and trusts that much good will result if a studious attempt is made to translate them into action. It remarks that though the Conference did not arrive at any definite conclusion a healthy exchange of views took place there on a variety of subjects. The paper views Mr. Sharp's opinion as something beside the mark and thinks that no improvement is likely to be made in the present state of moral instruction by formulating schemes as the Director of Public Instruction suggests. The *Rájasthán* writes in a similar strain.]

Political Economy as it ought to be taught in Indian Colleges.

Mahrátta (13), 24th Apl.

***42.** "If there is any one subject which has immense bearing on the general conditions of Indian life, and which nevertheless is taught in our Colleges without the least reference to the conditions around us, it is, we might say without fear of contradiction, Political Economy. Economics is not a science all the principles of which are absolutely true and whose laws are of universal application; it is largely modified by provincial or national conditions. But in India economics has come to be looked upon as an unchangeable science, having doctrines applicable to all conditions and varying grades of civilisation of a society. Hence the great irrelevancy of teaching abstract economics to Indian students. Quite recently in the Bombay University the question of appointing a text-book of economy arose, when it was proposed that instead of a single text-book, heads of study should be fixed and lectures should be delivered on them. But the proposal fell through. And a book on Political Economy, dealing mainly with French and American conditions, as unlike Indian conditions as possible, was prescribed. It is no wonder that by studying such principles of economics based wholly on unlike conditions, our students can hardly manipulate questions of Indian economics, and form wrong notions. Indian questions such as famine policy, currency problem, taxation, co-operative credit societies, protective tariff and factory laws ought to be treated in Colleges, if our students are really to study from life. That would give them an insight into the problems facing them and would enable them to take part in public life in an intelligent manner."

43. A correspondent writes to the *Sind Journal* :—" As a teacher I protest strongly against the attempt which is being made to raise a large fund to perpetuate the memory of Mr. Wright, late Eductional Inspector in Sind. It is only a few who, perhaps, received special favours at his hands that are in favour of the memorial fund. But surely it is too much to press unwilling men to contribute—and that too liberally—for an object with which they have no sympathy."

Alleged undue pressure being brought to bear on school-masters in Sind to subscribe liberally towards the Wright Memorial fund.

Sind Journal (22), 14th Apl.

Railways.

44. In concluding a lengthy article on Indian Railways, the *Indu of Bombay* writes :—" Thus on the colossal capital of 454 crore rupees spent on the Indian Railways the tax-payer instead of earning even a small dividend of 3 per cent., lost ½ per cent. ! If we omit the payments on account of annuities, the loss to the State comes to ¼ per cent. in the capital. Here, then, the tax-payer may dolefully ruminate on his 'magnificent' railway property and reflect whether, from the economic point of view, the railways are a source of 'wealth' to the country as has been dinned in his ears times out of number.......... The Honourable Mr. Gokhale has been pressing the Government to expunge the railway revenue and expenditure account from the ordinary budget. It is a most useful and practical suggestion, because then the intelligent tax-payer will be able to recognise at once, what a *deus ex machina* Indian railway finance has played in the past and may play in the future. It is with this part of finance that the financial authorities have been playing what may be called the game of railway shuttle-cock and battle dore. We want most careful and experienced critics closely acquainted with Indian railway finance in the past, to turn inside out the official annual statistics. Then alone the maze will be unravelled.......... Until such men come to the front and mercilessly but legitimately bring their powerful search-light of criticism to bear on the subject, there will be no relief for the tax-payer. New railways are now being built and old railways extended at breathless pace and at an extravagant rate of annual expenditure, simply because of the hue and cry of the foreign Chambers of Commerce. But this kind of railway construction and extension at the bidding of a powerful microscopic minority with immense influence at head-quarters is not only burdensome but liable to prove most disastrous to the mass of tax-payers in the long run.......... It has seriously embarrassed our general finances and is likely to embarrass them more in the near future if this baneful policy is allowed to run riot as it has been doing during the last few years."

Alleged burdensome character of the Indian railways to the Indian tax-payer.

Indu of Bombay (10), 20th Apl.

45. The doors of the Indian Civil Service are already closed against the Indians, and one cannot but feel sorry at the policy of Government to exclude them from higher posts even in the Railway, Telegraph and Postal Departments. In these departments all the posts above Rs. 200 are mostly given to Europeans and consequently Indians hardly get any opportunity to distinguish themselves. As if this were not enough, the representatives of the different railways, at a meeting held at the time of the Delhi Durbar, decided that natives should not be admitted to posts above Rs. 30 per mensem. In support of this decision it has been argued that Indians are unfit for higher posts. We, however, beg to differ from this argument and declare that wherever an opportunity has been given to Indians they have not failed to prove their merit and fitness for such posts. Nothing can be more strange and unjust on the part of Government than thus to debar Indians from holding higher posts, however qualified and fit they may be. Such a policy is entirely at variance with the pledges of the Proclamation of the late Queen Victoria. Justice is the mainstay of British Rule in India and if it is to continue, Government should abstain from such injustice, and should see that the just claims of the people do not suffer at their hands through selfishness.

Indians and higher posts on Indian Railways.

Baroda Gazette (65), 18th Apl.

Alleged heaviness of the goods rates charged on Indian Railways.

Praja Bandhu (40), 17th Apl., Eng. cols.

46. "Complaints have been loud and bitter from time to time against the heavy rates charged by Railways on goods which materially hamper indigenous articles in competing with similar products of foreign make.......... It is a matter well within the knowledge of businessmen who have dealings with up-country merchants that it costs actually less to get a thing all the way from England by sea to any Indian sea-port than to get a like quantity from Calcutta or Cawnpore by rail. This is enough to show the anomalous nature of the existing arrangement. This question of heavy railway freights is of national importance and the more so since the growth and development of the *swadeshi* movement, which while reviving some of our old industries has brought into existence several new ones.......... Intimately connected with this question of cheap transport is that of quick transport. Complaints on this score also have been made from time to time by traders who are put to heavy loss in consequence of delays on the part of the Railways in carrying their goods to their destination.......... Since the Government of India have more than once declared their earnest solicitude for the growth and prosperity of our indigenous industries it is not too much to hope that they will at the earliest opportunity make a move in the matter, and secure a reasonable reduction in the present all but prohibitive railway rates for goods, which practically act as a drag on some of the home industries."

Suggestion that European soldiers travelling by rail should have reserved accommodation to save Indian passengers from annoyance.

Phœnix (16), 16th Apl.

47. A correspondent writes to the *Phœnix*:—"European soldiers travelling by railway, are very often seen to indulge in obscene language while in train; 'bloody' and 'devil' are their favourite watchwords. They are often drunk before entering a railway compartment and they get more drunk after a while. Now although nine persons may sit in a second class compartment, three or four soldiers monopolise it themselves and do not allow others to enter and if any passenger tries to force his way into the compartment he is subjected to rough treatment. If the guard or station master be asked for help, he is unable to render any probably because he is afraid lest he himself may be treated roughly by the soldiers.......... Is it not, therefore, necessary for the Railway authorities to provide a separate compartment in every train for these soldiers, thus allowing them a free sphere to drink and to swear among themselves?"

Municipalities.

Comments on the Mándvi Ward (Bombay) election case.

Rast Goftár (41), 17th Apl., Eng. cols.; *Oriental Review* (15), 20th Apl.

48. "The disclosures in the recent suit filed in the Small Causes Court, calling into question the validity of several votes at the recent Municipal election of Mándvi, throws a lurid light on the electoral practices in vogue in a progressive city like Bombay. The fact which the suit has brought out more prominently than another is that a large number of voters are grossly ignorant of the rudimental principles of election. Cases were brought to light which show that malpractices were carried on with a deliberate purpose and unless some safeguards are provided as would deter would-be miscreants from practising frauds, the validity of the elections would be challenged at every new poll....... A former Chief Judge of the Court had suggested that some simple rules might be framed for circulation amongst the electorate so as to educate it to a conception of the formalities attendant on the registration of a vote. But the suggestion was not carried out as difficulties were found to lie in the way of its compliance.......... We are at a loss to understand what difficulties can lie in the way of such a simple-looking suggestion, and if there are any, they cannot be insuperable at any rate. The other suggestion of the Court for the employment of a Barrister to revise the lists framed under the Municipal Act also needs careful consideration." [The *Oriental Review* writes:—"We trust that the learned judgment delivered by Mr. Kemp will

draw the attention of the Government to the defects in the election system, and the Municipal Act will be so amended as to preclude the opportunity of wholesale corruption in ward elections. The way in which votes were registered at the time of the elections of the representatives of the Muhammadans of this city to the Legislative Council was perfect and reflected great credit upon Mr. Hatch who had carefully thought out the system, and we do not know why the same method should not be adopted for municipal ward elections. It is the function of the Corporation to move the legislature in the matter."]

Indian Spectator (8), 23rd Apl.

49. "The judgment of the Chief Judge of the local Small Causes Court in the Mándvi election case is damaging to more parties than one. In the first place the learned Judge finds fault with the Legislature itself for the unsatisfactory draftsmanship of the section which lays down the procedure to be followed when the election of a candidate is set aside. According to his interpretation of the section if the election of eight candidates is set aside, only one candidate who stands next to them may be declared elected, and not more than one. The Legislature could hardly have intended to provide for the filling up of only one vacancy without a second election, and neither more than one nor none. Secondly, the learned Judge criticises the way in which an electoral roll is made up. It contains the names of minors, and this is against the law. It is said to make a bungle where a representative of joint proprietors is to be entered in the list of voters, and the procedure followed in taking the votes of firms and families is also said to leave much to be desired. The learned Judge accordingly suggests the appointment of a Barrister to revise the roll. Lastly, the electors and the agents of the candidates do not always act in a straight and legal way. Many electors are repelled by the crush and confusion at the polling station and personification is much too common. If the crush and the confusion be too great, perhaps the Corporation cannot be exonerated from all blame. For apathy, or disinclination to take any trouble to record one's vote, the elector alone can be held responsible. The Legislature, the municipal executive, and the electors have all to lay to heart the strictures passed by the learned Chief Judge."

Indu of Bombay (10), 16th Apl.; *Gujaráti* (31), 17th Apl.; *Jám-e-Jamshed* (35), 19th Apl.

50. "Shameful to the city, shameful to almost all the parties concerned, were the disclosures made during the Mándvi Ward election suit before the Chief Judge of the Small Causes Court. .... What are we to think of those aspirants for the honour of being called civic fathers, who employ agents of the type disclosed by the inquiry? If they are ignorant of the character of the agents, they must be set down as boobies. If not, they are accessories to the fraud. .... Could not a strong Ratepayers' Association be formed for each ward for the purpose of ensuring the return of right men and fighting the crooked ways of securing votes by undue pressure, shameless canvassing, fraudulent personations, monetary purchase of votes and other malpractices of the kind for which certain wards, particularly the Mándvi and the Bhuleshwar Wards, are so notorious? .... There should also be stringent penal provisions against fraud. In all cases where agents are found to be guilty of malpractices to any, even the smallest, extent, the election of the principal should be *ipso facto* null and void. Regarding joint-owners and firms, we think the best course would be to insist upon their nominating a representative to be entered in the roll itself. And only such previously nominated and duly enrolled representative ought to have the right to vote." [While commenting upon the Mándvi Ward election case, the *Gujaráti* observes that it is high time that the Corporation should ammend the law without delay so as to prevent irregularities in elections which have become quite common. In the opinion of the paper the system of an election for every sub-section of the Ward alone would be able to remove the irregularities commented upon by the Chief Judge of the Small Causes Court, for thereby the voter and the candidate would know each other and thus all mischief due to false personification, etc., would be prevented. The *Jám-e-Jamshed* also urges on the Corporation the necessity of a revision of the rules of election.]

Native States.

Comments on the Administration Report of the Baroda State.
Káthiáwár Samáchár (78), 20th Apl.; *Sánj Vartamán* (42), 21st Apl.

51. The Annual Administration Report of the Baroda State, recently published over the signature of Mr. Seddon, the acting Dewán, clearly indicates the progress which the State has been rapidly making of late. The present Gáekwár being a thoroughly accomplished ruler is ever anxious to effect reforms in the State on Western lines and with that object in view he has been often travelling in foreign countries. No doubt Western institutions cannot be imported wholesale into this country so as to be beneficial to the public, but it is desirable that Native Princes and the British Government should try their best to assimilate all that can do good to their subjects. His Highness Sayajirao has done much more in this respect than any other Native Prince, and with his increasing desire to do good to his people, he has once more proceeded on a tour to Japan in spite of his very delicate health. During the year under report the best reform inaugurated by the State was that of making primary education in the State free and compulsory. The separation of the judicial functions from the executive has also been advantageously brought about by the State, and it seems the British Government have been watching the result of the experiment. The inauguration in the State of the Representative Legislative Council on the model of the British Parliament also reflects great credit on the ruler and his administration. [The *Sánj Vartamán* also showers encomiums on the efficient administration of the State and attributes it cheifly to the great care and ability evinced by His Highness in selecting the different officials.]

Baroda Gazette (65), 18th Apl.

52. While commenting on the general administration of the Baroda State, the *Baroda Gazette* urges the Gujaráti and the Marátha population of the State to sink their unmeaning racial distinctions and to unite in the interests of themselves and of the State. For, it observes, by doing so not only will both of them keep pace with the enlarged views and good intentions of their ruler, but each race will profit severally. The Maráthas would thereby imbibe the commercial spirit of the Gujarátis and the latter would imbibe the martial spirit of the Maráthas. The State also should come forward to help this amalgamation by removing the two great impediments which damp their spirit and make them look to others for protection. The admission to the Police and the State army should be thrown open to the subjects of the State. It might perhaps be said that the Gujarátis are timid and that their temperament is such that martial ardour would never be infused in them. We, however, do not think so. Regular drill and practice would make them fit for self-protection. It may perhaps be urged that there is neither a single Gujaráti regiment nor a Gujaráti soldier in the British army. The argument is, however, beside the point. The Imperial British Power has never distinguished itself in this country as a military reformer. It only knows how to turn to its advantage the fighting races of India. To make better soldiers of the martial races or to create soldiers out of unwarlike races is not their work. The State police and army should be gradually recruited from the people of Gujarát, and as there is no agreement to the contrary, the suzerain power is not likely to interfere in the matter.

Appreciation of the order of the Thákore Sáheb of Limbdi penalising smoking by youths under eighteen.
Gujaráti Punch (33), 17th Apl.

53. We welcome the step taken by the Thákore Sáheb of Limbdi who has enacted that a youth under eighteen found smoking will be punished by the law courts. Smoking leads to grave consequences and when the people have not of themselves given up the habit we think that the law alone can bring them to the right path. We hope that the British Government and the other Native States will copy the example set by the Thákore Sáheb.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th April 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 18 of 1910.**

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th April 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Comments on the public career of the Honourable Sir P. M. Mehta . . 27 & 28
Bengal:
  Alleged negligence and weakness of the authorities in — in dealing with political dacoities 15
  Comments on the proceedings of the Muzáffarpur District Conference . 16
British rule:
  Alleged insincerity of the professions of Government to put down the liquor trade 7
  Alleged widening estrangement between Hindus and Muhammadans . 3
  Appreciation of the philanthropic work done by Christian missions in India 10
  Comments on Mr. W. S. Lilly's article in the *Fortnightly Review* on Indian affairs 6
  Ill effects of racial jealousy prevalent in India 9
  Religious education and anarchism 8
  Story of the British occupation of Egypt 5
  Study of English History not responsible for the prevailing unrest . 2
  Suggestion that Government officials should be warned not to contribute to the Anglo-Indian papers 11
  Western ideas of government superior to the Eastern which require modification 4
Collectors' Durbars: Government should frame general rules about holding — 18
Governor of Bombay: Comments on His Excellency the Governor's speech at the annual meeting of the Society for the Prevention of Cruelty to Animals 17
Indian Budget:
  Alleged necessity of an export duty on Indian cotton 14
  Comments on the proposed countervailing duty on Indian tobacco . 13
  How the surplus opium revenue should be utilised 12
Judicial matters:
  Comments on the decision in appeal in the Sukkur (Sind) sedition case. 19 & 20
  Comments on the execution of the first three convicts in the Násik murder case 21
  Comments on the letter addressed to the Secretary of State by the India Civil Rights Committee *re* the Press Act 22
Native Press: Temporary stoppage of the *Pudhári* 25

PARAGRAPHS.

Politics and the Public Administration.—concluded.

Police: Complaint about the location of houses of ill-fame in certain respectable quarters of Bombay 24
Public Service:
  Alleged corruption in the Port Trust in the matter of granting promotions to the members of the staff 23
  Comments on the appointment of the Honourable Mr. Jenkins to the Supreme Executive Council 1
  Suggestion for the appointment of Ráo Bahádur Teckchand as acting Judicial Commissioner in Sind in place of Mr. H. N. Crouch going on leave 26
Sind: Alleged insecurity of life and property in a suburb of Hyderabad (—). 29

Legislation—

Comments on the passing of the Calcutta Police Bill in the Bengal Legislative Council 30

Education—

A comparison between England and India as regards the amount spent by the State on Education 34
Comments on the Government Resolution *re* the School Final Examination 36
Comments on the proposed Royal Commission on Indian Education . . 31—33
Suggestion for the establishment of a Free Education League . . . 35

Municipalities—

Bombay:
  Comments on the Mándvi Ward (—) election case 39
  Complaint about inadequate water-supply in the City of — . . 37
  Necessity of an early solution of the labour housing question in — . 38
Surat: Alleged necessity of a drainage scheme for — 40

Native States—

Rádhanpur: An appeal to Government to nominate Prince Jaláluddin Khánji as successor to the late Nawáb of Rádhanpur 41

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
31	**Gujaráti**	**Bombay**	**Weekly**	**Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.**	**8,500**
32	**Gujarát Mitrá**	**Surat**	**Do.**	**Hormasji Jamshedji; Pársi; 48**	**700**
33	**Gujaráti Punch**	**Ahmedabad**	**Do.**	**Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.**	**2,300**
34	**Hindi Punch**	**Bombay**	**Do.**	**Barjorji Navroji Apakhtyár; Pársi; 50**	**800**
35	**Jám-e-Jamshed**	**Do.**	**Daily**	**Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.**	**4,400**
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goanó	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	**Hind Vijayá**	**Baroda**	**Weekly**	**Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.**	**600**

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayá	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed'Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
173	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	......	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

No. 146, the *Pudhári*, has temporarily ceased to exist.

Politics and the Public Administration.

Comments on the appointment of the Honourable Mr. Jenkins to the Supreme Executive Council.

Indian Spectator (8), 30th Apl.; *Pársi* (39), 1st May, Eng. cols.

1. "Mr. J. L. Jenkins' going to the Viceroy's Executive Council means a distinct loss to the Bombay Service, not overstrong in its *personnel*. But the appointment was inevitable. In fact, Mr. Jenkins, unknown to himself, was on the point of being selected for this post last time, when it occurred to the authorities that Burma needed representation on the Supreme Executive more than Bombay. Sir Harvey Adamson has well justified his choice and he goes back to his own province much the stronger for his association with the Government of India in the day of stress and storm. His knowledge of the inner working of this huge and complex machinery will stand him in good stead. To Mr. Jenkins we believe it is indifferent whether he goes to Simla or remains at Bombay. Personally he would prefer to work with a Governor like Sir George Clarke and for a province in which he has acquired a conspicuous position. But the call having come, he has no choice but to obey it. And much as we may regret the absence from the local Administration of a strong, independent factor, we must be thankful, on the other hand, for Bombay being directly represented in the Councils of the Empire. And what about our Senior Member? Must he retire on the heels of his junior's promotion?" [Elsewhere the paper writes:—"The critics of the Government of India, who have been telling the British public that the 'central authority' is not as strong as the exigencies of the political situation require, will have no cause to complain of the appointment made in the place of Sir Harvey Adamson, who will hereafter rule the placid-tempered and jovial Burmans. The Honourable Mr. Jenkins has the reputation of being nothing if not strong, and inasmuch as Lord Minto has succeeded by his judicious mixture of suavity and strength in restoring the country almost to its normal condition, his successor, with Mr. Jenkins at his elbow, will find it comparatively easy to steer the ship of State, if the two together refrain from obtruding any proof of their strength on a certain class of people. Strength is shown in different ways in different situations: it cannot always be measured by the capacity to say No. The strongest ruler is he who achieves his ends by timely pliancy, and not who creates needless difficulties by his rigidity and then sets about overcoming them with an ostentatious display of his might. The past record of the new Home Member leads us to hope that he will prove the right man in the right place at the present juncture. Bombay must be glad of his presence at the proper place when decentralisation is being worked out." The *Pársi* writes:—"One of our officials, the Honourable Mr. Jenkins, is appointed Home Member of the Viceroy's Council.......... The new Home Member is an apostle of efficiency, and though the task would not lie among his ordinary direct duties, it is to be hoped that he will make it his business to put an end to the dacoities which continue to demoralise the rural districts of Bengal."]

Study of English History not responsible for the prevailing unrest.

Phœnix (16), 23rd Apl.

2. "One of the most interesting points discussed at the recent Punjáb Educational Conference was the omission of English History from the curriculum prescribed for the Matriculation. The Conference held by a majority that English History should continue to form part of the curriculum, but only that portion of it which is directly connected with the establishment and growth of British power in India should be taught. It is a pity that the educational authorities of the Punjáb should fall such easy victims to the silly clamour raised by a class of narrow-minded and short-sighted Anglo-Indians that one of the chief causes of the present unrest is the study by Indian boys of British History which, according to these Anglo-Indian faddists, inculcates an abnormal and overpowering desire for freedom in the undeveloped minds of Indian youths. Their vision is too limited to take a comprehensive view of the great wave of awakening and unrest which is sweeping away the intellectual and moral lethargy of ages throughout the length and breadth of the East. They lose

sight of the fact that the unrest has made its way into China, Persia and Turkey, though the youths of these countries have not been fed on English History. Above all, they overlook the important fact that the proper study of English History will bring home to the mind of the impressionable Indian student the truth that national regeneration is a goal which can only be reached after decades of solid and continuous constitutional efforts and that there is no shorter cut to it."

Alleged widening estrangement between Hindus and Muhammadans.

Indu of Bombay (10), 28th Apl.

3. "It may be a coincidence, but none the less it is true that ever since some astute persons engineered the separatist movement among a section of our Moslem countrymen, the relations between the Hindus and the Muhammadans in some parts of the country, notably in Northern India, have not been of the happiest or the most peaceful kind.......... On our own side and in Madras, where the Muhammadan population is in a very small minority, this evil tendency is not so conspicuous, though mischief-makers have not been wanting here as elsewhere to fish in troubled waters. This unfortunate tendency towards the alienation of mutual sympathy and mutual good-will is making headway day by day, and extending its baneful influence far and wide even to remote and unsuspected nooks and corners—witness the rioting at Tanjore, in which, according to some reports, even Moslem women played no inconspicuous part.......... But a few years ago, this problem did not press upon our attention with the urgency or the force with which it does to-day. Rare were the occasions mostly confined to cow-killing and such other 'religious' questions, when the peaceful relations between the two communities were in danger of being seriously disturbed by racial passions. But to-day, open rioting and wholesale looting and molestations of the opposite parties are of frequent occurrence. What has occurred to mar the amicable relations which obtained so long in our midst? According to one version, advocated by a section of our Anglo-Indian press and some of the Jingo journals of England, notably the *Times*, it is the Hindu boycott agitation that is at the bottom of the mischief. According to these critics the Muhammadans resent this agitation as being enforced on them by violence and consequently their passions are roused and retaliation is resorted to against Hindu boycotters by the outraged Moslems.......... There might have been a few instances in Bengal, where some Muhammadans might have been forced against their will by Bengali youths to join the *swadeshi*-boycott movement. But it is a perversion of the truth to say that the Jamalpur, Mymensingh and other riots were due to this cause......... Surely the boycott could not have given rise to the Peshāwar riot, though the Lāhore correspondent of the London *Times* has indeed tried to give such a complexion to it.......... To any one who has the least information of the unfortunate trouble at Peshāwar, the *Times* version of the affair will appear as the most astounding piece of political mendacity imaginable......... If there had been the least suspicion of the complaint as regards boycott, the Punjāb Moslem papers, so notoriously anti-Hindu, would have been the first to utilise it to whitewash the outrages by the Moslem mob. But it is in the *Times* of London that we read for the first time about boycott. The true explanation of this lamentable tension in the relations between the two communities is to be sought elsewhere. There is much truth in what the London *Daily News*, the great exponent of Liberal opinion in England, says in this connection. It observes: 'We should like to believe that the Government is wholly without blame in this matter, but it is to be feared that at least a partial reason for the revival of animosity is to be sought in certain regrettable departures on the side of the authorities from the old rule of strict neutrality.' The idea of favoured treatment, which the Curzon-Bampfylde *regime* gave birth to, got strength and nourishment in the policy of separate communal recognition and patronage under the Reform Scheme, and has thus been disseminated far and wide over the country. We do not hold Government responsible for the evil effects their policy might have given rise to in ignorant fanatical minds, but we request them to put down with a strong hand the appearance of this racial and seditious animosity between Hindus

and Muhammadans, wherever it raises its head and under whatever guise it flourishes. Otherwise, the molestations of Hindus without hindrance or fear of punishment will rankle in the minds of the Hindu community, who may be led to believe, however unreasonably or unnecessarily, that they cannot get sufficient protection against Moslem rowdies."

Western ideas of government superior to the Eastern which require modification.

Bhála (109), 21st Apl.

4. It has been admitted on all hands that the recent anarchical outrages have greatly impeded our national progress. Unfortunately, the Extremists have come in for a large share of the blame for these sad occurrences, and many individuals, with a view to parade their own loyalty, have spared no pains to cast aspersions on them. The loyalists have been talking about the duties of citizens, but we think that they should have with equal advantage dwelt on the duties of the rulers as well. The duties of rulers have been enlarged upon by ancient writers like Manu and others, but it must be remembered that in their discourses they were greatly swayed by the theory of the 'Divine right of kings.' The Westerners got rid of this idea just at the beginning of their civilisation and now believe that a king exists for the good of the subjects and is merely a custodian of the power that is vested in him for their welfare, and have resorted to violence whenever kings have tried to transgress their authority. Along with Western education Western ideas of Government are gradually taking hold on the minds of the Indian people and are likely to produce wholesome effects. The Western ideas of Government are decidedly superior to the Eastern ones, for according to them the ruled possess the right of making their own laws and of controlling the finances of their country. Those who want to revive ancient ideals of citizenship should remember that they require to be modified to suit the present times. Though the ancient writers of India believed in the Divine right of kings they have laid down sound principles for their guidance. Rulers in ancient times immortalised themselves by following these precepts and if the rulers of the present time do the same, peace and prosperity will reign everywhere. We do not know when such blissful times would come, but let us at least hope for them.

Story of the British occupation of Egypt.

Kesari (131), 26th Apl.

5. The causes and character of national movements are the same in every country. Though nobody believes that there was any definite contract between the rulers and the ruled, there is a tacit understanding of such a contract between the two. Differences arise not with reference to the existence of a contract, but with regard to the question whether the conditions of the contract are being properly carried out or not. Nobody is desirous of an equal division of the national wealth. Even avowed socialists have not dared to propose in England a reduction of the money voted for the Civil List. As for India, the Emperor does not touch a pie of India's money. The expenses of the Viceroy and other officers have been definitely settled down to the most minute details. They may be heavy, but no one can complain that they are indefinite. Though there are no definite limits to the items of public expenditure, comparatively speaking, there are some limits. Difference of opinion and conflict result because these limits are not observed. Financially, Egypt under Ismail Pasha was just like some of the backward Native States of India. There was no distinction between the personal expenses of the Khedive and public expenditure. He was at liberty to levy any taxes he pleased and spend the income as he liked. In India, the Chiefs of the Native States are afraid that the Imperial Government may inquire into their finances. But the suzerain power in Egypt was the Sultan of Turkey. His own administration was an embodiment of lawlessness. The Khedive of Egypt was thus left entirely to himself. It is not surprising, under these circumstances, that there should be a national movement in Egypt and that Egyptians should attempt to control their finances. Muhammad Ali had included in his draft constitution a Council of Notables. Ismail Pasha convened it twice, once to refuse money to the Sultan of Turkey in aid of a European war and at another time to disown European debts. The Council of Notables, though consisting entirely of nominated members, gained thus in importance. Ismail Pasha in order to terrify his European creditors opened secret negotiations with the Egyptian Nationalists. He assured the Watani party [Nationalists are so termed in Egypt] that he would recognize them as a party and consult them in State affairs, if they assisted him in disowning the European debts. He failed in his attempt to do so, but the ghosts he raised to serve his ends attacked himself. He had to admit that the public expenditure should be controlled by the people. The deposition of Ismail Pasha strengthened the popular demands. Nobody felt displeased at his deposition. The Mullahs and the political leaders of El-Azhar wished for his deposition. Twefik Pasha who succeeded Ismail Pasha was a coward and had no influence over his European advisers. Riaz Pasha was a patriot, but an avowed foe of the Watani party. The Nationalist leaders were persecuted by him and 2,000 persons were banished to Soudan. But these measures had no effect on the public at large. The Press began to write fearlessly. On the 8th of November 1879, the Watani party [We shall show later on that the Watanis are not rebels.] issued a manifesto condemning foreign interference in Egyptian administration. They admitted that Ismail Pasha was a bad ruler, but deprecated the revolution brought about by foreign nations. They avowed that the debts incurred by the Khedive should be defrayed, but insisted that the finances should be entirely managed by the Egyptians themselves. They were against the political predominance of foreigners in Egypt. They said that they were wedded to peaceful methods and asked for justice at the hands of European nations. They also admitted that a joint supervision of European nations may be exercised over Egyptian finances, till the debts were discharged, but only till then. The manifesto had a good deal of effect on the people. But Sir Rivers Wilson and Riaz Pasha carried on secret negotiations and took over the control of finances. They cancelled the permanent settlement of Ismail Pasha who had granted it on receiving six years' assessment in advance. The agriculturists were highly incensed and began to hate the English just as they did the Turks. Arabi Pasha first came into prominence in this movement, and we shall deal with his life in the next issue.

Comments on Mr. W. S. Lilly's article in the *Fortnightly Review* on Indian affairs.
Mahrátta (13), 1st May.

***6.** "'Eyes and no eyes'—under this title one W. S. Lilly has proceeded to express his views on the nature of the Indian Unrest in the last issue of the *Fortnightly Review.* Of course, Mr. Lilly poses to possess eyes and his meditations are meant for those who have no eyes, at least those who do not look for themselves. Mr. Lilly takes a survey of Indian affairs from the time when the Crown took up the direct rule of India up to the present time of unrest. The Bengali Babu receives special treatment at the author's hands, who has exhausted all the sources of his abusive vocabulary in trying to paint him in black colours. The Labourite Members of Parliament who have shown slight sympathy torwards Indian aspirations have also been greeted with choice epithets.......... The lawyers and the Congressmen too do not escape his piercing eye-sight. But his one great discovery of the real cause of Indian unrest is wonderful indeed. The man at the bottom of the discontent is no other than Herbert Spencer, the renowned English philosopher, some of whose doctrines and speculations are fatal to ethics! 'The teacher especially dear to the young Hindu' is, says Mr. Lilly, 'Herbert Spencer,' who is an 'undesirable' author. The Bombay Government is engaged in proscribing 'objectionable' literature, and thanks to Mr. Lilly that he has made a timely attack on Spencer, and has offered one more victim to the Government's prescription list."

Alleged insincerity of the professions of Government to put down the liquor trade.
Kesari (131), 26th Apl.

7. In England the liquor-trade profits mainly the Lords and in India Government. That is why both are striving hard to maintain the revenue from liquor intact. A hollow cry may be raised by some interested persons that prohibition of liquor will lead to illicit manufacture. Except the blind and the selfish every one can see whether illicit trade flourishes in cities which allow liquor to be sold or which prohibit it totally. Government often avow their pious intentions that they sincerely desire that people should not drink, but as they require intoxicants, they have thought it better to allow the trade and tax liquor heavily to reduce the temptation. But it is our misfortune that we have been gaining quite a different experience for the last hundred years. Next to God, Government power is the most unquestionable in India. But still it is surprising that they cannot even check the liquor trade and that on the contrary it is advancing in spite of Government's desire. The story of the Khonds in Bengal excites simply our indignation. They suffered a good deal by the spread of drunkenness amongst them and vowed to abstain from liquor. Twenty-seven liquor-shops were reduced to three only by their determination and even these shops showed signs of being closed. Government officers admitted that the Khonds were sincere in their desire to give up drink and recommended that Government should allow their moral support to their movement. But twenty-seven shops were forced on them, in spite of their repeated requests to Government not to allow them to be opened in their midst. The *Statesman* remarks that Government are going back on their promises through their love of money. It says that it is the prime duty of a Christian Government to help people who are trying to give up a noxious habit. We are content even if they will not help us. We only desire that they should not directly or indirectly push us into the pit. Government know that barbarous people are naturally averse to vices, but if they are once addicted to them they are ruined all the more easily. It is better not to provoke discontent than to stifle it.

Religious education and anarchism.
Mahrátta (13), 1st May.

***8.** "A great deal is being said now-a-days about the morality and behaviour of our young men, and the cry of 'moral instruction' and 'religious training' is being echoed and re-echoed from various quarters. 'Moral and Religious instruction is the antidote to anarchical tendencies'—this is at the bottom of the sudden outburst of love for religious and moral instruction in official and non-official quarters. Apart from the alleged efficacy of this antidote, it is hard to believe the charge of moral degeneration of our young men. In fact one is inclined to feel that, on the contrary, there has been a gain on the side of morality in recent years in the case of the average young men in India—of course setting aside the few aberrations of humanity, the anarchists. Mr. Natrajan, the Editor of the *Indian Social Reformer*, in his address before the Educational Conference held recently in Bombay, said:—'I find that the younger generations of educated men are more temperate, more kind and considerate, more imbued with a sense of women's services and sacrifices for the race, more honourable in private life and more energetic in public service than were their grandfathers or great-grandfathers.' Mr. Natrajan surely would not be denied the credit for freedom from bias in favour of Indian youth. Anarchist outrages have been the acts of young men, with demented brains, and they are recruited from the student class generally; ergo, the morality of the student class must have degenerated—thus argues the Anglo-Indian journalist. To mend the student, distil historical and general instruction a little, give him a dose of morality, and add to it a tincture of loyalty culled out from religious books and the disease would vanish in the twinkling of an eye—that is his recipe patent. To administer this, it is necessary that the diagnosis should be 'morality degenerated.' But Mr. Natrajan says that the morality and conduct of our young men is higher than what it was a few decades ago. Mr. Natrajan must stand prepared to meet the charge of sympathy with the demented anarchist, which might be laid against him by the Anglo-Indian oracles, for thus defending morality of Indian youths!"

Ill effects of racial jealousy prevalent in India.
Gujaráti Punch (33), 24th Apl., Eng. cols.

9. "While a Muhammadan Emperor gladly took in marriage the daughter of a Hindu, while a convert to Islamism was often favoured with the hand of a Muhammadan princess of royal blood, the British Government not only makes a distinction as regards places and patronage between the ruling classes and the ruled, but the artificial rules of the society to which the rulers belong make it incumbent on its members to exclude even the highest

among the ruled from the precincts of their houses and put a bar of absolute social ostracism in force against the person, male or female, that dares to marry with an Indian.......... The contempt with which Indian fellow-passengers are often treated by the ruling class on Indian railways was only recently brought to the notice of the Government by Mrs. Annie Besant, but we know how the appeal was considered 'mischievous' in higher circles.......... So long as one class considers the others as inferior species of humanity, it is not possible to promote cordial relations between them."

Appreciation of the philanthropic work done by Christian missions in India.
Káthiáwár and Mahi Kántha Gazette (77), 24th Apl.

10. While commenting on the philanthropic work done in India by the Christian missions the *Káthiáwár and Mahi Kántha Gazette* accuses the Indian rich men and the heads of different religious sects of neglect of duty and of wasting their time, money and energy on unprofitable discussions and pleasure-seeking and observes that it is no good blaming Government for giving some help to these missions which are doing excellent work in the shape of hospitals and poor-houses. The paper then highly commends the catholic spirit of the Young Men's Christian Association of Bombay in opening a hostel for the use of students of all communities, irrespective of religion, and deplores that the Hindus, save the notable exception of the Arya Samáj which has done something in the matter by opening the *Gurukul*, should have been so negligent of their duty towards their co-religionists as to have no hospital, poor-house, or students' hostel on the model of the one mentioned above. It then urges the Indians to awake from their ignoble sleep, and to do something in the matter.

Suggestion that Government officials should be warned not to contribute to the Anglo-Indian papers.
Kesari (131), 26th Apl.

11. Alluding to the discussion on Sir Robert Anderson's letters to the *Times* on 'Parnellism and Crime' the *Kesari* writes :—We hope the bureaucrats will bear in mind the comments of Mr. Asquith on the affair. It is a well known fact that prominent Civilians write in the Anglo-Indian journals and utilise official information while doing so. We hope Government will impress on their minds the fact that there is a higher public duty than that of abusing Indians anonymously in spite of having eaten their salt.

How the surplus opium revenue should be utilised.
Bombay Samáchár (67), 28th Apl.

12. Commenting on the high prices realised at the recent sale of Bengal Opium, the *Bombay Samáchár* blames Sir Guy Fleetwood Wilson for disregarding the sound calculations of such an expert as Sir Sasoon J. David and obstinately adhering to his erroneous under-estimate of the average sale price of opium chests and observes :—Now that his estimates have been proved to be faulty and Government have realised a surplus of 68 lakhs, which, looking to the present tendency of the opium market, is sure to reach to 8 crores at the close of the year, we earnestly wish Government would give the benefit of the surplus to the public. The surplus will be the result of increased taxation on the people and hence it is but proper that it should be used in meeting their long-standing wants. Many useful schemes of education and sanitation have had to be postponed for want of sufficient funds, and it would be but proper to spend the surplus on them.

Comments on the proposed countervailing duty on Indian tobacco.
Praja Bandhu (40), 24th Apl, Eng. cols.

13. "It appears that there is a likelihood of local Governments being asked to give their opinion on the possibility of levying a countervailing excise duty on Indian tobacco. .... We hope the Government of India will under any circumstances stick to their view and will not yield to pressure howsoever strong that may be brought to bear upon them by the wealthy and **influential foreign tobacco manufacturers and their agents. It need scarcely be said that the imposition of a countervailing duty on Indian tobacco will be as unjust as impolitic and will be very strongly resented by the people."**

***14.** "If the American situation is anything like as bad as it is reported, the Indian cultivator may look forward to another prosperous year, even though he may only gather a medium crop. How it will affect the Indian spinner it is not so easy to say....... If the next season finds us in the same favourable position with regard to the supply of raw cotton as we have been in the season just drawing to a close, Indian spinners might well ask for a small export duty as a temporary measure. The fact that Mr. Arno Schmidt, on behalf of Lancashire, objected to it, even in the Native States, is sufficient recommendation in itself. It will give an opportunity to make foreign markets contribute to the revenues, and benefit the Indian spinner without penalising the cultivator."

Alleged necessity of an export duty on Indian cotton.

Pârsi **(39), 1st May, Eng. cols.**

*15. "For some months past there has not been a single week in which at least two or three daring dacoities have not been perpetrated in Bengal. At this distance it is not quite easy to understand the motives underlying this lawless movement. The partition of Bengal may have been a great blunder. But how that can be undone by means of murderous dacoities is quite unintelligible. Pindharism of the worst type can never be elevated to the pedestal of lofty patriotism, and it is a most extraordinary development of the forces and influences which have stirred Bengal since the fateful scheme of the partition of Bengal was carried out by Lord Curzon. The dacoits have become a regular terror to men of means and position, and from the reports that are being constantly published in the press of their infamous deeds one almost feels inclined to think that Bengal is not at present under British rule. The unchecked *regime* of the Police in the beginning resulted in popular dissatisfaction and has now rendered genuine co-operation very difficult. The most surprising features of the situation are the utter helplessness of the Police and of the people and the immunity the dacoits enjoy after the perpetration of daring dacoities. Innocent villagers or citizens are unable to protect themselves against armed and organised gangs of dacoits for want of arms, and one finds it difficult to understand why the authorities are so hopelessly impotent to deal with the new-born Pindharism in Bengal. In the days of the Peshwas it was rampant on this side of India, and Anglo-Indian writers take pride in comparing the blessings of *Pax Britannica* with the miseries of the people due to unchecked crime and disorder that prevailed under native rule. They will do well to ponder over the lamentable situation in Bengal and correct their hasty, sweeping and prejudiced generalisations. What are the causes of this new development in Bengal? Anglo-Indian writers find it convenient to describe the dacoities as 'political dacoities.' But the responsible authorities have got to consider how far the dacoities are due to political and economic causes and how far they can be put down by the importation of efficient Police and supplying village head-men and village officers with the requisite means of protection against armed dacoits. We have no doubt that all sensible Bengalis will be willing to co-operate with the authorities to ameliorate the deplorable state of affairs that is at present to be found in Bengal. It does not reflect credit upon those who are responsible for the administration of that province nor upon its people, and it behoves them to wipe off the reproach by every legitimate means in their power. The situation has been allowed to develop to an intolerable extent and ought not to be permitted to continue any longer. The whole country has suffered for Lord Curzon's blunders and the extravagances perpetrated in Bengal in the name of misleading and mischievous political shibboleths, and nothing would be more lamentable than the continuance of the present condition of things in that unfortunate and unhappy province."

Alleged negligence and weakness of the authorities in Bengal in dealing with political dacoities.

Gujarâti (31), 1st May, Eng. cols.

16. The proceedings of the District Conference at Muzaffarpur have made it clear how, in spite of all that is being said to the contrary in some quarters, the Hindus and Musalmans could stand shoulder to shoulder and work for the common weal. In Behar the Musalmans outnumber the Hindus and yet they have not hesitated to support the resolutions at the Conference

Comments on the proceedings of the Muzaffarpur District Conference.

Bombay Samâchâr (67), 27th Apl.

bearing on questions exclusively useful to the Hindus. This augurs well for the future, and it is hoped similar harmony will prevail between these two communities in other provinces as well. The speech delivered by Mr. Dipnáráyen Singh as president of the Conference was a notable utterance, specially because it focussed the views of many a true patriot of India. Mr. Dipnáráyen's attempt to distinguish between true *swadeshi* and boycott was worthy of a Bengali, and it is not too much to hope that his well-considered and thoughtful words would be echoed throughout the length and breadth of the country to its lasting good. The merits and demerits of boycott as a political weapon have been so thoroughly discussed ere now that it would be idle to recount them here over again. But in view of the fact that honest *swadeshi* as distinguished from boycott has been known to be productive of substantial good to the country we can only hope that the exhortations of Mr. Dipnáráyen will lead to a total omission of boycott from the Bengali propaganda.

Comments on His Excellency the Governor's speech at the annual meeting of the Society for the Prevention of Cruelty to Animals.
Kesari (131), 26th Apl.

17. The annual meeting of the Society for Prevention of Cruelty to Animals was held last week in Bombay, His Excellency the Governor presiding. In the course of his speech His Excellency said that the root of the evil of cruelty lay not in the wicked nature so much as in the ignorance of people. We add, it also lies in their poverty. In the struggle for existence now going on all around the labourer's animal has to suffer along with its master. But apart from the question of poverty there exists a wide divergence between the points of view from which the subject is approached by Europeans and by Hindus. Europeans are far behind Hindus in their feelings with respect to cruelty to animals. The beasts of burden being the friends as well as slaves of the labourer, the latter, His Excellency said, should give a humane treatment to them. Why, Hindus entertain nobler sentiments with regard to this matter. Humanity and not utility is their guiding principle in this respect. A tender-hearted European is, indeed, moved to pity just like a Hindu at the sight of an animal cruelly treated. But how is it that his feelings do not revolt at the sight of the slaughter of animals for food? It is difficult to understand how Europeans can afford to forget their nobler feelings while doing full justice to the meat dishes on the dining table. These thoughts naturally occur to Hindus when they think over the question of the slaughter of animals. It must be mentioned in this connection that the Society's operations are restricted to the city of Bombay and that it appears to have nothing to do with small towns and villages where also the poor animals have to suffer heavily at the hands of their poverty-stricken masters.

Government should frame general rules about holding Collectors' Durbárs.
Dnyán Prakásh (46), 26th Apl.; **Gujaráti* (31), 1st May, Eng. cols.

18. The system of holding Durbárs is very useful for bringing to the notice of the District Officers the grievances of the people under his care. The Collector of Sholápur has made some rules for regulating Durbár proceedings and they appear to be framed in a liberal spirit. We suggest that with a view to placing the Durbárs in the different districts on a uniform footing and making them independent of the humours of District Officers Government should frame Durbár rules which should be made applicable throughout the Presidency. [The *Gujaráti* writes:—"The practice of holding periodical Durbárs which has been initiated in many districts of our Presidency deserves to be followed in other parts also. Much good is likely to be done if the representatives of the ryots are allowed to ask questions in the periodical Durbárs and hold discussions on subjects of public interest....... The practice must be more extensively followed and be made a permanent feature of District administration. The principle seems to have been accepted by Government and the results have so far been encouraging. Will Government see their way to extend the system and give it a permanent character?"]

Comments on the decision in appeal in the Sukkur (Sind) sedition case.
Indu of Bombay (10), 27th Apl.

19. "The decision of the Appellate Court in the Sukkur sedition case appeal confirming the convictions and heavy sentences on Messrs. Virumal, Chetumal and Gordhanlál, will be received by the public with feelings of mingled surprise and dissatisfaction. Having reference to the well-known antecedents of the principal accused, Mr. Virumal, and to the public sympathy evoked in

Sind on his and the other accused's behalf, and remembering that the present case is the first offence of the accused, it was generally expected that at least the Appellate Court would temper the severity of the undoubtedly heavy sentences imposed on them.......... This was the first case of the kind in Sind and on this ground the defence prayed for a lenient sentence. The Judge agreed that Sind had been free from unrest and therefore, said he, should the first attempt be most severely punished as an effective deterrent. The argument is plausible only. We affirm it is absolutely foolish. If people think that Government deal too severely with even the first offenders, the result is discontent and unrest. And if Sind henceforth becomes disturbed the sin thereof will be on the terribly hard sentences passed in this case. Before we conclude, we wish to refer to one more point in connection with this case. The defence had contended that the book 'Swadeshi Hálchál' had been in existence, both in original and in translation, several years before the prosecution was undertaken. This is a standing complaint of all publishers and printers and Government ought to see the injustice of allowing a 'seditious' work to circulate freely among the unsuspecting public for a long while, and then suddenly and without any warning coming down swooping on any unfortunate victim it likes. If a thing is seditious in the eyes of Government, they ought at the earliest opportunity to declare it to be so through the official channels. Prosecutions for sedition ought to be started immediately after the commission of the offence and not, as in several recent cases, after months and years have passed. If the authorities give free play to an 'objectionable' book for a long time, the public might be led to believe that it is harmless, as else they would have taken notice of it early. It is not for the public to undertake the responsibility of declaring what is seditious and what not, specially as sedition is of such a complex and mutable nature. .... We hope that in regard to old books at least, which Government have not declared to be objectionable, no sedition prosecutions will be started against their past and present publishers, without a previous warning."

Sind Gazette (21), 23rd Apl.

20. "Very little surprise will, we believe, be felt throughout the Province at the rejection of the appeals in the Sukkur sedition case, and we do not think that any really loyal and unprejudiced person will regard the decision of the Sadar Court as otherwise than substantially just. The seditious nature of the book, the subject of the prosecution, was beyond dispute, even the able lawyers engaged for the defence being unable to press the contention that it was a harmless publication.......... We hope that attention will be riveted on the statement of the Court of Appeal that a study of precedents had revealed the fact that the lighter punishments hitherto inflicted for similar offences had had no deterrent effect, and that in passing sentence in the present case this fact had been taken into consideration.......... Those who are of opinion, if there are any such, that more leniency might have been shown in the sentences, should remember that that very leniency has been abused in the past and that, in all probability, had severe sentences been the rule in former similar cases, the present offence would never have been committed.......... It will, we hope, be appreciated even by the meanest intelligence that in cases of this kind deterrent punishment is necessary not only for the protection of officials, but also and far more so, for the protection of the Indian public. **The British Government is not affected one iota by assassinations. If one official is murdered, another automatically takes his place. But let the seditionist or his apologist consider the misery even one anarchical murder brings on his compatriots.......... Let him remember the domiciliary visits, the police examinations, the worry, loss and annoyance that must be caused to all suspected persons in the ordinary course of the law, and realise that every injury inflicted on the British Government recoils with hundred-fold force on the heads of the Indian people. .... The publication of a type of work that may create the assassin is the worst of all crimes, and it is absolutely necessary for the safety of the public and for the preservation of law and order that the punishments inflicted should be effective. The weak and feeble-minded youths who hitherto have been the**

instruments chosen for assassination are far less guilty than the disseminator of sedition, and it is on the head of the latter that lies the blood both of the executed murderer and of his victim......... The Sadar Court would have failed in its duty to the public had it reduced the sentences passed by the District Court and thus allowed it to be imagined that in the view of the chief tribunal of the Province the poisoning of the minds of the youth of Sind was a trivial offence."

Comments on the execution of the first three convicts in the Násik murder case.

Sudhdrak (159), 25th Apl.

21. Kánhere and two others that have brought disgrace upon this country and have retarded national progress by widening the gulf between the rulers and ruled have met their doom. But it would not be fair to hold them solely responsible for the nefarious deed they perpetrated, for they were mere tools in the hands of other designing people and were led away by force of circumstances as also by the inevitable consequences of the sins of commission or omission of other people. The execution of the unfortunate youths, it is hoped, will serve as a deterrent lesson to others.

Comments on the letter addressed to the Secretary of State by the India Civil Rights Committee *re* the Press Act.

Gujarâti (31), 24th Apl.

22. An important letter has been addressed by the India Civil Rights Committee in the matter of the new Press Act to the Secretary of State. This Committee came into existence when the old Regulation III of 1818 began to be put into operation some time ago. It is to be seen what consideration the letter receives at the hands of the Secretary of State. One of the things prayed for in the letter is that the operation of the Press Act should be limited for three years and restricted to that part of the country where its need is felt. That is what the Indian members represented in the Imperial Council. Another thing prayed for is that when a paper is called upon to give security, there should be a right of appeal. In the absence of such a provision the enforcement of the Act very much resembles the operation of Regulation III of 1818. The question of calling for securities is a grave one and in the absence of a public trial, people would have misgivings about the proper exercise of the authority given by the Act to the officers of Government. When a loyal and respectable paper is called upon to give security, it is but natural if the paper draws to it popular sympathy and the people grow dissatisfied with such Government measures. Such a result would in no way be beneficial to Government. If the courts of law decide against the writing people would be in a better position to understand the situation. If an appeal could be preferred against an order calling for security, it would no doubt benefit the managers of a paper as well as Government. We are of opinion that in the interests of Government a right of appeal in such cases should be allowed.

Alleged corruption in the Port Trust in the matter of granting promotions to the members of the staff.

Jám-e-Jamshed (35), 27th Apl.

23. In his reply to the address presented on the eve of his departure by the staff of the Port Trust, Sir Walter Hughes made a reference to the frequent complaints about the Officers of the Trust being bribed with presents by the staff in order to get promotions. It would be regrettable if in a body like the Port Trust promotions are to be gained by such corrupt methods. By referring to this evil Sir Walter has rendered good service to the Port Trust. A departmental committee should be formed to look into the corrupt practices that are so often complained of. The Port Trust should follow the practice that is obtaining in the Bombay Municipality where the Chief Accountant protects the rights of the best claimant to any vacancy that occurs, and if any officer recommends anybody else the Chief Accountant communicates the matter to the Commissioner who calls for an explanation from the officer.

Complaint about the location of houses of ill-fame in certain respectable quarters of Bombay.

Indian Spectator (8), 30th Apl.

24. **"The segregation of undesirables is becoming a maxim with civic fathers and sanitary authorities all over the world. Calcutta has been for years specially unfortunate in this respect, with houses of ill-fame right in the midst of its student population, or, more correctly, its students thrown right into the arms of these disreputable quarters. An appeal has now gone forth to put an end to this dangerous proximity, and we hope it will succeed before long. A similar appeal seems to have been made to the authorities at Ludhiána, and other towns in the Punjáb are sure to follow. What about Bombay? Parts of Girgaum and Grant Road are said to be very badly off indeed, and the arm of the law does not seem to be long enough to remove the scandal. Now that we have a native gentleman in the Executive Council, some relief may be expected for the aggrieved public. The police may well ask for more power in dealing with naikins and the *habitues* of cheap boarding houses, clubs and other dens of obscenity and crime."**

Temporary stoppage of the *Pudhári.*

Pudhári (146), 25th Apl.

25. Mr. V. P. Sáthe, the editor of the *Pudhári*, announces that he has been obliged to stop the publication of his paper temporarily on account of ill health.

Suggestion for the appointment of Rái Bahádur Teckchand as acting Judicial Commissioner in Sind in place of Mr. H. N. Crouch going on leave.

Sind Gazette (21), 23rd Apl.

26. "We note that though the leave of the Additional Judicial Commissioner, Mr. H. N. Crouch, has been gazetted, no mention is made of the appointment of his successor. If it were not for a technical difficulty, there would be no need to go far afield to discover one who would admirably fill the acting vacancy as regards ability and experience and who has already received well deserved honours at the hands of Government. We refer, of course, to Rái Bahádur Teckchand Udhavdás, who holds the important and responsible post of Public Prosecutor in Sind. Unfortunately Diwán Tekchand is not a Barrister, and the Act distinctly lays down that only a Barrister is eligible for the post. We do not know whether this difficulty can be overcome, seeing that it is only a question of an acting, not a permanent, appointment.......... The Public Prosecutorship may be fairly regarded as a stepping stone to the Bench, and the appointment would be recognised as the seal of Government's appreciation of a worthy and well spent life. The appointment would be extremely popular throughout the whole Province."

Comments on the public career of the Honourable Sir P. M. Mehta.

Oriental Review (15), 27th Apl.

27. "Create no more Giants, O God! But elevate the race—*Browning.* The departure of the Honourable Sir Pherozeshah Merwánji Mehta for England for presumably a short period of rest has afforded an opportunity for many journalists to pass eulogiums on his past services to the country. It is because his greatness was so great in the past that it is with the deepest regret, the deepest sorrow, that we observe his fall from that high pedestal. The time of the formation of the first Caucus may fitly be called the climax of Sir Pherozeshah's glory and popularity. People felt that a movement against him was a movement against their rights and liberties for Sir Pherozeshah stood to them as the personification of these. Since then what a fall! It is a sight too tragic for tears! This once brilliant, buoyant, independent veteran chose, through some inexplicable reasons, to withdraw from public life. Retirement from public life is no crime. It would have been far better from all points of view had Sir Pherozeshah retired from public life. But his withdrawal was not retirement. While still accorded the highest honours as a leader of the public, he threw cold water directly or indirectly over public movements and stood aloof while the people would have him come forward as their natural leader and lead them on to progress. It was the heyday of the dawn of the new spirit in India when the air was vibrant with the joyous cries of the *swadeshi* and indignant and healthy protests against Lord Curzon's arrogance, that Sir Pherozeshah was appealed to for guidance and lead in all movements and public meetings. But he did not respond. The Bombay Presidency Association, once a powerful representative body of public opinion, but now dancing attendance upon the whims and caprices of Sir Pherozeshah, also stood aloof. It thought that its duty was done by passing sheepishly some resolutions in the chamber of Sir Pherozeshah. Another urgent and peremptory call of the country and the Government came when maddened Bengal gave birth to hideous anarchy. It was a danger to society, to the existing order of things ' to law, to morality.' It was a danger also on the other side that it would lead the Government, frenzied by the crimes and goaded by the Anglo-Indian Press, to encroach upon the deeply cherished liberties of the people. There was a call, therefore, from both the Government and the people to the Bombay Moderates of whom Sir Pherozeshah was the accredited leader to declare their views openly, to condemn anarchy, to warn their countrymen against the pitfalls and the certain ruin that stared them in the face and to ask the Government to be calm and confident. This double call found Bombay Moderates and specially Sir Pherozeshah sulking. Nothing was done in this matter till the day of his departure to England. He sulked and continues to sulk. Then again the question of the rules and regulations regarding the Reform Scheme was justly regarded by all as an extremely serious one calling for the intervention of a leader like Sir Pherozeshah. These rules and regulations changed to a great extent the nature of the original scheme and gave undue prominence to several classes. Intimately connected with the question was the question of separate electorates for the Muhammadans. It was a grave departure from the policy hitherto followed by the Government and systematic agitation was necessary against a step which would usher in class favouritism and class prejudice. Again we found Bombay lagging behind. The public life of Bombay is in moribund condition, and we may be excused for saying that the responsibility for this rests to no small extent upon the shoulders of Sir Pherozeshah."

Kesari (131), 26th Apl.

28. Sir P. M. Mehta was not a sweet-tempered man and he was not in the good graces of the bureaucrats. His opposition to Government was not based on personal motives. He was always ready to assist the bureaucrats without sacrificing his self-respect. The Bombay Europeans fully realised his merits. Sir P. M. Mehta was a conservative leader in political and University matters. He believed more in personal enjoyment than in self-sacrifice. Though he was generally open to reason, he was at times obstinate and prejudiced in his views. He was autocratic and carried matters too far with reference to the Indian National Congress. He was a little bit indolent in his habits. But still one cannot but admire his courage, learning and debating powers. Sir P. M. Mehta distinguished between public service and service to the public, in his farewell speech. As after all salaries are given to Government servants from the public purse, it may be said in a sense that both mean the same thing. There are also some posts under Government wherein a man can do much good to the public while in Government service. It is not that every Government servant rots in sin or a man outside Government service sits on the pedestal of virtue. But it may be said generally that freedom of action and of thought are destroyed when a man enters Government service. Sir P. M. Mehta will for ever deserve the thanks of the people for having refused Government service and for having maintained a firm attitude throughout his life.

Alleged insecurity of life and property in a suburb of Hyderabad (Sind).

Sind Journal (22), 21st Apl.; *Aina* (53A), 15th Apl.

29. "The question of the security of life and property in the newly colonised quarter of Hirabad in Hyderabad is so very important that we must earnestly ask both Government and the Municipality to do their very best in the matter. The recent thefts, having happened in such quick succession, are a clear indication that Hirabad has been marked out by *badmashes* for their special attentions. So great has been the terror caused by these events that several families have fled back to the town, and no wonder.

It is an isolated and unprotected quarter, and in case of attack on any house it is almost impossible to secure help in time.......... It is, therefore, very necessary, unless the progress of the relief of congestion is to be rudely checked, to make due and permanent provision for the protection, as far as reasonably possible, of the inhabitants from future depredations. And for this purpose a Police post in the heart of Hirabad is very essential.......... The fact that the present population is comparatively small and that much open space is still lying to be built upon only emphasises the need of efficient patrolling." [The *Aina* makes similar remarks.]

Legislation.

Comments on the passing of the Calcutta Police Bill in the Bengal Legislative Council.
Mahrátta (13), 1st May.

***30.** " One repressive measure after another has been enacted in quick succession during the last few years. Seditious prosecutions have not been few. Deportations also have been resorted to. Yet notwithstanding these repressive measures, which were fully enforced with the agency of an absolutely powerful Police, Sir Herbert Risley had to confess defeat on the side of the Government. But not content with this evidence of the failure of repression in killing the new life in the country, the Indian Government forged the weapon of the Press Act. In quick succession to the Press Act, the Bengal Council passed the Calcutta Police Bill, which was suspended hitherto owing to the numerous protests which were raised against it at its inception. At the last session of the Bengal Council, however, the Bill was passed. It gives the Police absolute powers, specially with regard to the prohibition of public meetings, processions and celebrations. The popular members, led by the Honourable Mr. Bhupendranáth Basu, strongly protested against the clause giving these powers, and pointed out that it would be a fresh source of disaffection and discontent among the people. The Bill had nearly 80 amendments directed against it, but all of them were rejected one by one in quick succession, and the Bill finally became Law. So now in Calcutta, as in Bombay, all those grand processions and meetings, which have been the manifestations of a new life in the people, have been left solely to the mercy of the policeman's baton ! The *Daily News* of London, the well known Liberal organ, while criticising the Calcutta Police Bill, makes the following notable observations :—' The passing of this Bill marks a late stage in a system of repression, the completeness of which could hardly be exaggerated. The Government of India has now secured full powers after which it has been striving for the past three years. It can, and does, rule the newspaper press with an iron hand. It can and does prohibit public meetings, celebrations and processions. It has entrusted the Police with the power of breaking up political or other associations, of searching private houses, of opening letters in the Post. It has for the moment succeeded in silencing the voice of criticism alike in the press, on the platform, and in the debating room.......... Is it possible to uphold the view that India can be permanently governed under a system which, while closing every outlet of popular expression, places the whole country under the dominion of a Police force that is universally hated and feared ?' Need we say that the view of the *Daily News* is shared by all men of light and leading in India ? "

Education.

Comments on the proposed Royal Commission on Indian education.
Gujaráti (31), 1st May, Eng. cols.

***31.** " **Education in India continues to be the absorbing topic of the day. It has aroused keen interest not only in this country but also in England, and from the reply given by Mr. Montagu recently in the House of Commons to a question by Sir Philip Magnus, it is quite clear that, though nothing definite has as yet been settled, Lord Morley has been thinking of inquiring thoroughly into the whole question of Indian education at the hands of a Royal Commission or a Committee of experts.......... But these Commissions have an inconvenient knack of becoming costly, dilatory and**

inconclusive. What did we gain by the Universities Commission of 1904?,.........There is already almost a unanimity on some of the main problems......... We confess to being sceptical about the practical utility of a Royal Commission on Indian education. Without being able to lay down sound and clear lines of policy, it may upset the whole machinery, which after all that can be said against it is doing some useful work. The motives of many people in England who show so much solicitude for an inquiry into Indian education are curious. They believe somehow that higher education in this country has proved a positive evil and that it is responsible for much of the present unrest. Instead of expanding, they would, therefore, curtail education in this country. In one of its recent issues the London *Spectator* has disburdened itself of its ideas on this subject and they are typical of the attitude of the mind just referred to.......... The system of education in India, it says, is an unmitigated evil, and it is the duty of Government to curtail rather than to extend it. Then follows the astounding statement that the State-controlled colleges of India are at the present moment hot-beds of sedition. The remedy suggested to cure this imaginary evil is to increase the fees payable in Government schools and colleges so as to diminish the burden placed upon the taxpayer, and to induce the people to establish schools of their own where education will be based upon a religious enthusiasm. In short, Government are advised to shirk their responsibility of spreading education widely in the country and to transfer it on to the shoulders of those who may be keen about it. The views so far given require no refutation. Their absurdity is patent and they carry their condemnation on their face. It would be superfluous to add that Lord Morley is the last person to listen to such reactionary suggestions and even the Government of India would look on them with the contempt they deserve. The time has long passed by when such a retrograde policy would have had a chance of being accepted, and in these times of enlarged Councils even the authority of a Royal Commission, if it is sought to support such views, has little chance of finding favour both with the Government and the people."

Sudhárak (159), 25th Apl.

32. Mr. Montagu's answer in Parliament to the suggestion of Sir Phillip Magnus for the appointment of a Royal Commission on Education in India was distinctly encouraging. There prevails at present a healthy discontent with the whole of our educational system and earnest men of all classes are anxiously waiting for its reform, although a little uncertain as to the direction which the reform should take. Our primary education is neglected, and there being at present no provision in this country for imparting training in the higher branches of technicology, our youths have to be sent abroad for instruction therein and have thus to undergo the trials and temptations that beset them in foreign lands. Besides, there is some truth in the complaint that the present educational system is more suited to turn out mere quill-drivers for the use of Government than for fostering feelings of self-reliance and patriotism. The ever-growing number of discontented graduates and under-graduates has attracted much notice, and if Lord Morley's Commission comes to be appointed, we would very much like the inclusion in it of some of our own prominent educationists. The Anglo-Indians seem to have conceived exaggerated notions about the present unrest and they imagine that it is all due to the study of history in our schools. We, however, do not see any justification for this supposition. On the contrary, we think that the study of history in the right way helps Indian students to the right understanding of the general situation. We hope that in shaping their educational policy, our rulers will not be guided by the views of the Anglo-Indians who do not understand the real needs of the country.

Indu of Bombay (10), 29th Apl.

33. "Reuter wired the other day that in the opinion of Lord Morley the necessity for an improved system of education in India demands comprehensive and urgent attention. Lord Morley is not prepared, we are told, at present to promise the appointment of a committee or Royal Commission, though he recognises 'the

probable advantage of such a course.'......... We hope Lord Morley's point of view is much higher and broader than that of those who connect higher education with sedition and anarchism and who would rather go backward than forward.......... Recent events in the country, in bringing about which the Universities' Act, among the other notorious Acts of Lord Curzon's reactionary *regime* had much to do, have evidently contributed to induce Government to revise their view on the educational policy of the State. But the question is whether their ken is merely political. Are their minds moving with a new spirit of revival and reform? Several important questions have recently cropped up into prominence which they should not fail to face. There is the question of imparting religious and moral instruction to counteract the evils of anarchism. Then there is the question of civic instruction. Then again there is the question of including commercial education in the University curriculum.......... All these questions have been engaging the attention of the public during the last few years. There can be no doubt that a satisfactory solution of the various problems cannot be delayed long without incurring serious risks to the well-being of the State and the country.......... In our opinion a general enquiry into the whole system of education as it obtains at present with a view to thoroughly overhauling it is a matter of urgent necessity. We hope Lord Morley will see the advisability of appointing, at no distant date, a mixed commission or committee of officials as well as non-officials to make a thorough inquiry into the question of expanding and extending the present system of national education. A wholly official commission will absolutely fail to inspire confidence. It will generate distrust and will hardly evoke any sympathy or spirit of co-operation among the educated classes.......... We hope the fears will prove quite groundless. But we cannot shut our eyes to these apprehensions and misgivings entertained by a large section of the educated people, as regards the present and future educational policy of Government, specially as recent official pronouncements thereon generally lend themselves to such reflections. The way to allay them is to have a large popular element in the commission or committee that may be appointed."

A comparison between England and India as regards the amount spent by the State on education.
Praja Bandhu (40), 24th Apl.

34. The *Praja Bandhu* refers to the statistical survey of India recently undertaken by the *Statist* of England, wherein it has been shown how in spite of two-thirds of the Indian population being agricultural the land assessment reveals the poverty of the country. It approvingly supports the opinion of the *Statist* that spread of education is the only panacea for this crying evil and remarks:—We are indeed grateful to this paper for its opinion. Similar views have repeatedly been expressed and though the attention of Government has been drawn to the subject of education, no substantial advance seems yet to have been made by the authorities to educate the masses. The population in India is many times larger than that in England, yet a contrast between the amounts spent on education in both the countries makes one ashamed of the miserable situation in India. The blame for this rests more on Government than on the people, for the latter have been ever ready to pay increased taxes for educational purposes. The slow rate of progress allowed by Government makes it impossible for one to imagine when this miserable state of ignorance will be improved.

Suggestion for the establishment of a Free Education League.
Indu of Bombay (10), 26th Apl.

35. "The debate in the Supreme Council on the Honourable Mr. Gokhale's resolution *re* free and compulsory Primary Education showed that the main difficulty that stood in the way of the Government's approving of a scheme of free and compulsory Primary Education was the monetary one. The present straitened resources of Government do not allow, they said, of Government embarking on such an ambitious venture as making education free throughout the country. As regards making primary education compulsory, Government did not evince any marked appreciation of the suggestion. Moreover, this question is of a subsidiary nature, which need not be tackled till the problem of free education is solved. The responsibility of the Government for the proper education of the children of the people is great and will admit of no gainsaying. No less serious responsibility rests on the shoulders of the educated among the people, who have been fortunate enough to receive the benefits of modern education. It is these who must take up the cause of their unfortunate brethren with all the enthusiasm and energy which so sacred a cause would demand. What we want is a Free Primary Education League in every province of the country, with branches in every district. Of course, the main difficulty will not be one of means, but as always is the case, one of men, who would willingly devote themselves to the cause of mass education. But in a country like India, where the ideal of such self-sacrifice has been held up for admiration in all ages, and where even now we have ample evidence of such a spirit inspiring a large number of young men, it would not be difficult to find a few men in each district to undertake the mission of mass education in a spirit of disinterested labour. If men like the Honourable Mr. Gokhale, with his 'Servants of India,' take the initiative in the matter and organise a League of Free Education, or if the Society for the Education of the Masses, Bombay, extends its scope and develops itself into an All-India or even a provincial organisation, with branches in every district, working for the promotion of the cause, then, indeed, shall we be sure of any practical results. If it can be shown that villagers gladly avail themselves of free education in numbers that convince every sceptic official, we need not despair that Government itself will soon become converted to the views of the Free Educationists and itself undertake the task."

Comments on the Government Resolution *re* the School Final Examination.

Bombay Samáchár (67), 26th Apl.; *Jám-e-Jamshed* (35), 26th Apl.; *Akhbár-e-Souddgar* (25), 26th Apl.

36. The Report of the Director of Public Instruction, Bombay, on the School Final Examination and the resolution issued by Government thereon contain certain remarks which are interesting and important. We cannot, however, agree with Government's expression of dissatisfaction at the low percentage of passes and with the reasons put forward by the Director of Public Instruction for the same. The Director of Public Instruction's comment that the Matriculation Examination has 'an overwhelming fascination for the better boys', is unfortunate. It has to be remembered that these two different examinations have different objects, and it is, therefore, useless to institute comparisons between them. It is desirable that the better boys should go up for Matriculation inasmuch as the higher examinations, to which it forms an entrance, require students of a higher calibre. The demand for passing the School Final side by side with the Matriculation is unnatural and improper, especially from the mouth of the Director of Public Instruction, who but lately inveighed in the University against the over-burdening of students with examinations. It should, therefore, be left to the discretion of the students to decide which of the two examinations is preferable. The moment they find that the School Final is more useful to them in professional life they will of themselves be attracted to it. It will not be possible to attract a larger number of candidates to the examination by a mere Government Resolution. If Government seriously want to make the examination more popular, they should start a number of Model High Schools for the School Final, like those existing already for the Matriculation Examination. With regard, again, to the Director of Public Instruction's remark that the answers of the boys to questions on recent and contemporary history revealed a deplorable ignorance of facts and that a good deal of wrong information was given to them, we would suggest that under the present circumstances the best way is to drop the teaching of contemporary history altogether. [The *Jám-e-Jamshed* regrets that while Government have taken up the question of the history course, they have left untouched that of English in which subject also the candidates have been found to be weak. The paper ascribes this weakness of the candidates to defects in the teachers and the text-books and urges that they should be removed. The *Akhbár-e-Souddgar* thinks that the want of enthusiasm for the School Final is due to an increased attraction of boys for the professional line and suggests that Government should offer scholarships to induce boys to go up for the School Final.]

Municipalities.

Complaint about inadequate water-supply in the City of Bombay.
Mumbai Vaibhav (137), 26th Apl.

37. It is to be regretted that the Municipal Corporation should take no active steps to remove the standing complaint of the people of this city about the inadequate supply of water in the hot season. The population and the business of the city have been steadily increasing and consequently the demand for water has greatly risen. The only way to remove the grievance is to duplicate the Tansa Main. When this duplication is carried out the Corporation will be in a position to supply the city with an additional quantity of two crores of gallons of water per day. The duplication will cost about 72 lakhs, but the interest on the amount will be more than covered by the income that will be derived from the additional supply of water much of which will be required for trade purposes. It is to be hoped that the Corporation will sanction the duplication scheme without any further delay as the traffic and health of the city depend upon it.

Necessity of an early solution of the labour housing question in Bombay.
Mumbai Vaibhav (137), 23rd Apl.

38. We very much regret to see that the question of housing the labouring classes in Bombay still awaits a satisfactory solution. The labourers have to pay heavy rents and yet they are forced to live in very insanitary and crowded localities and in close proximity to the temptations of liquor-shops. This has had an extremely detrimental effect on the physical and moral condition of the labourers. The City Improvement Trust has no doubt constructed some chawls for these classes, but as their number is limited only a fraction of the whole labour-population is accommodated in them. It is the duty of mill-owners to look to the proper accommodation of their own workmen. It is sincerely to be hoped that this question will be taken up without any further delay by the parties concerned.

Comments on the Mándvi Ward (Bombay) election case.
Sánj Vartamán (42), 26th Apl., Eng. cols.

39. Commenting on the Mándvi Ward election case the *Sánj Vartamán* writes :—"It is not everybody who has the means or the public spirit to go to a court of law for setting aside a bad election, and therefore we are afraid that candidates with an elastic conscience will not be much deterred by this case from practising or conniving at electoral irregularities. So long as chances of detection are remote, some members will resort to questionable means to get in. The remedy for the evil lies chiefly with the candidates themselves. The purity of election will depend upon their moral sense."

Alleged necessity of a drainage scheme for Surat.
Surya Prakásh (44), 23rd Apl., Eng. cols.

40. "We make no apology for reverting to the subject of providing drainage for this city. We shall revert to it repeatedly not in the hope that our efforts will rouse up the Rip Wan Winkles of the Corporation but that we may succeed perchance in attracting the attention of the Collector and the Commissioner, if not of Government. We have had a bountiful water-supply for the last eighteen years and yet practically nothing has been done to provide an outlet for the vast volume of water that is being daily poured into the city. Can any sensible man pretend that this can go on indefinitely without turning our highly valued water-supply into a curse? Collectors come and go with bewildering rapidity, and with all respect for our civic fathers, here has not been among them for the last fifteen years any one who could set the Tápti on fire. We have been living under a *regime* of mediocrities who cannot be accused of having a monopoly either of administrative capacity or zeal for public interest. Under these cicumstances our last and only resort is the Collector. In Mr. Anderson we have got a good and a strong Collector. It is said, however, that he too is leaving us shortly! God forbid! At any rate, the Collector will very likely cease to be the President of the Municipality in the near future. Before that happens we beseech him to see that something is done to supply our one crying want. We want our Collector-President to realise (the Municipal Councillors are hopeless) that the city is being ruined for want of drainage. Unless something is done and done soon, unless some drastic measures are adopted, we shall drag on as before and pay the penalty in yearly increasing unhealthiness. Surat, situated on a river and within ten miles of the sea, with a copious water-supply and the necessary adjunct of drainage, may be made one of the healthiest spots in India. As it is, it will soon be proverbial for malaria and all the diseases that spring from damp floors and a sodden soil. We repeat that we despair of anything being done unless the Collector or some high authority takes the matter earnestly in hand."

Native States.

An appeal to Government to nominate Prince Jaláluddin Khánji as successor to the late Nawáb of Rádhanpur.

Káthiáwár and Mahi Kántha Gazette (77), 24th Apl.

41. The sad end of the late Nawáb of Rádhanpur will not fade from the minds and hearts of the royal family and the people. When it was known that the Nawáb was mentally and physically unfit to rule and that there was no hope of recovery, it would have been much better had he been allowed to stay at Rádhanpur, for then the Begum Sáheb would have been afforded the opportunity of nursing him till the end. Had he breathed his last at Rádhanpur, it would have been some consolation to the royal family. The late Nawáb-Sáheb was well-educated and was a good ruler. But unfortunately for the State his services were lost to it. His successor ought to be his brother, Jaláluddin Khánji Sáheb, who has received sound education at the Rajkumar College. He has been long in the company of such men as Messrs. Steel, Mayne and Monteath who have influenced him for good. Government will, therefore, be pleased to entrust the reins of the government of the State into his hands and thus gratify the people's wishes.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th May 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] No. 19 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th May 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

British rule:
- Alleged incompetence of certain members of the reformed Legislative Councils 23
- An appeal to Muhammadan leaders to ask their followers to be at peace with Hindus 21
- Comments on Lord Morley's speech at the Royal Academy Dinner . 10
- Comments on the political concessions recently granted to the Ceylonese 22
- Discontent is caused by the Abkári policy of Government . . . 14
- People should do their duty rather than insist on their rights . . 18
- Poverty of the Indian people alleged to be the real cause of a high death-rate 13
- Religious and moral education should not keep the people down but should elevate them 12
- Religious education will be harmful if imparted with a political motive. 15
- The aim of national education is to train young men to work for national welfare 16
- The growth of Indian Nationality 19
- There is no connection between education and disloyalty . . . 17
- The present unrest is not due to defects in the educational system . 11
- The story of the British occupation of Egypt 20

Condemnation of Christian Missionary methods of conversion . . . 37

Excise: A plea for the adoption of local option in British India . . . 35

India in Parliament: Comments on Mr. Ramsay Macdonald's question in the House of Commons in connection with Arabindo Ghose . . . 24

Indian students in England:
- Comments on the restrictions laid on Indian students by the London Inns of Court 26
- Oriental languages should be given the same treatment in the I. C. S. examination as Latin and Greek 25

Judicial matters:
- Comments on the Bombay High Court's decision in the suit *re* resumption by Government of land on the Malabár Hill, Bombay . . 33
- Comments on the operation of the Press Act 34
- Comments on some recent prosecutions for sedition 32

King-Emperor: The death of His Majesty the — Edward VII . . . . 1—9

Native Press: Correction of a mistake made by the *Indian Social Reformer* *re* a newspaper recently prohibited by the Government of East Bengal . 38

PARAGRAPHS.

Politics and the Public Administration—concluded.

Public Service :

Appreciation of the services of Mr. Sheppard as the Municipal Commissioner of Bombay 31
Comments on the appointment of the Honourable Mr. Jenkins to the Imperial Executive Council . . . . 29 & 30
South Africa : Comments on the recent deportation of sixty Indians by the Transvaal Government . . . . 27 & 28
Vaccination as the alleged cause of leprosy 36

Legislation—

Alleged necessity of a law controlling the management of Hindu Charitable Endowments 40
Alleged necessity of a Vagrancy Act in India 41
Alleged necessity of legislation to prevent unequal marriages . . . 42
Suggestion that an Act may be passed declaring speculations in silver, opium, etc., illegal 39

Education—

Agricultural schools should be started for the sons of agriculturists . . 43
Alleged necessity of an unaided Arts College in Bombay 44
Comments on the Government Resolution on the School Final Examination 46
Hostels should be opened in connection with all the Secondary schools. . 45

Railways—

Alleged hardships of passengers at Kurdu Wádi Station (G. I. P. Ry.). . 48
Alleged hardships of railway servants as regards leave rules, &c. . . . 47

Municipalities—

Bombay :

Alleged necessity of a market in Girgaum, Bombay 51
Comments on the Municipal administration of the city of Bombay . 50
Comments on the report of the administration of Local Boards in the Bombay Presidency 49

Native States—

Baroda : Comments on the report of the Baroda Education Commission . 52 & 53

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar] Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár) ...	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán ...	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára) ...	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
121	Dnyán Chakshu ...	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha ...	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál...	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	206
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Smrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-SINDHI.				
53A	Aina	Hyderabad	Weekly	......	...
	MARATHI.				
116	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan	Bombay	Do.	......	...
150A	Shetkari	Ahmednagar	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

No. 146, the *Pudhári*, has temporarily ceased to exist.

CON 154—3

Politics and the Public Administration.

The death of His Majesty the King-Emperor Edward VII.

Rást Goftár (41), 8th May, Eng. cols.

*1. "The tragic circumstances under which the sad and untimely death of the King-Emperor has occurred has cast a deep and universal gloom over the whole length and breadth of his world-wide dominions. The scanty information which was first conveyed to this country of his illness prepared no one for the impending calamity, and it has come off with such startling and sudden cruelty as to stagger every living soul. No one ever entertained the faintest conception that a constitution so robust as that of the late king would break down under what was supposed to be a temporary illness. But a cruel fate has willed his millions of mourners to hear of his illness and death on almost the same day and it has not left them even the poor solace of sending up their united prayers for his recovery. His death is mourned in every household to-day as that of a great and noble king who looked for his power in peace, and considered the happiness of subjects his lasting care. During the short span of his beneficent and glorious rule no territorial expansion was sought, nor did any great battles proclaim the powerful resources of his nation; its annals would convey to posterity the memory of a reign in which Great Britain strove at a consolidation of its world-wide empire and the husbanding of its vast and unfailing resources. Great constitutional changes have lately been contemplated in which he cheerfully bore his part to make the power of the people all pervading and paramount, but before they were brought to fruition the cruel hand of Fate has cut short his life and with it his dear hopes. The South African Colonies are indebted to his peace-loving intercession for their constitutional independence, and so does India owe to him and to his inherent love for freedom a lasting debt for the peaceful progress that it has made within the past quinquennium. Within a few months of his death the country has been brought to the threshold of a great and memorable epoch and one great step forward has already been taken, but he was not destined to watch its advance further. The first and the last visit he paid to this country, years ago, left an enduring impression his noble heart, and the pledges he gave to its peoples have since been faithfully redeemed with a magnanimity and constancy that mark him out as a god-fearing, sagacious and far-sighted monarch. Every unit of his Empire bemoans the loss of a king dearly beloved and precious to all. *Requiescat in pace.*"

Pársi (39), 8th May, Eng. cols.

*2. "The suddenness with which the sad news of King Edward's death followed on the report of his illness came as a great shock not only to his own subjects but to the whole civilised world. In India the news has been received with a sorrow which it would be impossible to describe. In this great land of many nationalities and many creeds, people of all denominations have been plunged in sorrow, and alike in the palaces of the Princes and in the humble huts of the poor the death of King Edward is regarded as a personal loss. Kingship, no doubt, is an accident of birth, but no inheritance could confer such a regard as that in which the king was held wherever his name was known.......... The king's importance to England has been depreciated by some theorists, and many men in such a position would be supremely unimportant, but King Edward lived to show how much he could do without infringing the rights of his subjects.......... As the Emperor of India, King Edward was revered and loved by millions of his subjects of all races and creeds. He had a genuine regard and affection for India and its people, in whom he was interested from his early years.......... It is often said that the Indians do not know the Englishman's mind, but there was one English mind they claimed to know well and that was of their late beloved King-Emperor. From one end of India to the other, it was universally known that King Edward was a true friend of India and that his great heart was full of sympathy for his Indian subjects, and it was because this was known by the people, that they in their turn showed their unbounded reverence and affection for their Sovereign by placing his name and that of his Royal family

above all criticism and reference, as high and holy, which it would be ignoble to deal in the din and dust of any conflict between the ruler and ruled of this country. Much has happened in India of recent years, much to grieve the heart, whether Indian or English, but in whatever has been said and done, at no time and under no circumstances has the name of King Edward been referred to except in terms of the deepest respect and affection. His death is as great a loss to India as it is to England, for in him we have lost a great and good ruler, a lover of peace and a true friend of humanity. The entire world will follow in grief King Edward to his grave, but no part of it will mourn his loss so deeply as that which is rightly called the brightest jewel in the British diadem."

Gujarāti (31), 8th May, Eng. cols.

***3.** "Just before going to press the sad news of His Majesty's death reached Bombay.......... The sad tidings will cause profound and universal sorrow in this country, as in Great Britain and elsewhere. To his own family his sudden demise must be inexpressibly distressing. Upon Her Majesty the Queen-Empress the crushing blow has fallen with terrible suddenness. It is not possible to give adequate expression to one's feelings or convey one's sympathy to the bereaved on such an occasion of an imperial calamity. But all the same the deepest sympathy will be felt for her and those who were ever dear to His Majesty the King.......... His Majesty's untimely death means the removal of the greatest peace factor in Europe and therefore becomes an event of far greater international importance than it would have been under ordinary circumstances. In this country his name always commanded sincere love, genuine respect and loyal devotion. His Majesty's message addressed to his Indian subjects on 4th February after he was proclaimed King and Emperor on 24th January 1901, and his second message published on 1st November 1908, the fiftieth anniversary of Queen Victoria's Proclamation as Empress of India, were full of warm sympathy and it is but natural that the grievous intelligence of his demise, which came upon the Indian public with the veritable suddenness of a bolt from the blue, has evoked feelings of profound sympathy and universal grief and sorrow."

Hindi Punch (34), 9th May, Eng. cols.

***4.** "Only yesterday the disquieting news came that His Majesty King Edward VII was ill and that his illness was causing grave anxiety. To-day we hear of his sad end, and it is no exaggeration to say that, with the rest of the civilised world, India, one of the greatest of Britain's dependencies, is steeped in deep mourning for this sudden passing away of a mighty monarch, worthy son of worthy parents, who, during the short, too short space of only nine years that he sat on the throne, added fresh lustre to England's glorious crown by closely identifying himself with acts of generous love which have justly earned for him the proud name of Europe's Peace-maker. Standing, so to speak, in the awful presence of death, bewildered by the magnitude of the heavy loss, we cannot do more, at this moment of poignant grief, than humbly wait upon the royal mourners with the expression of our sincerest sympathy, and in patient, unmurmuring submission to the Divine will, pray for peace to his soul who gave the world peace."

Indu of Bombay (10), 7th May.

5. "World-wide will be the shock and intense the universal regret that will be felt at the grievous news regarding the sudden and wholly unexpected demise of His Majesty King Edward VII. No one who read the brief telegraphic massages could have believed that the end was so near, so hale and hearty His Majesty had looked till but two days ago, to all outward appearances. The almost miraculous recovery His Majesty had made from the serious illness of the summer of 1902 and the splendid constitution with which he had been blessed, had made it almost impossible to entertain any serious misgivings about His Majesty's slight indisposition.......... But the end has come, albeit so peacefully and amid the universal mourning of a world-wide Empire. In the death of King Edward passes away the greatest figure in the greatest of modern Empires. The familiar face of the 'Peacemaker', as His Majesty had been so appropriately called wherever peace was

prized more than war, will be missed and missed badly on the stage of European politics. In Great Britain, his death on the eve of a momentous constitutional struggle will be felt as the greatest of misfortunes. In India and throughout the entire British Empire, most universal will be the regret at the passing away of one who had tried his best to uphold the glorious traditions of his illustrious mother, Victoria the Good. *Requiescat in pace!*"

Indian Social Reformer (7), 8th May.

*6. "From no part of the Empire will more heartfelt grief go forth at the unexpected event than from India which owes an immense debt of endless gratitude to the late King-Emperor for the far-reaching reforms which were introduced in his reign. Between the Royal House of England and the princes and people of India there has always existed a strong bond of affection and loyalty, and it has been very greatly strengthened by the gracious good-will of King Edward. Would that he had been spared some years longer to carry forward the mission of peace in which he laboured so quietly and assiduously, will be the grief-stricken cry of the nations of the world."

Anglo-Lusitano (52), 7th May, Eng. cols.

7. "It is with deep and genuine sorrow that we hear of the sudden demise of His Majesty King Edward VII, just as we go to press. The sad news will undoubtedly cast a gloom not only on the British Empire but also on the whole of the civilised world because he had so endeared himself with the nations by his amiable qualities that he was known as the Peace-maker. His reign, though short, was a glorious one. The hand of Death has removed a personality whose place it will be hard to fill. The loss is severe indeed, and in Albion's great bereavement, we hasten to participate most sincerely in the name of the Goan community which is ever grateful to the British *ráj*."

Mahrátta (13), 8th May.

*8. "It is with the profoundest sorrow that we announce the sudden death of King Edward VII, Emperor of India. His Majesty recently contracted cold at Biarritz, but was unable to shake it off entirely. No one, however, expected that the illness would prove fatal, especially because the King had a splendidly robust constitution. When human beings reach the age limit of the proverbial three-score and ten, their life is practically forfeited to the grim Reaper Death. But we are sorry that King Edward was not allowed to enjoy the grace of a further lease of life such as his royal mother Queen Victoria was privileged to have. Especially in the best interests of the British Empire was such a lease of life needed, because the affairs of the Parliament may be regarded just at this moment as having reached a crisis. The King, during his brief *regime*, had always exerted himself in the cause of peace, and even in the present parliamentary crisis he was confidently expected to do what may be in the best interest of the constitution of the Empire. His death, therefore, not only comes as a painful surprise but will be sincerely mourned by the whole world."

Kesari (131), 10th May.

*9. The sad news of the death of the King-Emperor has caused universal mourning and the grief felt has been rendered more harrowing by the suddenness of the blow. In this world, nothing is immortal except death itself and it will be of no avail howmuchsoever the subjects of King Edward and the Royal family may grieve over his death. It is hard on a man steeped in pleasure to have to leave the world and forsake wealth and happiness. But there is no doubt that the British Empire has suffered far more than what the Emperor may have personally lost by his death. It is for this reason that the world has gone into mourning. King Edward had now a fine opportunity of exhibiting his solicitude for popular welfare which he never came across in his ten years' tenure of kingship. The House of Lords and the House of Commons are at loggerheads and grave constitutional questions are at issue. Of course the revolution that is now brewing in England needs no sacrifice of blood as that of the seventeenth century and the conflict may not end in war. Both the parties felt that the controversy would end amicably by the mediation of the King-Emperor. But the mediator himself died and they are overcome by

anxiety. King Edward spent the first sixty years of his life as the Prince of Wales in seclusion. In democratic countries, it is the established custom of the members of the Royal family not to take part in politics; and there are very good reasons for it. They are brought up in ignorance and they have no correct knowledge of the world as they are surrounded by parasites. It is very often to avoid his name falling into disrepute that a member of the Royal family does not desire to enter into the arena of politics. And again just as he has to maintain silence in order to cover his own ignorance he has to be neutral in order that he may not incur popular displeasure by patronising one political party in preference to the other. It is a great foible in a king not to have had any direct experience of politics. But the English people like more an imbecile rather than a spirited king. They want only an ornamental figurehead and they desire him not to interfere with the independence of the people. Though Queen Victoria was proud and pretended to exercise her authority in trivial matters which led to no further developments, the independence of the people did not at all suffer at her hands. She kept the then Prince of Wales entirely out of politics. Therefore, partly from his own inclinations and partly because other people willed it so, King Edward spent the first sixty years of his life merely in luxurious ease and merriment. God is in a way tyrannical to Princes inasmuch as He forces them to pretend that they are always engaged in doing public good, whereas, as a matter of fact, they are wasting their time. Princes who desire to be popular have to wear a thin veil of solicitude for public welfare over their penchant for enjoyment kept alive by rolling in every kind of luxuries. King Edward when he was amusing himself in the theatre or on the racecourse had to conduct himself in a way to please the populace. It would have been more in accord with his wishes, if he could have laid aside his character of the heir-apparent. In one word, King Edward spent the first sixty years of his life neither for himself nor for the people. It is true that very few enjoy the pleasure of having their mothers alive till they are sixty. But the real sweetness of royalty lies in ascending the throne while young. Marriage with sovereign power becomes as in the case of ordinary marriages not old, but young men. King Edward spent much of his time after succession in studying politics. He almost foreswore the boon companions of his raw youth, like Prince Hal, when he was crowned king. He followed the policy of maintaining peace all round. India has lost much by his death. He was the first Emperor who had personally visited these shores and he felt sympathy for Indians. It was in his reign that India obtained the first instalment of the rights of *swardjya*, the fruit of Lord Morley's labours. We would have felt very happy if King Edward had lived some years more and if we had an opportunity of receiving a further instalment of political rights at his hands. We hope King George V will complete the work left unfinished by his father. The King is dead! Long live the King! This is the answer of the English to the unerring blow of death. It only means that the line of kings like good deeds never dies.

Comments on Lord Morley's speech at the Royal Academy Dinner.
Bombay Samáchár (67), 5th May.

10. The speech of Lord Morley at the Royal Academy Dinner will not fail to excite the keenest interest in India. We will not join those who find the rather vague telegraphic summary a riddle. Lord Morley has till now refused to lend support to the alarmists. There is nothing new in what he said, but Indians will be thankful to him for having once again reiterated that he will not magnify out of all proportion the several criminal acts perpetrated in the country. That also is the opinion of the Viceroy. The reforms already introduced have shown the hollowness of Extremist doctrine that peaceful remedies would be far from affecting India's salvation. Since the introduction of the reforms the numbers of the Extremists have greatly thinned down and the better members of the class are not only slowly coming round but are actively denouncing mad dreamers as the enemies of the country. From what Lord Morley has said we can infer that the hopes he entertained of the enlarged Councils have been fulfilled. We congratulate the members of the Councils who have been able to impress the Secretary of State, the Viceroy and the

Provincial Governors so favourably, and hope that they will continue to follow the path they have already chalked out for themselves, and thus pave the way for further reforms and changes in the administration of the country. The satisfaction expressed by the Secretary of State makes us hope that the "settled fact" might be reconsidered, and we also hope that our brethren in Bengal will change their tactics and bring to light new facts on the strength of which they can claim a reconsideration of the partition.

The present unrest is not due to defects in the educational system.
Gujaráti (31), 1st May.

11. The desire the Indians have begun to entertain during the first decade of the twentieth century for their advancement in matters political and industrial has unnerved those who ever wished to keep them in a state of thraldom, and set them searching for the causes that brought about this change in the Indian mind. Some assigned the Indian awakening to the crushing defeat of Russia at the hands of Japan, others thought the Partition of Bengal to be at its root, while some laid the blame at the door of irreligious education. For these diseases various remedies have been suggested equally divergent in character amd efficacy. At the recent educational Conference in Bombay His Excellency Sir George Clarke attributed the present situation to the mistaken system of imparting western education to Indian youths without any preliminary preparation. We cannot clearly comprehend the drift of His Excellency's remarks. Is not 150 years since the establishment of British rule in India in 1757 a sufficiently long period of natural preparation for the Indian people? Besides His Excellency considers democratic institutions as foreign to Indian thought. Is not the long-standing system of Village *Panchâyets* the fountain-head from which all ideals of self-government could emanate? The working of the caste and the undisturbed management of civic affairs by the people themselves had instilled into the Indian mind the ideas of popular Government long before the advent of the English in India. Literate or illiterate all have been imbued with a desire to advance, and this natural disinclination on the part of some to adapt themselves to uncongenial surroundings has been styled as unrest. Such a situation is not created by defective education. It may be that an educated man keenly feels the desire of securing more happiness, but that fact by itself cannot be said, as declared by His Excellency, to be the perennial source of unrest, dissatisfaction or anarchy. Yet His Excellency was sure of his conclusions and recommended the imparting of religious or moral education with a view to allaying the present evil. Opinion, however, was so much divided at the Conference that no definite conclusion could be arrived at.

Religious and moral education should not keep the people down but should elevate them.
Mahrátta (13), 8th May.

*12. "There are a number of advocates of religious, moral and civic instruction in Indian schools who look upon such instruction as nothing else but lectures on the virtues of subservient loyalty and unqualified obedience to the powers that be, supported from religious, moral and political sources.......... Those who preach the need of religious education with the idea that could serve the purpose of suppressing 'inconvenient' energy and of curbing too great activity of thought do not realise the true nature of the religious feeling. As the *Indian Interpreter*, a Missionary organ, says, 'it is no more than a system of taboo' if understood in this sense. It points out that no one whose mind and heart and conscience are in any sense engaged with any religion, that is at all worthy of name, will be for that reason easier to be trampled upon, easier to be robbed of his rights. The advocates of religious education might lay to their hearts the following wise remarks of the *Interpreter* :—'The religious education that India needs is not something that will keep its people down, but that will lift them up, that will build upon this land, on foundations of justice and truth, a strong, united, self-respecting nation. It is well that the hollow unanimity of those who are making the demand should be pricked, if it is due to any misconception in regard to this matter."

Poverty of the Indian people alleged to be the real cause of a high death-rate.

Mahrátta (13), 8th May.

***13.** "When one sees that the rate of deaths due to diseases, *e. g.*, plague, among the better-fed and well-housed higher communities is very appreciably lower than that among the poor ill-fed population, it is impossible to set aside the impression that economic rather than insanitary conditions are at the bottom of this strange phenomenon. We believe one will be forced to the conclusion that physical deterioration of the people is responsible for the high death-rate. .... It is certainly a serious situation in all conscience when we consider that over a third portion of every thousand new children born, die before they have hardly lived for five brief years. Does it not speak of the deteriorated stamina of their parents and their physical degeneration? We may be told that this fear of a 'dying race' will disappear if the people are educated enough to appreciate the principles of hygiene and sanitation. But is it not futile to expect people to educate themselves in sanitation who can scarcely afford to live from hand to mouth all the year round? Even if they are fully conversant with sanitary principles, can they afford to carry them out in their every day life, which is growing so meagre in these days? Even looking at the problem from all sides of view it is impossible not to feel that economic causes play a very great part in bringing about a high death-rate and a greater susceptibility to disease on the part of the people in general. Sanitary measures are indispensable remedies no doubt and their value cannot be underrated, but the root cause is, we believe, in the physical deterioration of the people due to poverty, which is almost proverbial. It is good to cure a disease when it attacks you, but to prevent its attack by preparing for resistance is much better. Not to allow a thief to enter your house is far better than to let him in and then to watch his movements through the police. As for the poverty of the people, it is an undisputed fact, as is shown by Messrs. Dádábhái and Digby, Sir Herbert Risley with his Press Act notwithstanding."

Discontent is caused by the Abkári policy of Government.

Kesari (131), 3rd May.

14. Alluding to the Khond temperance agitation (*vide* paragraph 7 of Weekly Report No. 18) the *Kesari* remarks:—It is natural that people should be suspicious of the object of Government in conducting the Abkári Department, when such things take place. When men grow suspicious it follows that they lose their confidence and become discontented. For some time, the bodies of some persons may be controlled by physical force. But no man has yet been endowed with the power to control the thoughts of other human beings generated by the things they actually see. Our Government gets angry if any one maintains that they force liquor-shops on the people. As for the Bombay Government, they are stung to the quick by the above remark. They should, however, carefully examine the policy of Government with reference to the Khonds. If discontent is not afforded such fuel, it cannot be fed at all. But when it gets ample fuel, its growth can never be checked by howsoever a mighty power. Even if we leave out of consideration the Abkári policy of the Bombay Government hitherto followed, their present conduct cannot be said to be in any way promising. Three years have elapsed since the Government of India passed orders that there should be appreciable distance between any two liquor-shops. But their orders have not yet been enforced. If we petition to Government to set matters right in this matter, they point their finger to the local option Committees which are officialised. Such as they are, they should be convened before licenses of liquor-shops are granted annually. The Collector of Poona did not do so this year. People living in Narayen Peth (Poona City) backed by the Poona Temperance Association repeatedly requested Government to remove the liquor-shops located therein. But it is still, where it was. We present Sir George Clarke with this fresh instance of a liquor shop being granted to the people, even when they did not want it. [Elsewhere the paper writes:—The liquor-shop in Sadashiv Peth was removed after the picketing agitation of 1908 to Narayen Peth near the Lakadi Bridge (Poona City). It used formerly to sell 4,700 gallons and now it sells only 2,700 gallons. The Poona Temperance Association had represented to the

Collector of Poona that it should be removed from the present location because it was situate in a street frequented by students and as it was near the Poona Male Training College. People living in the street also had made similar representations. But they were all unheeded. The Collector of Poona says: 'It may be censurable from the standpoint of a teetotaller to have a liquor-shop anywhere. But all are not of the same opinion and every one has a right to act according to his convictions. It is true that students visit the liquor-shop and drink liquor. But students and those who desire to drink have full freedom to do so. Though the shops be removed, they will surely continue to drink. It is necessary to have a liquor-shop in the street and the present location is on the whole a good one.' The Bombay Government boasted that they introduced lessons on Temperance in the Vernacular readers before the Temperance Council thought of it. Will they now consider the strange reply of the Collector of Poona?]

Religious education will be harmful if imparted with a political motive.
Kesari (131), 3rd May.

15. The question of religious and moral education which had been so long equally agitated by Government and the educated classes has come to the fore with re-doubled force. No Indian patriot can object on principle to religious and moral education as it is essential for the natural growth and progress of the nation. But we are afraid that this new-fangled movement will do more harm than good to us, considering the motives underlying it. A new spirit vibrates through Indian thoughts and agitations and the rulers deem it to be harmful to their interests. The bureaucrats press, therefore, the question of religious and moral education in order that the new spirit may not thrive and that the people should believe blindly in the divine right of Kings. If religion and morality are thus converted into policing the administration, the object of the bureaucrats will never be realised. If a man begins once to take pride and love his religion, he will never quietly allow others to rob him of his rights and independence. At present such religious education alone is needed in India as would form Indians into a united and self-respecting nation and not suppress them. If religious education is introduced with any lower aims, it will not only be fruitless but harmful, in the end.

The aim of national education is to train young men to work for national welfare.
Kesari (131), 3rd May.

16. Mr. Hirendranáth Dutt, Secretary of the National Education Council of Bengal, said that the educational standard in sciences which deal with nature need not vary in every nation. He added that literature, politics and political economy should be studied by every nation from its own national standpoint. Indian boys should be educated mainly in Indian History, literature and philosophy. It is a denationalised education to teach them through the medium of English. The Japanese Government did not commit this mistake. The young generation is day by day drifting away from the national ideals fed as it is on foreign literature, and foreign history. There is therefore no succession of public leaders willing to work in the national cause. It is not possible to expect any such men under the present circumstances. The chief aim of national education is to train young men to work for national good and those who revile national education may as well bear it in mind.

There is no connection between education and disloyalty.
Pragati (143), 4th May.

17. It is most encouraging to find that the proposals made by the Honourable Mr. Gokhale about free and compulsory education in the Imperial Legislative Council show signs of bearing fruit in the near future. Lords Morley and Minto have given sympathetic consideration to the important question. Still, it cannot be said that the subject is free from impediments altogether. There are some officials who are opposed to it because they think that sedition will spread with the diffusion of education. It has to be admitted that the outrages committed by some of our educated countrymen have led the rulers to entertain grave suspicion about the utility of popular education. But if on account of this suspicion free and compulsory education is not taken in hand, the poor rayat

will have to forego the benefits of education for the sins of the educated miscreants. There is no earthly connection between education and disloyalty. The association of the two that was in evidence in some cases was a mere accident. The fact is that germs of sedition existed in the hearts of some of the educated classes long before they received education. They were innate in them. We request Government that they should take up the question of free and compulsory education with a liberal mind and enable their poor rayats to improve their miserable condition.

People should do their duty rather than insist on their rights.

Dnyán Prakásh (46), 30th Apl.

18. At the very outset Western education created amongst us a craving for a change in our social and religious institutions. But though at first there was much noise created without effecting any substantial reform, it must be admitted that progress in the right direction is being made now. It is needless to say that the Indian handicrafts could not hold their own in competition with Western manufacture and were threatened with utter extinction. But just as Bengal took the lead in social and religious reform Bombay became the pioneer of Western manufacture and gained the unique honour of successfully assimilating the old methods with the new. In the other presidencies the industrial agitation was perverted into the *swadeshi* and boycott movement. In this connection Indians would do well to follow the example of Japan which successfully competed with foreign manufactures by first completely identifying itself with Western methods of industrial organisation and divesting itself of the slow and dilatory methods peculiar to the East. The Extremists think that our political movement should confine itself to pointing out the defects in the administration. We do admit the utility of such a method and the National Congress has been following it for more than a quarter of a century. We, however, do not think that our political salvation can be thus achieved and are of opinion that if we try to improve ourselves and do our duty we shall do more good to the country than if we clamour for our supposed rights.

The growth of Indian Nationality.

Shakti (91), 30th Apl.

19. In the third of its article on 'Nation and National Movement' the *Shakti* writes :—After having seen in the last issue that Europe, America, Japan and other countries have been alive with patriotism and sentiments of living unity, it remains for us to see if India is living or dead so far as ideas of nationalism are concerned. A glance at our history during the past few centuries compels us regretfully to declare that the miserable state of India and her passing away into the hands of foreigners is solely attributable to the absence of all feelings of nationalism in our minds. The establishment of the British Government during the last century brought us in touch with western civilisation. We became dazed with its false glamour, we began to call our forefathers foolish and barbarous and thought them to be moving in old grooves, we considered our history as a store-house of defeats, misery, pain and tyranny, we regarded our religion as a cobweb of superstition, our social institutions as trammels, our arts and industries as ridiculous and disgraceful. In short, we remained stupefied by the dazzling glamour of western civilisation and became worshippers and adorers of everything English. All our national feelings vanished, our future was hopeless and despondent and we were satisfied with our down-trodden condition. Fifteen years ago our condition was hardly changed. The first case of sedition in India was that of the *Bangbási*, which was followed in 1897 by that of the *Kesari*. On this occasion the deadened spirit of Indian nationalism seemed to be reviving and Bengal and the Deccan showed signs of coming activity, which may be considered to be nothing in proportion to the vastness of the country and its population. Gradually the wheel of fortune seemed to change its course. The Almighty took pity on this land, which had learnt the bitter lessons of misery and disunion, and thought of raising it to an honourable position. Japan was deputed to perform this task. The booming of the Japanese guns opened the eyes of Asia to the necessity of introspection. At this important juncture Lord Curzon came to India. His arbitrary actions were crowned with the Partition of Bengal which set aflame the heart of the Bengalis. Though in the beginning their cries for help found little response from other parts of India, gradually the justice of their cause stirred up the hearts of all India into a national movement. What a vast change has now come over the minds of the people of India! Compare the state of the country at the time of the *Bangbási* case, the *Tilak* case and the Partition of Bengal with that on the occasion of the release of Lála Lajpatrái, when he received a great ovation from his countrymen. This was followed by the liberation of Bábu Bepin Chandra Pál when meetings were held throughout the country in his honour and memorial funds were started. The sentence passed on Mr. Tilak stirred up the whole of India and strikes and disturbances were the order of the day. These instances together with the unique joy at the acquittal of Bábu Aravindo Ghose and the expression of public sympathy towards him and Professor Kolhatkar at reading the thrilling account of their jail experiences point to one fact that life is slowly coming back to the various parts of India. Do we not feel as it were ascending the ladder of progress and India had entered Mazzini's 'present age'? This is our hopeful condition at present. One more step is required to complete our unity.

The story of the British occupation of Egypt.
Kesari (131), 3rd May.

20. Arabi Pasha fought against the English once or twice. But the general impression that he was a rebel is not correct. Similarly the idea that the Arabi movement was the outcome of hatred felt for Europeans is erroneous. Lord Cromer says that its object was to improve the scandalous misgovernment of Egypt. It was in a way a constitutional and progressive movement. It was not merely a military revolt. It was anti-European because the evil consequences of European interference in Egyptian administration were felt by the Egyptians. Arabi Pasha was a soldier and it was natural that it assumed the character of a military revolt. He was an Egyptian felon born of low parents. Sayad Pasha had almost a madness for training young Egyptians in the military profession. Arabi Pasha trained under his orders held an important military post, before he was twenty-five. He was talented and benevolent and was endowed with the gift of eloquence. The army was discontented in Egypt because of the preference shown to Turkish officers. Ismail Pasha was tired of his European creditors and Neubar Pasha. But he had no courage to disown them openly. He incited Arabi Pasha to press for reform in the Egyptian army. The movement resulted in a military revolt and Neuber Pasha was dismissed and the pay and the prospects of the Egyptian army were very much improved. During the *regime* of Twefik Pasha, the movement for reforms in the Egyptian army came to a head and Arabi Pasha was appointed Under Secretary for War. A few days after the Egyptian Majlis and the European creditors quarrelled and Arabi Pasha was appointed Minister for War. The Majlis began to demand a constitution for itself and the right to dismiss Ministers who played themselves into the hands of foreign financiers. Arabi Pasha was assisted also by liberal Englishmen. In the nineteenth century Englishmen helped almost every national movement striving for independence all over the world. Or rather such movements were initiated by Englishmen themselves. They assisted liberally Greek and Italian struggle for independence. Mazzini who is pointed out here as a dangerous anarchist lived for many years happily in England. In India also the same thing can be observed. It is true that those who are actually carrying on the administration of the country and who have acquired a taste for it are opposed to the grant of *swarájya*. But even they maintain that Indians should be granted political rights when they become fit for them. In India, there is the relation of the rulers and the ruled which curbs the liberal instincts of the English people. But in Egypt as no such relation exists, they had more scope to display their liberalism. Wilfrid Blunt and Sir William Gregory were the two leading Englishmen who helped the Egyptians. They honestly believed that Arabi Pasha was the Garibald of Egypt and Wilfrid Blunt may be said to have been to the Egyptians what Byron was to the Greeks. It is no new device to suppress the national movement by libelling it as seditious. In India we are having an experience of it of late and in Egypt also it has been tried. But judging from the representation of the nationalist leaders of Egypt forwarded to Gladstone through Blunt, to call them seditious would be to call white black. In their minute, the Nationalist leaders admitted the suzerain rights of the Sultan of Turkey, but demanded the complete autonomy of Egypt. They declared that they would be loyal to the Khedive as long as he abided by his promises solemnly granted to them. They protested against the autocracy of the Khedive and demanded a Parliament for Egypt. They said that the debts contracted by Ismail Pasha, though they were for his own luxurious enjoyment, were valid. They accepted as a necessity foreign control of the Egyptian finances till the debts were discharged. There was not a word of sedition in the demands of the Nationalist leaders of Egypt and therefore Gladstone assisted them.

An appeal to Muhammadan leaders to ask their followers to be at peace with Hindus.
Sudhárak (159), 2nd May.

21. The peaceful relations subsisting between Hindus and Muhammadans have been shaken of late and disturbances of a serious kind have occurred at various places, and those at Pesháwar and in the Tánjore District illustrate their nature. Muhammadans and their Anglo-Indian friends lay the whole blame of these sad occurrences at the door of Hindus, while Hindus throw the blame on Muhammadans. It must be admitted that Muhammadans are by their very nature very excitable, and it is the duty of their leaders to impress upon their followers the evils that accompany their mad freaks. But unfortunately no such attempt seems to have yet been made. Much has been made of the loyalty of Muhammadans, but we fail to understand the significance of the perverted loyalty that does not respect the rights of fellow-citizens. Those leaders that incite race hatred in their followers are the enemies of their motherland. The signs of vigour manifested by the Indian Muhammadans are due to the influence of the awakening in Turkey and Persia. Government have done them an unique honour by giving them special rights under the new Reform Scheme. The advent of good fortune, in our opinion, should be hailed by the use of powers other than aggressive. We hope His Highness the Àga Khán and other prominent leaders will give a timely admonition to their followers and ask them to refrain from causing disturbance of the peace.

Comments on the Political concessions recently granted to the Ceylonese.
Indu Prakásh (123), 4th May.

22. The Political concessions recently granted to the Ceylonese in the matter of enlargement of their Legislative Council and the increase in the number of non-official members in spite of the adverse remarks of the Governor of Ceylon on the memorial of educated section of their community to the Colonial Secretary show that the Colonial Secretary does not attach undue importance to the opinion of the man on the spot like the Secretary of State for India nor does he consider that differing from him would in any way lower the prestige of Government. It is interesting to note that commercial representation finds no place in the Ceylonese Reform Scheme.

Alleged incompetency of certain members of the reformed Legislative Councils.
Mahrátta (13), 8th May.

***23.** "The last budget in the reformed Council of the United Provinces witnessed some strange innovations, which have been noticed by the *Leader* of Allahabad......... A very strange innovation is that members are permitted to deliver speeches in the vernacular. As a result of the new election system under the Reforms, some of the Indian Councils have been adorned with members who have no knowledge of the language in which the Council business is carried on, absence of such knowledge not forming any of the disqualifications for memberships. Indian public opinion held that knowledge of English was necessary for every member. And perhaps Sir John Hewett has sought to give an effective reply to this complaint by permitting speeches in the vernacular. But that does not lighten the ludicrousness of having the Council adorned by honourable dummies not understanding a word of what is going on before them and yet being set up as the true representatives of the people in Legislative Councils! No doubt such a practice would be a relief to these not-ables as giving them literal voice in the Councils, but it none the less perpetuates a state of things which it is extremely desirable to have done away with. We are aware that no such thing is allowed in the House of Commons. If the Councils are to be in future the receptacles for such—even aristocratic—honourable gentlemen, what else would they amount to but the old Councils of not-ables so greatly cherished by the bureaucracy?"

Comments on Mr. Ramsay Macdonald's question in the House of Commons in connection with Arabindo Ghose.

Jám-e-Jamshed (35), 2nd May, Eng. cols.

24. "We doubt not that well informed enlightened public opinion over the whole country will rally to the side of Government against the attempt that has been made in the House of Commons to aggravate their difficulties in dealing with seditious crime by unjustifiable and ill-considered interpellations calculated not only to misrepresent the Indian Police but to create in the minds of the British public grave doubts and misapprehensions as to the conduct and attitude of the Indian Courts of justice.......... Mr. Ramsay Macdonald has always commanded our respect and admiration for the singular ability, courage and absence of prejudice, with which he has been espousing the cause of the weak.......... We are at one with Mr. Ramsay Macdonald in holding that it would be in the public interest for the Indian officials to act with generosity and forbearance towards men like Arabindo Ghose and to seek thus to associate them with the Government. Still with all that, we cannot approve or applaud the attempt to single him out as the one man on whose fate the destinies of the Indian Empire depend, as a victim of official tyranny and oppression whose case needs the special attention of the House of Commons.......... Surely we are all anxious to see the House of Commons keeping a vigilant watch over the Indian Government. But it would be an evil day when, mistaking its proper duties and functions, it began to interest itself in the fate of individual demagogues and, at the instance of well-meaning but misguided members, sought to obstruct the course of justice or to weaken the influence of those engaged in the task of administration."

Oriental languages should be given the same treatment in the I. C. S. examination as Latin and Greek.

Praja Bandhu (40), 1st May, Eng. cols.

25. "A little less than a month ago a telegraphic message from London announced that in the revised regulations regarding the competitive examination for the Indian Civil Service the marks allotted to two of the most ancient Indian classical languages, *viz.*, Sanskrit and Arabic, were raised from 600 to 800. When this news reached this country we in common with several of our contemporaries naturally expressed our satisfaction at the recognition, though late, by the authorities of the just claims of the Indian classical languages as compared with those of Europe such as Greek and Latin. With the receipt of the full text of the revised regulations in this country it now appears that the satisfaction expressed by us at that time was rather premature.......... Under the old rules the marks allotted to Sanskrit and Arabic were 600 each, and 900 each to Latin and Greek. According to the revised rules an addition of 200 marks has been made to each of the four classical languages. From this it is evident that the old order still continues, although it is not at all easy to realise the justification for such an invidious distinction being made between Western and Eastern classics. The examination is obviously held with a view to ascertaining the capacity of the candidates for service in India. One would under these circumstances be justified in demanding a preference for Indian classics over those of Europe instead of the revised arrangement which is nothing if not unnatural; and as such it does serious injustice to Indian youths competing for that examination, for most of them naturally take up either Sanskrit or Arabic. Is it under these circumstances too much to hope that Lord Morley, as the custodian of the interests of the people of India in Great Britain, will revise the regulations in such a way as to put Indian classical languages on the same level as those of Europe?"

Comments on the restrictions laid on Indian students by the London Inns of Court.

Bombay Samáchár (67), 4th May.

26. The revised regulations for the admission of Indian students to the four Inns of Court in England are of so far-reaching a character that if no timely protest is raised against the invidious distinction that has been sought to be raised with a view to disqualifying Indian students from qualifying themselves at the Bar, the disqualification is likely to extend to other branches of education in England. The restrictions that have been imposed on Indian students by the Inns of Court are themselves so far-reaching that henceforward it would be practically impossible for them to attend the Inns. It is, therefore, but incumbent on all to strengthen the hands of the Right Honourable Mr. Amir Ali in the protest he has raised against the Inn's action. A delay in the matter is likely to be fatal to the future prospects of many rising youths and consequently it is hoped no time will be lost in supporting Mr. Amir Ali in his efforts to secure justice for Indian students.

Comments on the recent deportation of sixty Indians by the Transvaal Government.

Oriental Review (15), 4th May.

27. "As we go to press, we learn that the sixty deportees from the Transvaal are due to arrive by the *Umbhoti* on Saturday. We earnestly trust that the city of Bombay will realise the importance of the occasion, and will make it plain to these brave men that they will not land upon strange soil. They have been removed from the Transvaal for no better reason than that they were among the foremost of the band that was still valiantly maintaining the fight for Indian honour. The Transvaal authorities have now put the coping-stone upon their amazing edifice of race-prejudice. Unable to hound the Indians out of the Colony, they have endeavoured to crush the agitation by a vile attack upon women and children, for many of the men who are shortly to arrive have been snatched away from their families, who have been left unprovided for. The whole sordid affair reeks of inhumanity and illegality, and we trust that, having welcomed the deportees heartily, the people of India will see to it that every facility is given to them to return at the earliest date to their homes in South Africa to renew their part in the struggle. Meanwhile, what are the Government of India and Imperial Government going to do to reimburse these people who, in resenting the insult upon their race sought to be inflicted by the Transvaal Colonists, have been obliged to lose their all? And what are they going to do to put a stop to this scandal that is doing so much to break up the empire and to arouse the bitterest racial ill-feeling?"

Indian Social Reformer (7), 8th May.

***28.** "About sixty Indians arrived in Bombay on Thursday night from Delegoa Bay. They had been arrested in the Transvaal for hawking without licenses and sent over the Portuguese border. The Portuguese officials arrested them for entering their domain without passports and kept them in jail till a ship was found to take them to Bombay at the cost of the Transvaal. The hardship of the proceeding is aggravated by the fact that several of the deportees were born or domiciled in South Africa and are without relatives or friends in India. In reply to questions in Parliament last year, it was stated on behalf of His Majesty's Government that no Indian domiciled in South Africa had been deported. Apparently this rule no longer holds. We earnestly trust that the Government of India will represent to His Majesty's Government the gross injustice and illegality of the action of the Transvaal Government. Almost all the deported men had voluntarily registered themselves in 1908, and have since been in prison several times as passive resisters. There could have been no difficulty whatever in identifying them. The deportees who have arrived in Bombay complain of insufficient food and

be unaware of the proceedings that are being taken against him. The *Karmayogin* moreover had on the passing of the Press Act announced its intention of steering clear of politics and so the order comes as a surprise to us.

Comments on the Bombay High Court's decision in the suit *re* resumption by Government of land on the Malábár Hill, Bombay.
Gujaráti (31), 1st May.

33. A short time ago the Collector of Bombay served with a notice the owner of a piece of land on the Malábár Hill for resuming the property on behalf of Government for public purposes. On the owner not giving over charge of the plot of land the High Court was moved to take action against him. The defendant held that he had developed that piece of land for years and the price offered by Government was out of all proportion to the actual value of the plot. He also contended that Government wanted the land not for any public purposes but for renting it out to certain European officials. This is a case which ought to affect all those to whom pieces of land are leased out for a period of 999 years. European officials when they come out to India do not make it a condition with Government that they should be provided with bungalows on the best sites in the city. Mr. Beaman, the presiding Judge, deemed the renting out of bungalows by Government to officials a public purpose. Instead of deciding the questions at issue the Judge introduced a political element while giving his judgment. Reduced to its simplest form what Mr. Beaman said was that providing the officers with the best possible residential quarters serves a public purpose. The defendant said that officials could easily be provided with bungalows in other parts of the city and that providing officials with residential quarters is not considered a public purpose in England. Mr. Beaman on the strength of Lord Morley's 'fur coat' analogy contended that what obtains in England cannot be applied to the peculiar conditions in the East. One cannot believe that Lord Curzon's 'heaven-born' Service is miserably paid. If the pay is found inadequate, the officials should apply for an increase before coming out to India and in case their application is rejected they should not join the service. Why should owners of land suffer if the pay of the officials is found inadequate? If Government refuse to increase the pay of the officials, the plea of the Judge that the official is ill-paid falls to the ground. If the pay is really inadequate, the officials are so powerful that they can easily get it increased. It is strange that Mr. Beaman should have introduced a political element while giving judgment in the case. It is not exaggeration to say that Mr. Beaman's judgment has taken the people by surprise.

Comments on the operation of the Press Act.
Káthiáwár and Mahi Kántha Gazette (77), 1st May; *Garjana* (72), 3rd May.

34. Writers who indulge in violent language are more to be blamed for the existence of the Press Act than Government. But the effect of it on the loyal and disloyal newspapers is the same. Moderate, sober and loyal writers are in such dread of the Act that they hide their real views lest they might come in its clutches. It has given protection to native and English officers against the criticism of the Press. But the condition of the people has been rendered grave and pitiable by the operation of the Act. The Act, again, has dealt a blow to journalists and printers. Government have to give their serious consideration to all this. No one has anything to say against Government if they stop seditious papers, but what about the innocent ones who are unable to give security? Then again there are those who depend upon the profession of printing on whom it would be a hardship if they failed to give security. Most of the printers earn but very little and are mostly in debt, and when they are called upon to give security it is no wonder that they are not able to produce it. Had Government drawn a line of demarcation between the desirable and the undesirable sections of the journalists and allowed the Act to operate only on the latter, no such result would have been possible. Very wide interpretation is put on the sections of the Act and Magistrates are fully enpowered to make use of them. What is a poor journalist to know how he has managed to offend the Act if a Magistrate calls upon him to give security

rough treatment during the voyage. The whole operation betrays a cynical callousness and gross disregard of their obligations to the Empire on the part of the Transvaal authorities."

Comments on the appointment of the Honourable Mr. Jenkins to the Imperial Executive Council.

Gujarát Mitra (32), 1st May, Eng. cols.

29. "The Honourable Mr. J. L. Jenkins, Executive Member of the Council of His Excellency the Governor of Bombay, is appointed Home Member of the Viceroy's Executive Council in succession to the Honourable Sir Harvey Adamson.......... Mr. Jenkins is one of the few capable Civilians we have in the Bombay Presidency, and his translation to a higher sphere of duty is but a recognition of merit and of efficient discharge of much useful work done during a long tenure of office in this Presidency. His appointment will create some surprise at Simla as it was expected that Sir Harold Stuart would succeed Sir Harvey Adamson.......... We are glad to see Government appreciating merit, and making it the chief criterion of promotion to higher office, and we have no doubt that in the Honourable Mr. Jenkins the interests of the Presidency will find an active supporter."

Praja Bandhu (40), 1st May, Eng. cols.

30. "The appointment of the Honourable Mr. Jenkins, third member of the Bombay Executive Council, as Home Member of the Viceroy's Executive Council will not, we believe, come as a sort of surprise upon the public, for it has been talked about for well-nigh a month. The new member is a distinguished member of the Indian Civil Service which taken as a whole is composed of many able men. In spite of this it is rather hard to subscribe to what an Anglo-Indian contemporary has been pleased to say that it is not possible to find an abler man than the Honourable Mr. Jenkins."

Appreciation of the services of Mr. Sheppard as the Municipal Commissioner of Bombay.

Rást Goftár (41), 8th May, Eng. cols.

***31.** "After a strenuous spell of service Mr. Sheppard has retired on a year's furlough leaving the charge of his portfolio to Mr. Cadell who is credited to be a man of parts and an able and experienced Civilian. The tenure of Mr. Sheppard's Municipal service has been made conspicuous by his solicitude to maintain a cordial understanding between the Corporation and its high officials. The Commissioner's duty is a peculiarly delicate one. He is responsible for administrative efficiency and has to maintain it out of the numerous odds and ends of suggestions which he weekly receives from the Corporation. He must lend a ear to them all even when they are bizarre and impracticable, and then show where the flaws lie. Mr. Sheppard was always open to suggestions, and carried out the Corporation's behests in a spirit of conciliation. During his term of office Bombay has grown apace and its wants have kept pace with its progress. The city's population has fast multiplied, and the work of the municipality is practically doubled. Mr. Sheppard's ability, however, enabled him to cope with the burden of increased work, and we can show great and lasting improvements carried out by him in all branches of municipal administration."

Comments on some recent prosecutions for sedition.

Bhála (109), 1st May.

32. It was thought that the passing of the Press Act would suspend the operation of section 124A of the Indian Penal Code for suppressing whatever was thought seditious by the Anglo-Indians and some of the Indians that dance to their tune. But we have been disillusioned on this score by the steps that are being taken against the *Karmayogin*, the *Swarájya* of Allahabad and the author and the publisher of a book called *Aik-shloti Gita* at Dhulia. It is interesting to note that it required two years for vigilant Government officials to scent sedition in the last mentioned book. In our opinion purposes of Government would have been served by ordering the forfeiture of the book as also of the *Karmayogin* and the *Swarájya*. We see no wisdom in the order of the Magistrate for setting a reward on the person of Bábu Arabindo who in his blessed seclusion must and their lies no appeal against such an order? There are no decided standards of writing which could be followed by a journalist. That law which punishes all offenders equally deserves no praise and even proves that Government have not the capacity to distinguish between right and wrong. The Moderate press deserves the fullest sympathy of Government as it does honorary service of the best kind to Government. What is most to be regretted is that freedom of the press no more exists in the country. But we should not mind it much. Those who have wrenched it from us will restore it to us. The old order of things will soon have its day. There may come a time when we shall enjoy more than we have had in the past. These thoughts arise in our minds to-day because we know that the British *ráj* is based on the solid rock of justice. Now that the India Civil Rights Committee and our other well-wishers have taken up the question we can freely entertain the hope that the difficulties that are experienced under the Press Act will soon be removed. [The *Garjana* comments on the workings of the Press Act in a similar strain.]

A plea for the adoption of local option in British India.
Dnyán Prakásh (46), 6th May.

35. The Indian Temperance reformers urge that the question of the location of liquor-shops should be left to local option. But the bureaucrats do not approve of their suggestions The Baroda Durbár have introduced local option and the devotees of Bacchus in Baroda do not complain of any restriction of 'freedom of drink.' If 60 per cent. of the people inhabiting a street protest against the location of a liquor-shop there, it is abandoned in Baroda. The principle of local option is being worked out smoothly in Baroda. Why should the bureaucrats feel that it is unworkable under the present circumstances in British India?

Vaccination as the alleged cause of leprosy.
Chikitsak (115), 27th Apl.

36. A correspondent writes to the *Chikitsak*:—The increasing number of lepers in the streets of Bombay is an index of the rapid spread of the foul disease which should arrest the attention of the medical profession. The ignorant populace ascribes the spread of leprosy to vaccination. We would, therefore, request our medical men to investigate into the matter and find out whether there is any truth in the popular belief as also to see if there are any defects in the preparation of the vaccine that are likely to prove harmful to the vaccinated.

Condemnation of Christian Missionary methods of conversion.
Kesari (131), 3rd May.

37. Sir S. Subramani Ayer has drawn the attention of the public to an important subject in the theosophical convention recently held at Tanjore. If one finds by experience and reasoning that the religion of his forefathers is not potent enough to ease the qualms of his conscience, he may freely espouse another religion. No reasonable Hindu would come in the way of his religious freedom. But the Missionary methods of conversion are of quite a different nature. They rely mainly on the low people whom they have succumbed during the famine, and the young and ignorant men and women for making new converts. If any one were to deprive a low woman of her chastity whom he had rescued by feeding her, no one will call him a benevolent but a despicable lusty man. The conduct of the Missionaries who believe that those whom they aid during the famine should forego their religion is as despicable as that of the above-mentioned individual. When young and raw youths and girls become converts led away by the Missionaries, are they able to compare Christianity and Hinduism? Have they sufficient knowledge of both the religions? Those who take advantage of their raw youth and lead them into the flock of Jesus Christ do not spread their religion but harm incalculably Hindus and Hinduism. Sir S. Subramani Ayer says that Hindu society gets excited over such conversions and that riots take place. Hinduism will not be afraid if conversions were to take place only after a comparative study of Hindu and Christian mythology and theology. But Hindus are at present bereft of the protection of the rulers. They have no funds to carry on their religious propaganda. The religious *maths* are in disorder. If wealthy Christian Missionaries attack them and take selfish advantage of their ignorance, poverty and ill-health and spread their religion, Hindu society will be ruined. Christian Missionaries know all this and never enter into a discussion of the comparative merits of Christianity and Hinduism. They attack Hindus by flank movements. If Hindus do not note all this and devise some means to resist Christian conversions, the influence of Christianity will be permanent on Hindu society.

Correction of a mistake by the *Indian Social Reformer re* a newspaper recently prohibited by the Government of East Bengal.

Indian Social Reformer (7), 8th May.

***38.** "We regret that we omitted to say in the last issue that we were wrong in stating that the London Congress organ, *India*, had been prohibited by the Government of East Bengal. It appears that the paper prohibited is a Tamil journal published in Pondicherry. We may say that we relied on the reiterated statement of the Calcutta correspondent of the *Indu Prakásh*, who, no doubt, will explain to our contemporary how he came to be so positive. The incident, which has evidently caused a good deal of worry and inconvenience to the agents of *India* in this country, shows how under the present order of things, innocent journals can be put to loss and trouble by mere rumours."

Legislation.

Suggestion that an act may be passed declaring speculations in silver, opium, &c., illegal.

Praja Bandhu (40), 1st May.

39. The *Praja Bandhu* approves the decision of the United Provinces Government to hold an inquiry into the evils of the different kinds of speculations rife in the United Provinces and to frame special legislation to put a stop to them, and requests the Bombay Government to declare all kinds of speculations such as speculations in silver, opium, castor seeds and grain, illegal just as they have done in the case of speculations in rain and *Jotáná Patia.* The paper adds that these kinds of speculations which are extensively carried on in cities like Bombay and Ahmedabad and in which even some Banks and private firms indulge have done much more economic harm to the country than any other kind of business and that in the interests of the public it has become imperatively necessary that they should be severely put down. The paper considers the question to be of Imperial rather then Provincial interest, and hopes that the Government of India would soon pass a law applicable to the whole of India, making all such speculations illegal and punishable.

Alleged necessity of a law controlling the management of Hindu Charitable Endowments.

Praja Bandhu (40), 1st May, Eng. cols.

40. "It is a matter of history that the concensus of Indian public opinion has for some time past been in favour of Government passing the requisite measure through which an effective control may be exercised over the management of Hindu Charitable Endowments, complaints in connection with which are heard from time to time. It is, therefore, a matter of deep regret that the Government of India have decided to drop the Bill regarding the Hindu Charitable Endowments. It will be remembered that the late Mr. Ananda Charlu of Madras did his best to have a measure like this passed in the Viceregal Council, but unfortunately failed in his attempt although he was backed up by the educated section of the Indian public. Dr. Rash Behari Ghose, the eminent Bengali jurist, not at all discouraged by the fate that had overtaken Mr. Ananda Charlu's Bill, introduced another Bill with the same object while he was a member of the Supreme Council. But unfortunately he did not meet with any better success, and it now transpires that the Government of India have decided to abandon it. It need scarcely be said that this decision is one that is bound to spread a feeling of keen disappointment among the Hindu section of the Indian population."

Alleged necessity of a Vagrancy Act in India.
Bhála (109), 1st May.

41. The misdirected and indiscriminate distribution of alms by the Indian people has given rise to professional beggers that are steadily on the increase and that directly or indirectly hamper the growth of our industries. While the lazy are liberally fed the orphan, the blind and the lame are sadly neglected for the lack of organised charity. The Christian Missionaries take advantage of this and spare no means of attracting the unfortunate but neglected members of humanity to their fold by offering them fair means of subsistence. The establishment of poor-houses is the crying need of India and as private charity cannot be depended upon for their upkeep Government should come to our relief and allot a certain portion of their revenue to the maintenance of the poor-houses. Simultaneously with the opening of poor-houses a Vagrancy Act should be passed by which no able-bodied person should be allowed to beg in the streets and if he is so found he should be forthwith sent to the work-house. Religious mendicants have become a veritable pest in this country and if Government do not take measures to reduce their number by means of legislation the people should make up their minds not to give alms to able-bodied men and thus drive them to seek some form of employment to earn a living.

Alleged necessity of legislation to prevent unequal marriages.
Subodh Patrika (50), 1st May, Eng. cols.

42. "We hear of a very humiliating case of a brutally unequal child marriage from Wái (Sátára). The author of this social crime is no other than Mr. Lele, the editor of the *Dharma*. The facts of the case as reported in the local papers are that Mr. Lele lost his wife and forthwith he managed to be the husband of a child of ten years, himself being on the other side of fifty. The child has a widowed mother who has been easily won over to this meritorious ceremony. But some other male relation of the victim was active enough to serve a legal notice on the intended bridegroom, protesting against the iniquitous marriage. When, however, Mr. Lele was summoned before the Court to explain why the marriage should not be stopped he triumphantly replied that no explanation was needed, as the marriage had been already solemnised. The local Court, it seems, has helplessly admitted his view and we do not know if the case has been finally adjudged yet. May we not ask if such cases of unequal marriages, especially in the case of a girl who has lost her father, cannot be henceforth taken cognisance of by the Society for Protection of Children rather than left to the uncertainties of public opinion which is impotent where it is favourable, or to the flabby dilettantism of the Social Reformer, whose work, if any, is all too holiday-fashioned? Such marriages are not much better than those of *Muralis* with a god. If the law can and actually does condemn *per se* the so-called marriage with a god, why should it allow a ceremony, however sanctioned by religion or custom, which all the same is equally pernicious and inhuman because of the palpable disparity of age between the parties? The Hindu public detest this evil as much as any other. Should the legislator then take no note of this fact and do something to check this evil which is still lurking, especially among the higher classes as tenaciously as ever?"

Education.

Agricultural schools should be started for the sons of agriculturists.
Dnyán Prakásh (46), 6th Mar.

43. Many things are required for the improvement of the condition of agriculturists, but the most important of them is the diffusion of agricultural knowledge. It can be brought about by the establishment of agricultural colleges and model farms. But Government should first create a taste for agricultural knowledge in the minds of their rayats. It is not that they do not desire to improve their means and lead a more comfortable life. The sloth and dulness of agriculturists of some places are due to the pessimistic conviction that they cannot reap any profits from the agricultural profession, in spite of their best efforts. We should remove this false notion and create in their minds an enthusiasm for their profession. If they observe that Government and the people are ready to help them, we are sure that they will work more heartily. Of course, efforts in this direction are not immediately successful but something must be done. We should begin with agricultural schools for the sons of agriculturists. These schools should be started at convenient centres in the Presidency like Dhárwár, Surat and Poona where already model farms exist. It would be sufficient if students seeking admission into these schools are acquainted with the three R's. Practical instruction in agriculture should be given in these schools. In the C. P. a school of a similar kind has been started for the Málguzars. Committees may be appointed by the Agricultural Department consisting of leading agriculturists to supervise these schools. These Committees will be helpful in bringing to the notice of Government the practical difficulties experienced by the agriculturists.

Alleged necessity of an unaided Arts College in Bombay.
Indu of Bombay (10), 5th May.

44. "There are at present three Arts Colleges in Bombay and on first thought there appears no need for there being any more. But one who knows the present state of these Colleges and takes a keen interest in their workings can easily understand that an unaided Arts College conducted by Indians is one of the pressing needs of Bombay.......... It is well-known that Colleges do not exist merely to enable students to pass their examinations; they exist also to form the character of their alumni. And for this purpose, religious and moral instruction is essential. The Elphinstone College, being a Government institution, does not care to meddle with any religious affairs. The St. Xavier's College does indeed impart religious instruction, but only partially, as Catholic students alone are provided for, and the others, who form the majority, neglected altogether. The Wilson College authorities think it proper to force the study of the Bible upon all students, irrespective of race or credit! It is indeed surprising that the Wilson College authorities, though Protestants, and thus presumed to be liberal respectors of conscience should resort to such oppressive methods for the propagation of their religion, while their brethren of the St. Xavier's College who are Roman Catholics and Jesuits to boot, should respect the noble principle of religious toleration!......... The question before the public is whether they should rest content with a state of things under which they have to entrust the guardianship of all their youths to the monopoly of these three Colleges or not. Moreover, it is not even possible for people to make any wholesome changes in these Colleges, because two of them are professedly under the direct control of foreign religious missions, and the remaining one, though to some extent in the hands of the public, is practically controlled by Government officials as is plain from the results of the recent questions regarding the removal of that College and the disposal of its play-ground. Our premier Arts College has no science Laboratory, no decent residential quarters, no good ventilated lecture-rooms and perhaps not many Professors of first rate merit.......... All the three Colleges are practically monopolised by European Professors with a few exceptions. The appointments go by 'colour' rather than by 'merit.' This practice is often carried even to such an extent as to appoint a European of no very exceptional abilities as Professor of Sanskrit.......... One need not be afraid of a new college not being able to attract a sufficient number of students. The three existing Colleges are already overcrowded.......... In one respect at least, Poona is ahead of Bombay. It can boast of a *swadeshi* College in the Fergusson College. But Bombay can still beat this rival city in starting an unaided and so purely *swadeshi* college for herself."

Hostels should be opened in connection with the Secondary schools.
Pragati (143), 4th May.

45. The Head Master of the Sátára High School made a valuable suggestion at the prize distribution ceremony of the school. Many students turn out vicious or come under the evil influence of sedition-mongers, if they are left to themselves without supervision. The only remedy to counteract the evil is to open hostels in connection with secondary Schools. It is a pity that neither the public leaders nor Government pay due attention to this important matter.

Comments on the Government Resolution on the School Final Examination.
Praja Bandhu (40), 1st May; *Káthiáwár Samáchár* (78), 4th May.

46. The *Praja Bandhu* and the *Káthiáwár Samáchár* make comments almost similar to those passed by the *Bombay Samáchár* on the Government Resolution *re* the School Final Examination, summarised in paragraph 36 of the Weekly Report for the week ending 30th April 1910.

Railways.

Alleged hardships of Railway servants as regards leave rules, &c.
Káthiáwár and Mahi Kántha Gazette (77), 1st May.

47. Of all public servants, the Railway servants of all grades are the most overworked and yet their prospects are quite the reverse of encouraging. Not only is the scale of their salaries very low, but even the rules for granting casual and privilege leave are very rigidly enforced. Even in cases of the most urgent necessity such as the funeral ceremony of the nearest relative, or the marriage of a son or daughter, leave is not granted to them. No doubt, the native subordinates in the head office are mostly to blame for the lamentable state of affairs. The B. B. & C. I. Railway Co. is by far the most notorious for such disregard of the needs of its servants. We hope the authorities will be more lenient in future, in matters of promotion and leave, for indifference towards the needs of their servants in such matters only helps to make them careless in the discharge of their duties which are of a very responsible nature.

Alleged hardships of passengers at Kurdu Wádi, G. I. P. Railway.
Kalpataru (128), 1st May.

48. A correspondent writes to the *Kalpataru* from Pandharpur (Sholápur):—'The third class waiting room at Kurdu Wádi, a station on the Poona-Sholápur Section of G. I. P. Railway, is very small and consequently the passengers are very much inconvenienced. The grievance can be removed by erecting an additional shed or two. The Railway authorities should also change the present timings of up-trains as they are extremely unsuited to passengers booked for Poona.'

Municipalities.

Comments on the report of the administration of Local Boards in the Bombay Presidency.
Indu of Bombay (10), 3rd May.

49. "The report of the administration of Local Boards in the Presidency for the year 1908-09 which has been just issued does not reveal any new feature in the progress of local self-Government in our Presidency. The new era inaugurated by the Reform Scheme does not seem to have infused any new life into the old bones and matters proceed in the same leisurely fashion as before. Whether in point of attendance at the meetings of the Boards or the conducting of business or even the application of funds at disposal to purposes of public utility, the members do not seem to have evinced any marked interest and activity. We are told that eight Táluka Local Boards in the Northern Division, fourteen in the Central Division, five in the Southern Division, and six in Sind, failed to hold the prescribed number of meetings. The triennial elections held in the Districts of Kaira and Broach did not evoke any popular interest, the Broach election being uncontested and in Kaira, little interest being taken in the contest. The complaint as regards apathy shown is not confined to the popular representatives, but, as the Governor in Council regrets to notice, in some cases, none of the Local Board meetings was attended by the Assistant or Deputy Collector. His Excellency rightly observes that these officers should make it a point to attend at least two of the meetings of the Boards of which they are presidents, so that they might keep in touch with the local fund administration. With the proposals for decentralisation on the anvil, it should be possible for the District officials to devote more and more of their time to getting into real touch with the people and to co-operate with them in the work of local self-Government.......... It is no doubt a satisfactory feature of administration that education and civil works especially got better recognition during the year than ever before. The total expenditure on education increased by over one and a half lakhs over the figures of the past year.......... An index to the unprogressive character of local self-Government in our midst is to be found in the incapacity or negligence of the Boards to properly utilise the ample funds at their disposal. A list of closing balances in the hands of the various District Boards shows that far from suffering from any scarcity of funds, there is a regular plethora of money, which they find it difficult to dispose of. In the Northern Division, the balance is more than double the minimum total balance prescribed for that Division. In the Central Division also, it is more than double. It is the same case with the Southern Division too. In Sind, the balance, in spite of increased expenditure during the year, is 13 times the amount prescribed as the minimum needed. This state of things was not exceptional last year, but it has been the standing feature of Local Board administration in our Presidency along with other Presidencies. We see no reason why funds should lie idle and why the Boards should find it difficult to utilise them. The Imperial and Provincial Governments are pleading an eternal want of money and allowing education, literary as well as technical, sanitation and agriculture and many other departments of administration to starve. We do not think that the Local Boards find it hard to discover proper objects for the application of their accumulated funds.......... If the Board members are lethargic, cannot Government find a means to compel the Boards to properly utilise their funds in new directions of public utility?......... When will our people rise to the full sense of their responsibility in these matters? Why cannot the official chairmen suggest adequate methods to utilise the funds at the disposal of the Boards?"

Comments on the Municipal administration of the City of Bombay.

Indu of Bombay (10), 30th Apl.

50. "It goes without saying that the Municipal administration of so populous a city as Bombay is in many ways imperfect. At the same time it must be conceded that the work which it has to accomplish from day to day is of so complicated and arduous a character that unless the machinery of check and control is kept up at high pressure, it is not possible to obtain that larger efficiency which the citizens have a right reasonably to look for......... In all cases the ultimate Court of appeal is the Court of the great Cæsar, the chief ædile of the city. But as he has neither a hundred eyes nor a hundred arms he has necessarily to rely on ninety-nine other eyes and arms than his own to look into these defects.......... But the public has a right to obtain fair and reasonable efficiency. Thus in the degree that complaints are heard and satisfactorily redressed will efficiency be attained or ensured. Ultimately, therefore, we come to the fountain-head whence all efficiency should flow uninterruptedly. There is the the old adage 'like master like servant.'......... Just as nature is inexorable in the working of her own machinery, so must be the inexorable working of the municipal machinery under the one directing head. The other day, while pointing out the five strong attributes which made the late Mr. Harvey such a capable and efficient Municipal Commissioner, Mr. Wacha sententiously observed, with perfect truth and justice, that he was 'master of all the departments instead of the departments being his masters.'......... Mr. Hope made himself an ideal Municipal Commissioner. So did Mr. Harvey. If to-day we see all around a decline from that high standard of efficiency and discipline, it is to be ruefully acknowledged that it is owing to the departments being again allowed a free hand. They have been allowed to drift in their own sweet way without any check or control.......... It should be the aim and object of the incoming new Commissioner to restore that high efficiency and stern and unbending control over departments which was so palpably discernible in the time of Mr. Harvey. He should keep the uncontrolled and unchecked departments on their good behaviour and make them feel that he alone is their master and not that they are his masters... ...... When that is established all other reforms will flow in easily and we may again see a reasonable efficiency in our municipal administration."

Alleged necessity of a market in Girgaum (Bombay).
Indu of Bombay (10), 6th May.

51. "It was some years ago that a zealous Member of the Bombay Municipal Corporation brought before that body a proposal for the institution of a market in Girgaum. The motion was carried and a Special Committee, too, was appointed to look into the matter. We do not know whether the committee has even made a report. What is most astonishing, however, is that even the representatives of the Girgaum Ward in the Corporation have studiously remained quiescent on the point since then. It is difficult to understand how they have not as yet come to realise the imperative necessity of a market for Girgaum. The Crawford and the Bhuleshwar markets are situated so far off that they are of no practical use to Girgaum. Besides since almost all the other Municipal wards have their own markets already, the Girgaum Ward, with its large extent and increasing population and importance, certainly deserves to have a special market of its own, situated at some convenient central position. We hope the gentlemen elected by the Girgaum Ward will move in the matter even now."

Native States.

Comments on the report of the Baroda Education Commission.
Rást Goftár (41), 8th May, Eng. cols.

*52. "Something more than a passing notice is due to the report of the Education Commission lately appointed by His Highness the Gáekwár. Baroda is the only Native State that has ventured upon an extensive scheme of free and primary education, and the experiment has been watched with great interest throughout India. The educational question was never more so ardently discussed as it is now, and in none of its aspects has it been subjected to more searching discussion than in its relation to moral instruction. The greatest impediment in the way of making education free and compulsory is the question of funds. One school of thinkers holds that the introduction of a system of universal education would make a clean sweep of those troubles to the State and society which arise from ignorance and illiteracy. Another school maintains that it is a much more advisable course to impart sound education to a few than to give it to many on a slovenly and unsound basis. This class of thinkers goes on to argue that if the cost incurred on a large number of schools can be devoted to the maintenance of a fewer and more efficient institutions the measure would show its beneficial effects in the improved intellectual and moral tone of the students. The Baroda Commission finds an easy way out of this maze of arguments by a suggestion to His Highness the Gáekwár which, unless he is prepared to find the requisite wherewithal, leaves him as much wise as he was before the Commission met in solemn conclave and declared its findings. Its proposal to the Gáekwár is tantamount to a suggestion that he should both make primary education universally free and spend to the farthest limit of the financial resources of the State to put it on a sound and efficient basis. There is not much guiding material in the Report to those who may refer to its pages for a solution of the problem in its wider application to British India where it should first be determined how far people are ready to submit themselves to a system of compulsory education and, secondly, how and from what sources the cost of its maintenance is to be met. In some of its parts the Report, however, sheds much useful light on certain side-issues of no less importance than the main and fundamental subjects of its inquiry. The Commission reverberates almost literally what we have mentioned on a previous occasion as regards the salary of teachers and the important part which they play in the moral training of youths. 'What work,' the Report inquires, 'can be more important than the training of the rising generation? How can such training be given, as it should be, by men of a class willing to accept the pay of a groom.' Can we trust such men to teach morals and manners and right conduct or even personal cleanliness?'. This question must be convincingly answered before any attempt is made to make primary education free and compulsory throughout India."

Indu of Bombay (10), 6th May.

53. "The report, coming as it does from a Commission whose hands were not tied by any official restrictions and who had the fullest liberty to go into the various questions of details in all their shades, cannot but be of the highest value to us in India, where similar questions connected with our educational system have been exercising the public mind in so great a measure for the last few years. The conclusions, in spite of their necessary limitations, must arouse the liveliest interest at the present day when the question of free primary education in particular is being widely discussed in the country. The Commission is firmly convinced that the system of free compulsory primary education, initiated by His Highness the Gáekwár, 'is a boon to His Highness' subjects and should be preserved and extended.' They recognise that popular co-operation in making education compulsory cannot be expected at the outset, as the idea is entirely novel to India. But they say that with the advance of education and public opinion, such opposition, based as it is on ignorance, will gradually disappear. The Commission recommend that no misplaced leniency should be shown as regards compulsory attendance of the school-going population.......... They, however, wisely observe that caution is necessary in extending the element of compulsion to female education. As regards the control of the schools the Commission's recommendations are towards associating more and more the people themselves with the educational machinery.......... The question of ways and means, however, is asserting its force in the same ways in India and the members of the Commission do not appear to be unanimous in their views as to how best to meet the necessary expenditure. While every member of the Commission feels convinced that no improvement can be effected in primary education without raising the status of the teacher, Messrs. Seddon and Clarke urge the fees in the secondary and High Schools ought to be raised so that no undue burden might fall on the State. The Commission recommends that no teacher in a primary school should be paid less than ten rupees a month....... To improve primary education by making secondary education costly, in the way Messrs. Seddon and Clarke would have it, is not, in our opinion, a very salutary reform. A costly system of education might prevail in the West, but India is a poor country and must manage on a poor scale, if funds are not sufficient to make the two ends meet. A time might come when proposals for making education dearer would be not unreasonable, but at the present day when the proportion of the literate to the total population is unfortunately so low, our endeavours should be to cheapen it as far as possible, so that the light of knowledge might be brought to every village door."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th May 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 20 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 14th May 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Arms Act: People should be allowed to possess old muskets to protect themselves against wild beasts 25
British rule:
  Adverse comments on the suggestion of the *Spectator* that India should raise a Navy 24
  Comments on Lord Morley's speech at the Royal Academy banquet . 20 & 21
  Government do not take proper care to check intemperance . . 23
  Spirituality not of use in the present condition of India . . . 22
  The devotion of Indians to the Imperial Throne 18
  The grief expressed throughout India for the King's death disproves the charge of disloyalty brought against Indians 19
Comments on the Peshâwar riots . . . . 29 & 30
Extension of Bombay: Protest against the projected reclamation of the Back Bay 44
Forest Department: The administration of the — must be improved for the benefit of the agriculturist 41
Indian students in England: Comments on the restrictions laid on Indian students by the London Inns of Court . . . . 36 & 37
Judicial matters:
  Comments on the decision in the Sukkur (Sind) sedition case appeal . 28
  Comments on the working of the new Press Act . . . . . 26 & 27
King-Emperor:
  Accession of His Majesty King-Emperor George V . . . . 1—8
  Death of His Majesty the King-Emperor Edward VII . . . 9—16
  Suggestion to start funds in all the provinces of India to raise suitable memorials to the late — 17
Native Press: Change in the *Kaira Vartamán* 42
Police: Comments on the representation of the City of Bombay Buildings Company to the Police Commissioner in the matter of certain dangerous structures being used as theatres in Bombay. . . . 43
Public Service:
  Comments on the appointment of the Honourable Mr. Morison to the Bombay Executive Council 38
  Comments on the Government Resolution *re* the work done by the Talukdári Settlement Officer 40
  Suggestion for the appointment of Rai Bahadur Teckchand as Acting Judicial Commissioner in Sind 39

PARAGRAPHS.

Politics and the Public Administration—concluded.

Sind: Approval of the suggestion of the Commissioner in Sind for closing liquor-shops during Holi and Muharram holidays 45
South Africa:
  Alleged hardships of Indians in Zanzibár 34
  Alleged selfishness of the White Colonies of — 35
  Comments on the recent deportation of certain Indians from the Transvaal . . . . 31—33

Education—

Why a Commission should be preferred to a Committee for inquiring into the present system of education in India 46

Railways—

Comments on the alleged inefficient working of the G. I. P. Railway . . . 47

Municipalities—

Bombay:
  Comments on the Mandvi Ward — election case 49
  Suggestion that the — Municipal Corporation should take up the question of milk adulteration without further delay . . . 48

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mának, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50 ...	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34 ...	2,000
40	Praja Bandhu	Ahmedabad ...	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70 ...	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno... ...	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind) ...	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind) ...	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind) ...	Do.	Kesandás Bhawándás; Hindu (Amil); 32 ...	1,800
57	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing; Hindu (Amil); 23 ...	350
58	Sindhi	Sukkur (Sind) ...	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind) ...	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankarl Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtrá Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitrá	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyá Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Shávak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-SINDHI.				
53A	Aina	Hyderabad	Weekly	......	...
	MARATHI.				
116	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan	Bombay	Do.	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
150A	Shetkari	Ahmednagar	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

No. 146, the *Pudhári*, has temporarily ceased to exist.

Politics and the Public Administration.

Accession of His Majesty King-Emperor George V.
Indian Spectator (8), 14th May.

1. "That King George has inherited his father's best qualities, and especially his devotion to duty, became abundantly clear to all British subjects 'beyond the Seas' during his tours through the Colonies and through India. The tours themselves, with the multifarious, incessant and not unoften tiresome, duties which they involved, were calculated to afford a training in devotion to duty. In the case of their Royal Highnesses the Prince and the Princess of Wales—for such they were during the tours—not much of external education was necessary. While among us, both were eager to know as much as possible about the country, its people, their condition, and their real and inmost thoughts. They did not listen to people as a matter of ceremony, but with a spontaneous and keen desire to know. That desire to know and to follow all the great movements in the realm was evinced by His Majesty when he attended some of the debates in Parliament, including not only debates concerning the position of the House of Lords, but also, if we remember aright, a debate on Indian constitutional reforms.......... His tour in India resulted in a universal recognition of the truth that the success of an administration depends largely upon the element of sympathy which is infused into it. We may rest assured that that maxim will be the key-note of Indian administration during His Majesty's reign."

Indu of Bombay (10), 11th May; *Indu Prakásh* (123), 12th May.

2. "India welcomes the accession of King-Emperor George V, with as great an intensity of feeling, as she bewails the death of his father and still cherishes and will long continue to cherish the memory of his grand-mother, the saintly Queen Victoria. It is a courteous euphemism to say that India yields to no part of the British Empire in love and loyalty to the Royal family of England The truth is that the Indian feeling surpasses in one sense even British feeling. It is the feeling of the foster-child that knows and realises full well by many a word and act that the parents that have adopted it love it as dearly and tenderly as their own natural children .... The loving loyalty thus begotten has been cemented by two Royal visits and by the longer stay of another distinguished member of the Royal family. Of course, the classes share fully these feelings of the masses. But they perceive and realise something still more deep. The thinking politicians of India, the leaders of the popular parties of all shades and hues, Moslem and Hindu separatists, Congressmen, religious revivalists, aye even the rational section of the go-ahead extremists, do recognise it full well that the Government of this country would not be what it is but for the moral influence of the Royal family, in which the paternal regard and love for India and Indians, which Queen Victoria with imperial wisdom and womanly tenderness planted at the time of issuing the great Proclamation, has now grown into a rich family heritage and heirloom......, King George's tour in this country is still fresh in our minds. The hundred and one incidents thereof are all brimful of hope for us.......... Whilst he astounded those that had the privilege of interviews with him by his own information, good sense and sympathy, he drew out from them their own views and feelings and aspirations. A king of this kind at the helm of the British Rule cannot but exercise mighty influence for the good on the Indian administration." [The *Indu Prakásh* writes in a similar strain.]

Rást Goftár (41), 15th May, Eng. cols.

*3. "This country made King George's personal acquaintance when as heir-apparent to the Throne, he paid his memorable visit to India some four years ago. His princely demeanour and courteous bearing won the hearts alike of princes and peoples who found in him a perfect combination of those attributes which make up the oriental idea of a great king. Nothing wins over to a ruler more readily and lastingly the homage of an oriental nation than the conviction that he carries in him a heart for the poor and sympathy for the suffering. His graceful utterances which, overflowing with kindliness and sincerity, accompanied him everywhere through his great tour, made him as popular and beloved as ever a prince or a king can desire to be with his subjects.......... When he preached sympathy to the ruling community and administrators in India in his famous speech at Guildhall he evidently desired to impress upon them the great possibilities which lie in the sympathetic government of a people so easily responsive to acts of kindliness and benignity. His words on that occasion have acquired in this country the currency of a homely proverb, and they convey with them a key-note to successful government in India, in which its administrators would at all times find a sure and never-failing guide."

Bombay Samáchár (67), 10th May; *Jám-e-Jamshed* (35), 9th May; *Sánj Vartamán* (42), 9th May; *Akhbár-e-Islám* (63), 10th May.

4. Almost all the papers of the week hail with joy and acclamation the accession of King George V, and in publishing lengthy notices of his manifold activities as Prince of Wales confidently express a hope that the new rule would be as glorious and magnificent as the preceding one. The *Bombay Samáchár* observes:—The first declaration of policy made by King George V is as assuring and impressive as could be desired. His eulogy of King Edward's rule and his promise to walk in his footsteps and respect the constitution, re-echo the sentiments of a noble heart, and it is hoped the King's keen desire to expect support from his people and Parliament would be amply fulfilled. As Prince of Wales our new sovereign has visited all the distant parts of the Empire he has now come to rule, and he is known to be conversant with all the intricate problems that are now being discussed or are likely to be discussed in the near future, and consequently it is being emphatically asserted that King George is fully qualified to face the situation in which Providence has placed him. The first question that will come up for decision before the new king is the much debated constitutional warfare that has been waged by the Liberals against the House of Lords. Outside England the affairs of India would first arrest his attention. His visit to this country is still fresh in the memory of all of us, and from what we have seen and heard of him there is no reason to apprehend that he will not follow the policy of his revered father so far as this country is concerned. From what followed King George's Indian tour we know what a minute observation he had made of the country through which he was apparently passing so hurriedly. All this raises in us a hope that King George will ever cherish a desire to do good by the people of this country and endeavour to raise them in the scale of nations. [The *Jám-e-Jamshed* writes:—King George's first message to the nation is worthy of the grandson of the late Queen Victoria, and the unfailing sympathy for Indian thoughts and feelings he and his noble consort evinced while sojourning in this country inspire in us a hope that during his rule India will continue to enjoy peace and prosperity as before, and that we shall see the full realisation of all our modest aspirations in the matter of Reforms. In the next issue the paper quotes the following sentence from the Guildhall speech delivered by King George as Prince of Wales, 'the task of governing India will be made easier if we infuse into it a wider element of sympathy,' and basing its remarks thereon endeavours to show that if His Majesty continues to be actuated by these lofty motives in regard to this country there is every reason to believe that his rule will be an epoch-making period in the history of India. The *Sánj Vartamán* and the *Akhbár-e-Islám* refer to the recent visit of His Majesty as Prince of Wales to India and confidently trust that India will continue to prosper in his benign rule.]

Jám-e-Jamshed (35), 12th May, Eng. cols.

5. "In the capitals of the various provinces of the Indian Empire there is to be performed this evening a simple, but none the less solemn and impressive ceremony, that of proclaiming the accession of His Majesty King George V to the throne of his father.......... In the heartiness and spontaneity of their welcome to King George to the Throne, Indians will yield to none of His Majesty's

subjects in any part of his vast Empire.......... His equipment as a king and a statesman is as complete and as perfect as could be wished or hoped for under human circumstances; and to add to it all, he is exceptionally happy and fortunate in his domestic life. He has in his queen a consort whose worthiness to share the greatest Throne in the world is universally accepted."

Gujaráti (31), 15th May, Eng. cols.

***6.** "The English sovereign never dies, and the moment King Edward died, His Majesty George V became our new King-Emperor. We most humbly and respectfully hail His Majesty to the most exalted and responsible office of the head of the largest and the most glorious Empire the world has ever seen. The very first words addressed by our King-Emperor to the Privy Council breathe a spirit of devotion to duty, an appreciation of Imperial responsibility and dignity and the promise of a long and beneficent rule. Nothing could have been more encouraging and benevolent than His Majesty's desire to tread in the footsteps of his great father. The Empire has now for a century been accustomed to the rule of sympathetic, large-hearted and peace-loving sovereigns, having the best interests of their varied subjects immediately at heart and evincing a solicitude for them worthy of parents. The memory of Victoria the Good has been inscribed on the hearts of her Indian subjects in letters of indelible impress. It was under her rule that they obtained the first charter of their liberties, and to them her name was ever a guarantee of kind and sympathetic treatment at the hands of their immediate governors. His late Majesty Edward VII scrupulously trod in the footsteps of his august mother and in him India found a kind and a loving Emperor. Now that in the inscrutable dispensation of Providence he has been carried off from us to another and a higher sphere, his mantle has fallen upon King George V whose previous career and utterances with regard to this country give ample promise of a benignant rule thoroughly in keeping with the best traditions of his father and grandmother. The new King-Emperor has seen India with his own eyes and carried away favourable impressions. He has already given expression to his views with regard to India and her people and has put in a plea for a more sympathetic administration. 'The English King rules, but does not govern' is a dictum of constitutional lawyers. But what power of doing good and what beneficial influence an English sovereign possesses has been demonstrated by the career of King Edward who deservedly acquired the title of Peace-maker. He died at a critical moment in the constitutional history of his country. But His Majesty George V may count upon the loyal support of all his subjects in England as well as over-seas, in the discharge of the onerous duties which have so suddenly devolved on his shoulders. May he rule over us for many and many a long year is the fervent prayer of his people of all creeds and colours."

Mahrátta (13), 15th May.

***7.** "Like King Edward VII the new king George V has had personal knowledge of India and her people....... His Majesty will recall how his father King Edward VII granted assurances or larger measures of trust and confidence in the Indian people in his notable Proclamation of 1908. He will also, we believe, remember the noble and solemn promises granted by his revered grandmother, the late Queen Victoria. In whatever manner reactionary officials like Lord Curzon might try to explain away Queen Victoria's pledge to the people of India, yet Indians have a firm belief that the innate sense of justice, said to be the marked characteristic of the British people, will redeem the pledge. We hope, His Majesty, who has promised to rule constitutionally and follow in the foot-steps of his father, will see that all these solemn promises granted by his ancestors to the Indian people are fulfilled. His Majesty knows what feelings of discontent Lord Curzon's characterising the Proclamation of 1858 as an 'impossible charter' created in the minds of the people. Human nature is so constituted that the exercise of justice, good sense and generosity hardly fails to elicit feelings of contentment and devotion in the recipients of the favours. And it is needless to state that to the extent His Majesty

for the suffering. His graceful utterances which, overflowing with kindliness and sincerity, accompanied him everywhere through his great tour, made him as popular and beloved as ever a prince or a king can desire to be with his subjects.......... When he preached sympathy to the ruling community and administrators in India in his famous speech at Guildhall he evidently desired to impress upon them the great possibilities which lie in the sympathetic government of a people so easily responsive to acts of kindliness and benignity. His words on that occasion have acquired in this country the currency of a homely proverb, and they convey with them a key-note to successful government in India, in which its administrators would at all times find a sure and never-failing guide."

Bombay Samáchár (67), 10th May; *Jám-e-Jamshed* (35), 9th May; *Sánj Vartamán* (42), 9th May; *Akhbár-e-Islám* (63), 10th May.

4. Almost all the papers of the week hail with joy and acclamation the accession of King George V, and in publishing lengthy notices of his manifold activities as Prince of Wales confidently express a hope that the new rule would be as glorious and magnificent as the preceding one. The *Bombay Samáchár* observes :—The first declaration of policy made by King George V is as assuring and impressive as could be desired. His eulogy of King Edward's rule and his promise to walk in his footsteps and respect the constitution, re-echo the sentiments of a noble heart, and it is hoped the King's keen desire to expect support from his people and Parliament would be amply fulfilled. As Prince of Wales our new sovereign has visited all the distant parts of the Empire he has now come to rule, and he is known to be conversant with all the intricate problems that are now being discussed or are likely to be discussed in the near future, and consequently it is being emphatically asserted that King George is fully qualified to face the situation in which Providence has placed him. The first question that will come up for decision before the new king is the much debated constitutional warfare that has been waged by the Liberals against the House of Lords. Outside England the affairs of India would first arrest his attention. His visit to this country is still fresh in the memory of all of us, and from what we have seen and heard of him there is no reason to apprehend that he will not follow the policy of his revered father so far as this country is concerned. From what followed King George's Indian tour we know what a minute observation he had made of the country through which he was apparently passing so hurriedly. All this raises in us a hope that King George will ever cherish a desire to do good by the people of this country and endeavour to raise them in the scale of nations. [The *Jám-e-Jamshed* writes :—King George's first message to the nation is worthy of the grandson of the late Queen Victoria, and the unfailing sympathy for Indian thoughts and feelings he and his noble consort evinced while sojourning in this country inspire in us a hope that during his rule India will continue to enjoy peace and prosperity as before, and that we shall see the full realisation of all our modest aspirations in the matter of Reforms. In the next issue the paper quotes the following sentence from the Guildhall speech delivered by King George as Prince of Wales, 'the task of governing India will be made easier if we infuse into it a wider element of sympathy,' and basing its remarks thereon endeavours to show that if His Majesty continues to be actuated by these lofty motives in regard to this country there is every reason to believe that his rule will be an epoch-making period in the history of India. The *Sánj Vartamán* and the *Akhbár-e-Islám* refer to the recent visit of His Majesty as Prince of Wales to India and confidently trust that India will continue to prosper in his benign rule.]

Jám-e-Jamshed (35), 12th May, Eng. cols.

5. "In the capitals of the various provinces of the Indian Empire there is to be performed this evening a simple, but none the less solemn and impressive ceremony, that of proclaiming the accession of His Majesty King George V to the throne of his father.......... In the heartiness and spontaneity of their welcome to King George to the Throne, Indians will yield to none of His Majesty's

subjects in any part of his vast Empire.......... His equipment as a king and a statesman is as complete and as perfect as could be wished or hoped for under human circumstances; and to add to it all, he is exceptionally happy and fortunate in his domestic life. He has in his queen a consort whose worthiness to share the greatest Throne in the world is universally accepted."

Gujarāti (31), 15th May, Eng. cols.

***6.** "The English sovereign never dies, and the moment King Edward died, His Majesty George V became our new King-Emperor. We most humbly and respectfully hail His Majesty to the most exalted and responsible office of the head of the largest and the most glorious Empire the world has ever seen. The very first words addressed by our King-Emperor to the Privy Council breathe a spirit of devotion to duty, an appreciation of Imperial responsibility and dignity and the promise of a long and beneficent rule. Nothing could have been more encouraging and benevolent than His Majesty's desire to tread in the footsteps of his great father. The Empire has now for a century been accustomed to the rule of sympathetic, large-hearted and peace-loving sovereigns, having the best interests of their varied subjects immediately at heart and evincing a solicitude for them worthy of parents. The memory of Victoria the Good has been inscribed on the hearts of her Indian subjects in letters of indelible impress. It was under her rule that they obtained the first charter of their liberties, and to them her name was ever a guarantee of kind and sympathetic treatment at the hands of their immediate governors. His late Majesty Edward VII scrupulously trod in the footsteps of his august mother and in him India found a kind and a loving Emperor. Now that in the inscrutable dispensation of Providence he has been carried off from us to another and a higher sphere, his mantle has fallen upon King George V whose previous career and utterances with regard to this country give ample promise of a benignant rule thoroughly in keeping with the best traditions of his father and grandmother. The new King-Emperor has seen India with his own eyes and carried away favourable impressions. He has already given expression to his views with regard to India and her people and has put in a plea for a more sympathetic administration. 'The English King rules, but does not govern' is a dictum of constitutional lawyers. But what power of doing good and what beneficial influence an English sovereign possesses has been demonstrated by the career of King Edward who deservedly acquired the title of Peace-maker. He died at a critical moment in the constitutional history of his country. But His Majesty George V may count upon the loyal support of all his subjects in England as well as over-seas, in the discharge of the onerous duties which have so suddenly devolved on his shoulders. May he rule over us for many and many a long year is the fervent prayer of his people of all creeds and colours."

Mahrātta (13), 15th May.

***7.** "Like King Edward VII the new king George V has had personal knowledge of India and her people....... His Majesty will recall how his father King Edward VII granted assurances or larger measures of trust and confidence in the Indian people in his notable Proclamation of 1908. He will also, we believe, remember the noble and solemn promises granted by his revered grandmother, the late Queen Victoria. In whatever manner reactionary officials like Lord Curzon might try to explain away Queen Victoria's pledge to the people of India, yet Indians have a firm belief that the innate sense of justice, said to be the marked characteristic of the British people, will redeem the pledge. We hope, His Majesty, who has promised to rule constitutionally and follow in the foot-steps of his father, will see that all these solemn promises granted by his ancestors to the Indian people are fulfilled. His Majesty knows what feelings of discontent Lord Curzon's characterising the Proclamation of 1858 as an 'impossible charter' created in the minds of the people. Human nature is so constituted that the exercise of justice, good sense and generosity hardly fails to elicit feelings of contentment and devotion in the recipients of the favours. And it is needless to state that to the extent His Majesty extends the hand of cordial sympathy towards his Indian subjects, 'there will be an ever abundant and genuine response.'......... Leaving aside that portion of the Coronation oath which refers to the established religion of the nation, one can clearly see that every king of England rightfully appointed gives an undertaking before God and man that he will govern the Kingdom of Great Britain, Ireland and the dominions under his sovereignty in strict accordance with the statutes and laws enacted by Parliament and the usages and customs of the several countries under the Empire. It is this undertaking that makes the British Sovereign the head of a constitutional monarchy. That means that he is to rule strictly in conformity with the accepted principles of constitutionalism. But in some countries under the Empire, *e. g.*, India, constitutional Government does not form the order of the day. But pledged as the English sovereign is to uphold constitutionalism not only in Great Britain and Ireland but also in the dominions under the Empire, we might hope for an extension of the system to India also—albeit in course of time. It is with this faith and confidence in the British pledge to constitutionalism that the Indian reformer plods on through his labours."

Phœnix (16), 11th May.

8. "His Majesty's last speech which he delivered at Karáchi while leaving the Indian shores is still reverberating in our ears; and the noble sentiments and the depth of knowledge which His Majesty revealed in that masterpiece are still fresh in our memories. But more than that we admire and extol the grand and striking speech which His Majesty—Prince of Wales as he then was—delivered at the Guildhall on his return from India. That speech breathes the noble spirit of intense sympathy with his Indian subjects. Speaking at the Guildhall he remarked that if a wider element of sympathy were infused into the administration of India, much of the discontent would soon disappear. That His Majesty King George V will follow in the footsteps of his noble father and noble grandmother is our fervent hope and prayer. May God grant him strength and power to successfully lead the teeming millions committed to his care to the goal of prosperity and contentment! May His Majesty be fortified in his courage to promote the happiness of his subjects! And may he prove the worthy son of his worthy father!"

Death of His Majesty the King-Emperor Edward VII.

Oriental Review (15), 11th May.

9. "No more touching testimony of the magnitude of the loss the empire has sustained and the place the King-Emperor held in the hearts of his people could be found than the spontaneous and open expression of genuine and heartfelt sorrow of all the communities of this country. A common catastrophe has united the race—the east and the west met in one common bond of brotherhood, touched to the heart by the same great sadness and seeking to express the same sentiments for the great and good King-Emperor.......... The occasion on which His Majesty was called upon to take personal interest in the politics of this country was that of the Proclamation issued in commemoration of the Jubilee of the transfer of the Government from the hands of the Company to Victoria's own. King Edward's Proclamation as also the Proclamation of Victoria the Good of 1858 will remain to Indians ever memorable. The Proclamation issued in his name and dated the 1st November 1908 will be regarded as our second great Charter. We demand of our rulers nothing but an allegiance to the principles and promises of that document; and our grievances—chief grievances—will consist in violations, or what we deem such, of those assurances we so highly value."

Indian Spectator (8), 14th May.

10. "It was the stateliest column of the Empire that broke when death mowed down almost all of a sudden last week the revered and beloved King-Emperor of India. In no other part of the Empire can the sadness caused by his unexpected demise be more profound than in India, where the countless meetings held to express the sense of the loss testify to the place which Emperor Edward was occupying in the hearts of his

subjects in this distant land.... Emperor Edward evinced a vivid and practical sympathy with the welfare of his Indian subjects when he addressed to the Viceroy his famous letter on the suppression of the plague; and in His Majesty's Proclamation of 1908 were reflected those magnanimous sentiments, worthy of the noblest and wisest sovereigns that could be, which had bound Queen Victoria to this country with the silken ties of love, and which, through the Proclamation of fifty years before, had carved for her an abiding place in the affections of the people."

Bombay Samáchár (67), 9th May; *Gujaráti* (31), 8th May; *Sánj Vartamán* (42), 7th May; *Jám-e-Jamshed* (35), 9th May; *Akhbár-e-Islám* (63), 9th May; *Jain* (177), 8th May; *Garjana* (72), 10th May; *Káthiáwár Samáchár* (78), 11th May.

11. The death of King Edward VII has cast a deep gloom not only over England but all the civilised countries of the world. By his tact and foresight he had endeared himself to the people of every nationality and by virtue of his commanding personality he had come to be regarded and respected as 'the angel of peace' all the world over. It has been a well-known fact that when King Edward ascended the throne of England the foreign relations of that country were anything but happy. France, Germany and Russia were the most prominent of her enemies and the sky was so overcast that there was no knowing when the storm would burst. Happily, however, for England and the whole of Europe the personal influence of King Edward at once brought about a remarkable change in the situation and soon the most inveterate of England's enemies began to seek her friendship. In Asiatic politics King Edward's influence and statesmanship prevented the sparks of the Russo-Japanese war from setting fire to the continents of Europe and Asia. At home and in his dominions his influence was no less marked. He was always keen about setting up popular Governments in countries subordinate to his rule, and the federation of Australia and Africa has been looked upon as the result of his personal influence. The Indian Reforms also bear an impress of his noble wishes, but it is to be regretted that Providence has not spared him to see his Indian subjects enjoying the boon of self-government. While praying that the soul of this mighty ruler, whom it has pleased Providence to call away to His realms, may repose in peace, we cannot but wish that the rule of his beloved son and successor may be as successful and peaceful as his own. [The *Gujaráti* eulogises the late king's rule as being the most notable in historical importance inasmuch as not only no bloody campaigns had been undertaken during his all too short reign but persistent endeavours had been made to extend popular government among his subjects and to take such other measures as might conduce to their well-being and prosperity. Referring to the famous Guildhall speech delivered by King George on his return from India the paper trusts that the new rule would be as glorious as its predecessor. The *Sánj Vartamán* observes that India has suffered grievous and irreparable loss in the death of the late king. In taking lengthy note of King Edward's life-work the paper quotes with approval the various sentiments given expression to by His late Majesty in the Proclamation issued to his Indian subjects and hopes that these noble thoughts would ever remain a land-mark in Indian history. The *Jám-e-Jamshed* considers the king's demise as an unfortunate occurrence especially as it has taken place at a critical moment in England's internal history. It reviews at length the manifold activities of the late king at home and abroad, recognises the advantages India has received from time to time as the direct outcome of his exertions and deplores the great loss to the world caused by the sad event. The *Akhbár-e-Islám*, the *Jain*, the *Garjana* and the *Káthiáwár Samáchár* also, among other Native papers, refer to the king's death in pathetic terms and declare with one voice that India has suffered a severe blow in being deprived of so just and loving a sovereign. Almost all the papers of the week make similar observations.]

Pársi (39), 15th May, Eng. cols.

***12.** **"The British Crown is a central point about which the whole Empire turns—a symbol, and rather antiquated, it may be, but a very real force and a pledge of the unity towards which, though sometimes in**

inharmonious ways, we are all working. The restricted power of the British Throne has, under the wise guidance of Victoria and Edward, been a greater influence for unification in India than ever was the absolute authority of the Moghuls, and there is a feeling of nationality among the thirty crores who acknowledged a common ruler in London than ever there was among those who were ruled from Delhi. The Crown has had an influence out of all proportion to its constitutional limits, and we may be sure that the Emperor who pleaded with his people for sympathy in the administration of India will carry on its noblest traditions and cement the bonds of empire more firmly than ever they have been before."

Sultán-ul-Akhbár (176), 8th May; *Moslem Herald* (14), 9th May; *Bombay Punch Bahádur* (175), 9th May; **Mufid-e-Rozgár* (175A), 15th May.

13. All the Urdu papers appeared in thick black borders as a sign of deep mourning on account of the King-Emperor's death. They declare that the reason of the Muhammadans' attachment to the late Emperor is to be found in their consciousness of the innumerable blessings conferred upon them by His Majesty's Government and they refer with gratitude to the recognition of the political importance of Indian Muhammadans and to the grant to them of the privilege of a separate electorate at Council elections.

Praja Bandhu (40), 8th May, Eng. cols.; *Gujarát Mitra* (32), 8th May; *Surya Prakásh* (44), 7th May; *Praja Pokár* (86), 11th May.

14. "It is with feelings of profound regret that we have to announce the sad and somewhat sudden calamity that has befallen the British Empire in the shape of the passing away of His Majesty the King-Emperor yesterday. A Reuter's message had informed us only yesterday that His Majesty had a severe attack of bronchitis, but in view of his splendid constitution and the best medical treatment at hand all hoped for a recovery. Unfortunately, however, that hope has not been realised and His Majesty has departed this life to the great grief of millions of his loving subjects throughout the empire. It is but bare truth to say that the whole nation to a man is plunged in deep grief at the news of this sad event. During his brief reign of about nine years His Majesty had given sufficient evidence of a warm corner in his heart for his Indian subjects." [The *Gujarát Mitra*, the *Surya Prakásh* and the *Praja Pokár* give expression to similar sentiments of regret and grief.]

Gujaráti Punch (33), 8th May, Eng. cols.

15. "It is with profound and heartfelt sorrow that we have heard the sad news of the sudden demise of our beloved Sovereign, Edward the Good. His Majesty was long more or less suffering in health and had never totally recovered from his last illness, but that he would pass away within such a short period was not dreamt of even by His Majesty's medical advisers. The late King-Emperor had by his charming and magnetic personality endeared himself to all who had the privilege to approach him, and in him was felt to rest the real balance of power amid the surging tides of party strifes and political warfares. And His Majesty's death during the present political crisis is really a great misfortune.......... The Emperor was always specially interesting himself in all matters relating to our Indian Empire, after his tour through India, and some very valuable advantages were gained by us through His late Majesty's kind, though unostentatious instrumentality. The loss of Britain and of the world has been great, but of India is, if possible, still greater."

Káthiáwár Times (38), 9th May.

16. The demise of His Majesty who was universally beloved by his people is a grave calamity that has befallen the empire inasmuch as His Majesty's short but beneficent reign was characterised by a policy calculated to secure and safeguard the best interests of the nation and the people. His paternal love and regard for his Indian subjects was highly commendable and Indian people of all classes are stricken with deep sorrow at the heavy blow which they have experienced in the demise of His Majesty, and at this juncture when India is passing through political unrest and storm, the passing away of a ruler of broad-minded sympathies and liberal views will be deeply mourned by us all.

Suggestions to start funds in all the provinces of India to raise suitable memorials to the late King-Emperor.
Jám-e-Jamshed (35), 14th May.

17. The death of King Edward is the close of a great and useful career. His praises have been sung even in the nooks and corners of the world. But after a couple of months he will begin to be forgotten. But it would be a slur on our loyalty if we did not perpetuate his memory. It should be kept green everywhere in the Empire, and India should not lag behind in raising memorials to him. We hope people will not fall into the error of raising up only one Indian memorial to him as in the case of the late Queen Victoria. Memorials should be raised to him in all the provinces of the country. The late king was ever intent on raising funds for hospitals for the poor and sanitariums for pthisical patients. If such sanitariums to be named after him be founded in all the provinces, his memory would be kept alive in a most practical manner. Every province should organise funds under the auspices of their respective rulers and expend them for the relief of the poor.

The devotion of Indians to the Imperial Throne.
Indian Social Reformer (7), 15th May.

*18. "The intense sense of personal attachment, which is universal among the Indian people, to the occupant of the English Throne is well worth investigating. That it is something deeply imbedded in their minds and not merely a superficial sentiment must be evident to all who have moved intimately with them.......... The monarchy is the one institution on which India can always rely for a lofty and disinterested view of the duties and responsibilities of Great Britain to herself. The English people, as a whole, have very honourable feelings in the matter, but their opportunities of direct intervention are limited by the political exigencies of the hour. It may be mentioned that the widely prevalent sentiment among Indians in favour of nominating heads of provincial Governments direct from England has its origin and justification in the belief that the Governor so appointed is most frequently guided by the example of the Sovereign whom he represents. There are some other general considerations in which is to be sought the secret of the Indian devotion to the Imperial Throne. In common with other parts of the Empire, we realise that the Sovereign represents continuity of policy in a constitutional Government. One of the closest points of contact between the English and the Indian minds is their profound faith in the importance of historical continuity. A more particular reason is to be found in the contents of the Indian mind. A Monarch, as the visible emblem of the Supreme Power, is to Indian ideas a necessary and indispensable part of Government. Without a monarch whom his allegiance can grasp, the average Indian would find it difficult to grasp the fact of an established order of things. The third and most important reason is to be found in the sub-conscious idea that it is the Throne which enables the Indian to regard himself, and claim the rights of, a fellow-subject with the members of the English race. It is in and through the Sovereign that the impositions of dominance are transmuted into the obligations of good Government. It is as subjects of one Sovereign that the Indian most keenly realises and resents any departure from his right to equal treatment with his fellow subjects. The Imperial Throne is thus the safeguard of Indian liberties."

The grief expressed throughout India for the King's death disproves the charge of disloyalty brought against Indians.
Mahrátta (13), 15th May.

*19. "The news of the death of King Edward VII flashed across the length and breadth of India, and the whole country from one end to the other is mourning in grief at the great calamity....... This spontaneous and universal demonstration testifies to the fact that the feelings of the nation and its loyalty are as sound as ever; those who talk in an irresponsible manner of the widespread movement of disloyalty and sedition throughout the length and breadth of the land, indulge only in a foul and unwarranted calumny. Much of repression adopted by the Indian Government is due to the misrepresentations of these interested mischief-makers who spread wild reports. No reply to this accusation of the wholesale spread of sedition in the land could be more full and more effective than the spontaneous outburst of loyalty and sad feelings on this calamitous occasion.......... The nation is sound at heart, and there is no fear of wide-spread sedition. There is, therefore, as our Calcutta contemporary the *Bengalee* says, no justification for the wholesale repressive measures which have been condemned by all persons with strong emphasis."

Comments on Lord Morley's speech at the Royal Academy banquet.

Praja Bandhu (40), 8th May, Eng. cols.

20. "The very meagre summary cabled to this country of the recent speech of Lord Morley at the Academy Banquet seems somewhat puzzling at first sight...... It is highly probable that Lord Morley contemplates a further extension of political reform, and that too for good reasons, because the reforms, although only recently introduced, have on the whole worked fairly satisfactorily at least to the extent that would justify a further step in advance. This is, of course, only a surmise, which has been rendered necessary on account of the summary being very brief.......... Before concluding, we connot but refer to the panic that even this brief summary has spread in the Anglo-Indian dovecote. Several Anglo-Indian papers have taken up the parrot cry, and have already commenced their usual work of seeing danger in the authorities granting further privileges to the people of India. The incident further shows how the wind blows and once more confirms what most thoughtful Indians have all along urged, *viz.*, that the Anglo-Indian papers are inimical to the best interests of the sons of the soil, for they lose no opportunity to thwart and run counter to them to the best of their power."

Oriental Review (15), 11th May.

21. "Poor Lord Morley! He seemed to be on the point of losing the favour of those great mentors of the administrators of India—Anglo-Indian editors. It was all very well so long as Lord Morley was speaking about the Partition being a settled fact and about the Government being justified in its policy of deportations. He was then extolled as the only statesmanlike Minister in the Liberal Cabinet upon whose devoted heads all sorts of abuses are always being poured by the Anglo-Indian Press with one or two honourable exceptions. But now even Lord Morley has committed an unpardonable offence by giving a gentle hint in his speech at the Royal Academy Banquet that he is preparing for still greater reforms in India. The statement has created a flutter in Anglo-Indian circles, and Bombay and Allahabad are to the fore in leading an attack against the 'Modern Oracle' as 'Honest John' is now sarcastically called.......... His observation that a further advance in reforms was contemplated will be received with nothing but joy throughout India. Surely no one thought that the recent Indian reforms formed the ultimate goal of British statesmanship and Indian aspirations. They were but a step, a great step, towards the training of the people in the art of administration and towards introducing a friendly and sympathetic tie between the rulers and the ruled. The working of the Councils for four months has revealed many defects which can be removed without any difficulty. The conduct of non-official rspresentatives has also shown how they have understood and appreciated the trust and responsibility placed upon them, and can be, with advantage to the Government and the people, entrusted with further responsibilities. Lord Morley's pronouncement is, therefore, welcomed by all, and it may be hoped that in case the Liberal Government retains power, as it is sure to do, the promise conveyed in this pronouncement will be fulfilled."

Spirituality not of use in the present condition of India.

Bhála (109), 11th May.

22. A nation can make no progress unless it keeps before it some definite ideal. India has at present two ideals before it; it can cling as of old to spiritualism or it can follow the present day materialism. The Western nations have attained their present greatness and prosperity by setting before themselves egoism as their ideal while India has lost her freedom and has been reduced to an utter state of indigence by hugging spiritualism to her bosom. From a consideration of the present circumstances it appears to us that national good requires that we

should not fall back upon spirituality until we have raised our motherland to the high position at present occupied by England. Let India attain *swardjya* and prosperity and then we shall think about spiritual good. Till that time we should have to do with religion only so far as it may be absolutely necessary. Let us first emancipate our bodies and then ~~we~~ shall have time enough for the salvation of soul.

Government do not take proper care to check intemperance.
Kesari (131), 10th May.

23. His Highness the Mahárája of Patiála deserves to be congratulated upon his efforts to discourage intemperance amongst young men, and we hope he will continue in his noble work. The Mahárája has set a good example to the Indian Government who think that they are doing grand service in the cause of temperance by an occasional enhancement in their duties on intoxicants which in reality give an impetus to intemperance. The British Government are so much impressed with, and alive to, the liberty of the people to indulge in drink that though they would not allow students to take part in politics or attend public meetings, they do not at all object to students visiting liquor-shops, nay more they allow the liquor-shops to be located in the vicinity of educational institutions.

Adverse comments on the suggestion of the *Spectator* that India should raise a Navy.
Kesari (131), 10th May; *Indu of Bombay* (10), 12th May.

24. Admiral Cyprian Bridge writing to the *Spectator* advocates the resuscitation of the Indian Navy at the expense of the Indian Revenues, and the paper endorses his views. Admiral Bridge as also the *Spectator* seems to ignore the fact that India maintains the only effective land force in the Empire, which is entirely financed by herself and that far from not co-operating in Imperial defence, she bears her full share, a much fuller share than any of the other British dominions. India has placed her forces at the disposal of the Empire on all critical occasions. She is already overtaxed and it would be sheer injustice to tax her for the maintenance of a navy. Should the navy be created, it would be mostly officered by Englishmen while Indians would be consigned to the lower ranks or perhaps they may be altogether excluded from the service just as from the artillery. If, however, Government think of establishing a navy for India let them not at least tax India for its maintenance. [The *Indu of Bombay* remarks :—"The *Spectator's* demand is preposterous on the face of it and would occasion nothing short of a scandal if acted upon by Government. It will result in manifest injustice and will not strengthen the belief that England does not wish to exploit India for her own benefit. Moreover, India is too poor to be taxed any more."]

People should be allowed to possess old muskets to protect themselves against wild beasts.
Bhála (109), 11th May.

25. The enforcement of the Arms Act has rendered the people quite helpless even against the attacks of wild beasts. They appear instinctively to know that the people have been disarmed and are, therefore, naturally emboldened in their attacks. So many as four hundred and eighty people fell victims to wild animals during the last year in the Madras Presidency as a result of the operation of the Arms Act. The Act should, therefore, be amended, and the people should be allowed to possess muskets of the old type without license as protection against wild beasts. There is, of course, no fear that the possession of such arms by the people will jeopardise British supremacy in India. But by this small concession the lives of numerous people will be saved and they will become a little more bold.

Comments on the working of the new Press Act.
Mahrátta (13), 15th May.

***26.** **"For some time past the working of the new Press Act has been carried on by the authorities concerned in such an irrational manner as almost to create a public scandal. And judging by the revelations made by the Honourable Mr. Gokhale in the matter, it is clear that some of the non-official members who supported the new**

of the wholesale spread of sedition in the land could be more full and more effective than the spontaneous outburst of loyalty and sad feelings on this calamitous occasion.......... The nation is sound at heart, and there is no fear of wide-spread sedition. There is, therefore, as our Calcutta contemporary the *Bengalee* says, no justification for the wholesale repressive measures which have been condemned by all persons with strong emphasis."

Comments on Lord Morley's speech at the Royal Academy banquet.
Praja Bandhu (40), 8th May, Eng. cols.

20. "The very meagre summary cabled to this country of the recent speech of Lord Morley at the Academy Banquet seems somewhat puzzling at first sight...... It is highly probable that Lord Morley contemplates a further extension of political reform, and that too for good reasons, because the reforms although only recently introduced, have on the whole worked fairly satisfactorily at least to the extent that would justify a further step in advance. This is, of course, only a surmise, which has been rendered necessary on account of the summary being very brief.......... Before concluding, we connot but refer to the panic that even this brief summary has spread in the Anglo-Indian dovecote. Several Anglo-Indian papers have taken up the parrot cry, and have already commenced their usual work of seeing danger in the authorities granting further privileges to the people of India. The incident further shows how the wind blows and once more confirms what most thoughtful Indians have all along urged, *viz.*, that the Anglo-Indian papers are inimical to the best interests of the sons of the soil, for they lose no opportunity to thwart and run counter to them to the best of their power."

Oriental Review (15), 11th May.

21. "Poor Lord Morley! He seemed to be on the point of losing the favour of those great mentors of the administrators of India—Anglo-Indian editors. It was all very well so long as Lord Morley was speaking about the Partition being a settled fact and about the Government being justified in its policy of deportations. He was then extolled as the only statesmanlike Minister in the Liberal Cabinet upon whose devoted heads all sorts of abuses are always being poured by the Anglo-Indian Press with one or two honourable exceptions. But now even Lord Morley has committed an unpardonable offence by giving a gentle hint in his speech at the Royal Academy Banquet that he is preparing for still greater reforms in India. The statement has created a flutter in Anglo-Indian circles, and Bombay and Allahabad are to the fore in leading an attack against the 'Modern Oracle' as 'Honest John' is now sarcastically called.......... His observation that a further advance in reforms was contemplated will be received with nothing but joy throughout India. Surely no one thought that the recent Indian reforms formed the ultimate goal of British statesmanship and Indian aspirations. They were but a step, a great step, towards the training of the people in the art of administration and towards introducing a friendly and sympathetic tie between the rulers and the ruled. The working of the Councils for four months has revealed many defects which can be removed without any difficulty. The conduct of non-official rspresentatives has also shown how they have understood and appreciated the trust and responsibility placed upon them, and can be, with advantage to the Government and the people, entrusted with further responsibilities. Lord Morley's pronouncement is, therefore, welcomed by all, and it may be hoped that in case the Liberal Government retains power, as it is sure to do, the promise conveyed in this pronouncement will be fulfilled."

Spirituality not of use in the present condition of India.
Bhâla (109), 11th May.

22. A nation can make no progress unless it keeps before it some definite ideal. India has at present two ideals before it; it can cling as of old to spiritualism or it can follow the present day materialism. The Western nations have attained their present greatness and prosperity by setting before themselves egoism as their ideal while India has lost her freedom and has been reduced to an utter state of indigence by hugging spiritualism to her bosom. From a consideration of the present circumstances it appears to us that national good requires that we

should not fall back upon spirituality until we have raised our motherland to the high position at present occupied by England. Let India attain *swarájya* and prosperity and then we shall think about spiritual good. Till that time we should have to do with religion only so far as it may be absolutely necessary. Let us first emancipate our bodies and then we shall have time enough for the salvation of soul.

Government do not take proper care to check intemperance.
Kesari (131), 10th May.

23. His Highness the Mahárája of Patiála deserves to be congratulated upon his efforts to discourage intemperance amongst young men, and we hope he will continue in his noble work. The Mahárája has set a good example to the Indian Government who think that they are doing grand service in the cause of temperance by an occasional enhancement in their duties on intoxicants which in reality give an impetus to intemperance. The British Government are so much impressed with, and alive to, the liberty of the people to indulge in drink that though they would not allow students to take part in politics or attend public meetings, they do not at all object to students visiting liquor-shops, nay more they allow the liquor-shops to be located in the vicinity of educational institutions.

Adverse comments on the suggestion of the *Spectator* that India should raise a Navy.
Kesari (131), 10th May; *Indu of Bombay* (10), 12th May.

24. Admiral Cyprian Bridge writing to the *Spectator* advocates the resuscitation of the Indian Navy at the expense of the Indian Revenues, and the paper endorses his views. Admiral Bridge as also the *Spectator* seems to ignore the fact that India maintains the only effective land force in the Empire, which is entirely financed by herself and that far from not co-operating in Imperial defence, she bears her full share, a much fuller share than any of the other British dominions. India has placed her forces at the disposal of the Empire on all critical occasions. She is already overtaxed and it would be sheer injustice to tax her for the maintenance of a navy. Should the navy be created, it would be mostly officered by Englishmen while Indians would be consigned to the lower ranks or perhaps they may be altogether excluded from the service just as from the artillery. If, however, Government think of establishing a navy for India let them not at least tax India for its maintenance. [The *Indu of Bombay* remarks :—"The *Spectator's* demand is preposterous on the face of it and would occasion nothing short of a scandal if acted upon by Government. It will result in manifest injustice and will not strengthen the belief that England does not wish to exploit India for her own benefit. Moreover, India is too poor to be taxed any more."]

People should be allowed to possess old muskets to protect themselves against wild beasts.
Bhála (109), 11th May.

25. The enforcement of the Arms Act has rendered the people quite helpless even against the attacks of wild beasts. They appear instinctively to know that the people have been disarmed and are, therefore, naturally emboldened in their attacks. So many as four hundred and eighty people fell victims to wild animals during the last year in the Madras Presidency as a result of the operation of the Arms Act. The Act should, therefore, be amended, and the people should be allowed to possess muskets of the old type without license as protection against wild beasts. There is, of course, no fear that the possession of such arms by the people will jeopardise British supremacy in India. But by this small concession the lives of numerous people will be saved and they will become a little more bold.

Comments on the working of the new Press Act.
***Mahrátta* (13), 15th May.**

***26. "For some time past the working of the new Press Act has been carried on by the authorities concerned in such an irrational manner as almost to create a public scandal. And judging by the revelations made by the Honourable Mr. Gokhale in the matter, it is clear that some of the non-official members who supported the new**

Act have had as much to suffer by the thoughtless administration of the new Press law, as the aggrieved printers and publishers themselves. The *Times of India* publishes in its issue of Friday last correspondence between the Honourable Mr. Lalubhái Sámaldás and the Honourable Mr. Gokhale, arising out of certain inquiries made by the former with the latter in the interest of a friend of his connected with a press. Mr. Gokhale therein openly declares that the assent given by himself and some others among his colleagues to the Press Act was the result of a compromise between the advocates and the opponents of a far more thorough-goingly mischievous and drastic measure of repression. It requires some imagination and more sympathy to conceive how officials like the Honourable Mr. S. P. Sinha and non-officials like Mr. Gokhale might have had to pass anxious hours in putting their entire weight on the side of sobriety and reason, when the terribly active instincts of the revengeful reactionaries among the members of the Executive Council of the Governor-General might be wildly clamouring for making one clean sweep of the entire press in India. For as the Honourable Mr. Gokhale states in his letter, the original draft of the Bill sought to vest the entire and unbridled control over the press in the hands of the executive Government. Of course, even under these circumstances, we do not think an unqualified approval of the Bill was justifiable; but the circumstances at any rate clearly explain the point of view of Mr. Gokhale and others who were persuaded, much against their own inclination, to give their support to the Bill. We wish the explanation now given by Mr. Gokhale had been placed before the public much earlier. For it might have helped them to realise the position of the non-official supporters of the Bill; much was left unsaid as to the intentions of the Legislature in the matter. And yet as soon as the Act was passed, Magistrates began to enforce the law as if no understanding of any sort was ever arrived at. The law simply says that whenever a new declaration would be required under the Press Act of 1867, Magistrates may at their discretion call upon the persons going for the declaration to give a security up to two thousand rupees. But we all know how this discretion was abused by the Magistrates in a number of cases. Mr. Gokhale indeed tries to shift the responsibility for the abuse of this discretion from the Magistrate's shoulders by putting in a special plea that in the particular cases these understandings and declarations were not brought to the notice of the Magistrates concerned. We think the plea goes too far. Is it not the business of the Magistrates to be as well up in the literature about the new Press Act as the persons appearing before them to make declarations under that Act? Is it Mr. Gokhale's idea that the ignorance of District Magistrates, solemnly affecting to discharge the high office of the administrators of the new Press Act, is in this matter less culpable than that, if any, of the persons made to suffer for that ignorance? Ignorance of law is no excuse. We were quite familiar with this maxim upto now from the point of view of the penal consequences to the offender. Mr. Gokhale's plea perhaps gives a new meaning to the maxim. It may now mean that a Magistrate's ignorance of the law is no excuse for him not to administer it.......... We confess we cannot believe that District Magistrates, who abused their discretion, had not read either the statement of objects and reasons or the speeches of Sir H. Risley and Honourable Mr. Sinha.......... But whatever the view we take of the action of these Magistrates, it is now clear that the terms of the new Press Act leave a very big loophole for the violation of its original intentions. Magistrates, when roundly charged with the abuse of discretion, might conceivably retort that according to a well-known decision of a High Court, everything outside the terms of the law, even the statement of objects and reasons and the speeches made by Honourable Members in the debate, is absolutely irrelevant. Nothing can stand between them and the wording of the law they are called upon to interpret and administer.......... But apart from the controversial interest of the topic, it is now obvious that, as suggested by Mr. Gokhale, either the Government should issue a circular directing Magistrates to make a better use of their discretion than hitherto-fore or an amendment of the Press Act should be immediately undertaken."

Rást Goftár (41), 15th May, Eng. cols.

***27.** "The Honourable Mr. Lallubhái Sámaldás has drawn timely attention to the rigidity with which the Press Act is being enforced in defiance of the spirit and the letter of its regulations in respect of presses and journals established before the Act was ushered into existence. One express condition of the Act on which its sponsors laid particular stress to allay public fears was that it would leave such presses and papers untouched, and that no security would be demanded of them unless and until they published seditious matter. By investing the magistracy with discretionary powers to dispense with security the Act did not make its deposit an inexorable condition even for new printing establishments. We were one of those who gave an unstinted support to the Act, for we saw there was nothing in its conditions which an honest journalist need fear; and as the old presses were meant to be left untouched except on a commission of crime within the purview of the Act, we argued that they could have no valid justification in decrying it. From certain recent decisions of our local Courts, we are afraid that the requirement of the law is not properly understood and enforced and that the Courts have exceeded their rights in demanding deposits even from old journals. For an illustration, the proprietor of the *Dnyán Vardhak*, an old and respectable Gujaráti journal of Bombay, was recently asked to submit deposit on a declaration for the transfer of its publication from one press to another. The journal is being published for the last thirty-seven years, and is devoted exclusively to social, literary and scientific subjects. Apart from the question whether the demand for security from an old established journal was justified, this was a case in which, we believe, the Court could have very well exercised its power of discretion. The fact that the journal has never touched political subjects or discussed public matters in its columns, and the very consideration of its character as a literary magazine ought to have weighed with the Court as sufficient reasons for dispensing with the deposit. If the journal deviated from its literary province to discussing political matters in future, that fact of itself would have constituted no offence.......... As a result of the Magistrate's decision, the journal, which has led an innocent existence, has had to be stopped after having served its readers honourably and well for close upon four decades. If cases such as this multiply, we are afraid that the Act would raise a clamour and make itself unnecessarily unpopular. The Honourable Mr. Gokhale's suggestion that the local Governments should address circulars to Magistrates is worthy of adoption. Failing this, Mr. Gokhale thinks that it will be necessary to bring a resolution before the Viceroy's Legislative Council urging an amendment of the Act."

Comments on the decision in the Sukkur (Sind) sedition case appeal.

Sindhi (58), 30th Apl., Eng. cols.

28. Commenting on the Sukkur sedition case appeal the *Sindhi* writes:—"The reasons for declining to reduce the sentence have been quoted in full. Though the judgment of the Court of the Judicial Commissioners in Sind in the Sukkur sedition case appeal seals the fate of the accused, we are not prepared to agree with the reasons given thereof....... The Judicial Commissioners seem to believe that a deterrent punishment was necessary to nip the rising sedition in the bud. They expressed in Court and have written in their judgment that sentences ranging from a few months to a few years have not been able to stop sedition in Bengal and Bombay, and therefore a severe sentence is necessary in Sind to put down any tendency towards it. May we enquire of them whether they are sure this heavy sentence will do so, if the mind is predisposed to seditious tendencies? The evil lies elsewhere and has to be remedied elsewhere. If the people think that the Courts deal too severely with men known to be loyal, the result is subdued discontent not very delightful indeed! The conduct of Virumal in stopping the sale of the book has been characterised by the trying Judge as irreproachable. The appellate Judges put another construction and have ascribed a base motive of saving his own skin to Virumal. But whatever be the theory, whatever be the finding as regards conspiracy, Virumal, even if he knew, repented in time and saved the situation; and three years for having unwittingly printed the book and for taking steps to stop it!! If the *Swadeshi Hálchál* before being printed at Sukkur was in actual circulation in three different languages without Government having taken any steps to stop it, why should an ordinary person have smelt sedition in it? He will naturally think that if the Government to whom a copy of every book is submitted with open eyes does not withdraw it from circulation it is not considered seditious. The circulation of such a book and the acquiescence of the Government minimises the offence and, therefore, the sentence is, to say the least, extremely harsh."

29.

Comments on the Pesháwar riots
Gujaráti Punch (33), 8th May, Eng. cols.

"During the last festival of *Holi* at Pesháwar, serious rioting and looting of the Hindu shops by the Muhammadans took place; and looking to the facts of the case as reported by the Láhore correspondent of the *Bengalee*, we cannot escape coming to the conclusion that they disclose a most reprehensible state of things almost on a par with that exposed by the Jamálpur Riots Inquiry in East Bengal.......... If this report be true, it seems quite clear that it was the Muhammadans who were entirely in the wrong. But how was it here, as also at Jamálpur, that fearing a riot, the officials did not take proper precautions for preventing the same? It is a sad commentary on the capacity and efficiency of the Police that just after the Deputy Commissioner left the city, a general rioting and loot took place. It passes the understanding as to how the officials could have allowed themselves to be kept so entirely in the dark as regards the impending storm, the more so as the latter has the appearance almost of a preconcerted movement. It seems as if the Muhammadan rowdies were making the most of their present favoured position, but we fear that things such as these will but increase the friction between the two communities without doing the least good to either. It cannot be supposed that the Muhammadans will always get the better of their other fellow-countrymen and if such cases multiply, bitterest inter-communal enmity will be the only fruit. We trust Government will inquire into this matter by a special Commission and that generous indemnities will be granted and due punishments meted out to those that deserve them."

***30.**

Mahrátta (13), 17th May.

"The recent troubles at Pesháwar, causing immense loss to businessmen and unsettlement of trade, are yet fresh in the memory of our readers. It was the Hindu residents and traders who had to bear the largest portion of the loss. The Hindus of the place have sent a memorial to the Government anent the troubles, which has not yet met with any definite results. The correspondent of the *Times* of London took hold of this precious opportunity of a disturbance between Hindus and Muhammadans to air to the world his theory that it was due to the Boycott and that the Muhammadans were the chief sufferers. Now we know the assertions are altogether unfounded and have not the flimsiest substratum of truth underlying them. In fact it was the Hindus who suffered most. The correspondent evidently got his theory from his inventive brains, and it is inventions of the brains more than true facts that go to make up the sensation which the English Jingo press led on by the *Times* is in the evil habit of creating.......... The attitude of the local authorities is reported to have been of a dubious nature. A Hindu deputation from Láhore intends to interview the Chief Commissioner of the Frontier Province on the question. It is necessary to make thorough investigations in the matter and to provide for security of life and property in future. Otherwise, the impression which is held in certain quarters that Government are indifferent to the affair will gain ground."

Comments on the recent deportation of certain Indians from the Transvaal.

Indu of Bombay (10), 11th May; *Dnyán Prakásh* (46), 10th May; *Sudhárak* (159), 9th May.

31. "**The forceful landing of sixty-one Transvaal Indians on the shores of Bombay, after their being wrenched away from the arms of their loving families and the scenes of their domicile in South Africa and after being compelled to undergo the sufferings and privations of a long journey through strange and unsympathetic territories, must bring vividly to all thinking and feeling men of whatever political persuasion, the glaring injustice and iniquity of the lengths to which the Transvaal authorities are** going in their cowardly campaign against the honest, peaceful and industrious Indians sojourning in their country.......... The Transvaal Government has thrown to the winds all the assurances of just and humane treatment made by the Imperial Government, and yet the Ministers of England refuse to move even a bit in the matter. If they had stuck to a straight and honourable path, the Transvaal Government would have found that they could not cope with the passive resisters. If instead of deporting the Natal Indians to India, the Transvaalers had sent them to Natal, the Indians would have at once crossed into the forbidden land again, defying them and their jails. But no. The authorities have resorted to the cowardly procedure of violating the promises given by the Imperial Ministers. They thrust the deportees into Portuguese South Africa, and the Portuguese Government acting in collusion with the Transvaalers transferred them to Delgoa Bay, whence they have now been transhipped to India.......... It will be dangerous to shut our eyes any more to the gravity of the situation. The immediate attention of the Indian Government should be directed towards fighting this campaign of the South African whites. Instead of tarrying, it is clearly the duty of Government to utilise the weapon with which they have armed themselves, *viz.*, the prohibition of indentured labourers to Natal. Let them carry out their threat into practice, and we shall be able to judge if that would afford any relief to our suffering countrymen." [The *Dnyán Prakásh* makes similar remarks. The *Sudhárak* considers the action of the Transvaal Government as a disgrace to the Empire.]

Kesari (13[illegible]), 10th May.

32. All the threats of the Government of India to get the grievances of the Indians in the Transvaal redressed have been treated with contempt by the South African Colonies. The latest act of the high-handedness of the Transvaal Government in collusion with the Portuguese Government is the deportation of sixty Indians domiciled in their dominions on the flimsy ground of their non-identification. We hope the British Government will now awaken to their sense of duty to protect the rights of their Indian subjects in foreign countries. Indians are advised to be true to the precepts of their ancient law-givers and be faithful to the rulers. But will any one point out to Government what names are given by them to those rulers who collect taxes, but do not protect their subjects?

Praja Bandhu (40), 8th May, Eng. cols.; *Gujaráti Punch* (33), 8th May, Eng. cols.

33. "We understand that Mr. Polak, the Transvaal delegate at present sojourning in this country, has received by cablegram a piece of news that is far from satisfactory. The Transvaal authorities have deported about sixty of the passive resisters to India by the steamer *Umhlote*. These include many of the bravest men in the struggle. Most of them are voluntarily registered, and while some of them are born in South Africa, many are domiciled in Natal and many are educated. The deportees are mostly Tamils, many of whom have been forced to leave behind them their families quite unprovided for. These destitute families are being maintained by public help, and the cost of doing so is estimated at over Rs. 2,000 per mensem. Now the offence of these unfortunate people, who have already arrived in Bombay on last Thursday night, if it can be called an offence at all, is that they refused to submit to a law which viewed from whatever standpoint must be pronounced as such that no self-respecting people ought to accept. If the Colonial authorities persist in their campaign of persecuting our countrymen with all the weapons at their disposal the only way to bring them to their senses is to give them *quid pro quo* by absolutely stopping Indian labour to that part of the world, inasmuch as it will be extremely difficult for the Colonists to dispense with that labour, which is comparatively very cheap and highly remunerative, and a stoppage of this source cannot but adversely affect their various industries. If this is done, it is not at all unlikely that when the Transvaaler is touched in his pocket he may realise the folly of sticking to a policy that is nothing if not short-sighted in character. For all these reasons, we strongly appeal to the Government of India to strike while the iron is hot, and thereby protect our countrymen from the course of systematic persecution, which is not only a grave insult to British Indians but virtually an affront to the Government of India. We hope the appeal will not fall on unheeding ears." [The *Gujarâti Punch* makes similar remarks.]

Alleged hardships of Indians in Zanzibar.
Bombay Samâchâr (67), 10th May.

34. The sympathy of the whole of India will be drawn towards the Indians living in the Zanzibar Protectorate who have petitioned to Sir Edward Grey against certain orders passed by the local Government. Some of these orders deprive the Indians of their rights and privileges and are extremely humiliating, and if immediate steps are not taken to get the orders complained of cancelled, the Indians in Zanzibar will be reduced to the position of their brethren in South Africa. The right of appeal to the Bombay High Court enjoyed by the Indians there is taken away from them. What is more objectionable is giving unlimited powers to the local Magistrates. Such a state of affairs in Zanzibar cannot go on without prejudice to the fair fame of British justice. The Government of India ought to take up the question on behalf of the Indians. Such orders as making Indian prisoners dispose of night-soil and deporting them for trivial offences are such as to lower them much in the eyes of the people. All such things are forced upon the Indians that they might leave the country. The Indian is just like other human beings with his share of human infirmities, and could be brought round by far milder means than deportation for assault. Such order only means that checks are being imposed upon the liberties of the Indians even in Zanzibar. Holding nautch parties in private houses is also deemed punishable. It is hoped that the authorities will recall such orders. It is also hoped that the Government of India will take up the question on behalf of the Indians.

Alleged selfishness of the White Colonists of South Africa.
Shakti (91), 7th May; *Hind Vijaya* (61), 11th May.

35. Much has been written on the ill-treatment of our Indian brethren by the South African Whites. Every one is thoroughly acquainted with the part played by the Indians in changing the face of wild Africa, which without their help would have remained even to this day an uncivilised and wild country. And all know what reward they have received for their splendid services at the hands of the ungrateful Whites. But they are not the only people who have been so ill-treated by the Whites. The Chinese labourers who have helped so much in making the gold mining industry of Africa prosperous have also received cruel treatment from the faithless Whites. In the beginning the Whites lauded the Chinese to the skies and even submitted to their assaults with Christian patience and forgiveness. They could not help it, for the Chinaman was not a Kaffir or an Indian and paid the White in his own coin. But no sooner was the gold-mining industry firmly established, they ungratefully dismissed the Chinese to make room for White labourers. The Whites, unlike our people, are men of the world; they look to this rather than the other world. They know that the White labourers will not quietly submit to their insolence and cruelty, they know that the White labourer will cost them much more than our Indian brother, and yet they are ready to place every obstacle in their way. They have boycotted our countrymen and other Asiatics and are unjustly and illegally transporting them. This boycott is, however, according to these Whites and their supporters, nothing but the manifestation of a feeling of "racial prejudice," unlike the Bengali Boycott which according to them is the outcome of "hatred towards foreigners." [The *Hind Vijaya* reproduces this article without acknowledgment.]

Comments on the restriction laid on Indian students by the London Inns of Court.

Sind Journal (22), 5th May.

36. "The changes proposed to be enforced by the Council of Legal Education in the regulations of the Four Inns of Court relating to the admission of Indian students to the Inns have been unanimously denounced by all Indian communities. It would seem that the proposed alterations will affect the Muhammadan community far more than any other. A writer in the current number of the *Moslem Review* asserts that the enforcement of the new regulations will practically shut the doors of the Inns against Muhammadans. Hitherto the only Muhammadans who have crossed the seas for the Bar have in almost all cases been either Matriculates or school-boys who secured admission into the Inns by passing the special entrance examination held by the Council, which it is now proposed to abolish altogether.......... The severity of the new regulations in regard to the Muhammadan community is considerably enhanced by the fact mentioned by the writer that it is the Muhammadan Barristers who have been mainly carrying on the work of the Moslem League and that the practical exclusion of the Muhammadans from the Bar, which the proposed regulations will result in, will be a veritable death-blow to the Muhammadan political awakening.......... The Right Honourable Mr. Ameer Ali has already, in his capacity as President of the London Branch of the Muhammadan League, addressed to the Chairman of the Council of Legal Education, a letter pointing out on behalf of his Committee the invidious distinction embodied in the new regulations and their inherent defects. As a practical suggestion Mr. Ameer Ali has proposed that the Council should recognise the Intermediate or First Arts Examination of Indian Universities for admission to the Inns. Mr. Ameer Ali's proposition is perfectly moderate and reasonable, and though it does not remove the objectionable distinction between European and Indian candidates, it will on the whole be found agreeable to the people of this country. The fact that the Council of Legal Education has, after receiving Mr. Ameer Ali's letter, postponed the introduction of revised regulations for three months leads us to hope that it will give due consideration to the suggestion and will amend the rules accordingly."

Oriental Review (15), 11th May.

37. "It is a matter of deep concern that important modifications have been made in the rules for the admission of students to the English Bar without any important and influential protest from the Indian public. These rules will act as a great restriction on Indian students taking up the profession of Law. Up to this time the Matriculation Examination of Indian Universities was recognised as a sufficient qualification for admission. New rules do away with this and require a degree examination for the purpose....... The Inns of Court could not recognise minor examinations of British Universities, but in the case of this country they have apparently every liberty to act as they please. Our Indian publicists need to be seriously warned that this action of the Inns of Court is the thin end of the wedge. It is as it were a test case to see how far the educational institutions of Great Britain can proceed with impunity to put a curb upon the ever-increasing number of Indian students there. All the Rules and Regulations are now finally passed and will come into force from the 1st October 1910. It is, therefore, too late to protest now, but Indian leaders can very well take care to see that the action goes no deeper. What is the Committee in London, called into being for the protection of Indian students, doing in this matter to safeguard their rights and privileges?"

Comments on the appointment of the Honourable Mr. Morison to the Bombay Executive Council.

Indian Spectator (8), 14th May.

38. "Mr. W. T. Morison comes to the Executive Council, Bombay, thoroughly well trained for his work. Besides district work of almost all descriptions, he has had Secretariat experience too, both on the judicial, and if we forget not, the financial side. And he comes up with fresh knowledge of the mofussil to work with a Chief who will decide no question of moment without discussing it in all its bearings with those who can throw light on its proper solution, especially those who have come into actual contact with the people whom the question is likely to affect. Mr. Morison is known to be a steady, honest worker."

Suggestion for the appointment of Rái Bahádur Teckchand as acting Judicial Commissioner, Sind.
Sind Patrika (57), 7th May, Eng. cols.

39. "We in common with the entire public and the Press fully endorse the view that the post of the Additional Judicial Commissioner, which is to fall vacant for six months, should be conferred upon Rái Bahádur Diwán Tekchand Udhavdás, who has been discharging the duties of his office as Public Prosecutor to the entire satisfaction of the Government. That Diwán Tekchand is well fitted for the exalted office above referred to is admitted even by our Anglo-Indian contemporary of the *Sind Gazette*, which bears ample testimony to the universal approbation which he commands from all classes of the people. The only hitch which is said to have come in his way is that he is not a qualified Barrister. But what if a special concession were allowed in his case? The post is to be filled only temporarily and as such the above restriction could easily be dispensed with."

Comments on the Government Resolution *re* the work done by the Tálukdári Settlement Officer.
Bombay Samáchár (67), 5th May.

40. The Government Resolution recently published serves to show that the laudable efforts of Government to relieve the Tálukdárs of Gujarát from their indebted condition have proved successful. Fifteen lakhs of rupees have been allotted by Government to pay up their debts. Of course, this sum cannot cover the entire amount of debt owed by the Tálukdárs. But the creditors never expect to be paid to the pie. As it happens in all such cases, the amount of debt is magnified enormously by the creditor to secure himself against the inability of the debtor to pay up even the actual sum. It was suggested to Government to disallow such creditors from taking advantage of the Civil Courts, but it is satisfactory to note that Government have not shown any haste in accepting the suggestion. Exception is made in the case of the Káthi princes only under special circumstances. In the case of the Tálukdárs no such conditions exist and it is well that they are not treated like the Káthi princes. In the case of the latter if they are dragged to the Courts they suffer a good deal as princes in the eyes of their people. It is not possible that Government can help with moneys the Tálukdárs in the management of their estates. But the arrangement arrived at by Government to liquidate their debts and thus free them from the clutches of their creditors is an excellent one. The Tálukdári Settlement Officer has thus been able to settle the claims of 40 per cent. of the creditors by paying one-third of the debt of the Tálukdárs. This is a result for which all concerned should be congratulated. It is also very satisfactory to note the order of Government to help them in reclaiming waste lands, repairing tanks and improving the state of agriculture by supplying them with cattle. This will enable them to stand on their own legs once again. Along with these steps, Government should take measures that would secure the Tálukdárs from contracting debts in the future. A wise system of education will surely do immense good to the Tálukdárs. Whenever an estate is under management, it would be well to place the minor Tálukdár under the care of the officer who manages the estates so that he should look after the minor's education. We hope Government while making any arrangement about the education of these Tálukdárs will give their earnest consideration to this suggestion.

The administration of the Forest Department must be improved for the benefit of the agriculturist.
Bhála (109), 11th May.

41. It is very gratifying to see that the improvement of agriculture has attracted the attention of Government. A new school is to be opened at Poona for giving agricultural education to the sons of agriculturists, where a knowledge of improved methods of cultivation is to be imparted to them. So far so good, but we want to point out that a mere knowledge of improved methods of agriculture would not be of any practical use to farmers, in the absence of the capital necessary to carry into effect those improved methods. Even more than this, the operations of the Forest Department, which have cut off the supply of fodder and have thus brought about a serious diminution in the number of agriculturists' cattle, must be put a stop to. Let the number of cattle increase and there will follow a full supply of dung manure, beneficial to the cultivator. Government will be doomed to disappointment if instead of resorting to this real useful step, it continues to pin its faith to wrong measures.

Change in the *Kaira Vartamán*.
Kaira Vartamán (70), 11th May.

42. The *Kaira Vartamán* which was till recently lithographed is now being printed in type. In an article the paper observes that it has steered clear of all difficulties and that the work done by it has given satisfaction to the rulers and the people. It is of opinion that loyal papers should not be afraid of the Press Act. The paper notes with satisfaction that no difficulty has been experienced in changing the paper from a lithographed to a printed one. Its object of supplying a press to the local Government officers has thus been realised. It thanks Mr. Chuckerbutty, Collector of Kaira, without whose help the change would not have been brought about so soon. The paper begs to be excused for not having published its issues for the last month and fears that as the press has to be properly set up a few more issues may not be published.

Comments on the representation of the City of Bombay Buildings Co. to the Police Commissioner in the matter of certain dangerous structures being used as theatres in Bombay.
Oriental Review (15), 11th May.

43. "Before the City of Bombay Buildings Co. came into existence, that is only five years ago, Bombay had only a few ill-structured theatres which were a source of great danger to the public due to a complete want of fire-protecting appliances......... Huge sums were, therefore, spent towards providing this city with spacious, upto-date theatres which bring a return of only 4 to 5 per cent., while the adjoining properties fetch an interest of about 9 per cent....... And who is responsible for such a state of things? The Company rightly answers 'the Government.' When the Company commenced its operations, all the old-style theatres, in the Fort at least, were ordered to be demolished. It was naturally expected that Government would not allow any temporary flimsy structures to be set up as theatres and would require all the existing theatres to be fitted up with modern conveniences and fire-protection appliances. These expectations were frustrated, as will be shown by a perusal of the experiences of the Company in its representation to the Police Commissioner.......... Allowing Mr. Bandmann to rear up his tin structure in the maidan was but one of a series of the sins of the authorities against laws framed by themselves and against rules of health and human safety. The Company faithfully sets forth all these sins in its aforementioned representation to the Government. The dangerous tin and wood structures of the Krishna Theatre and Cinematograph shows were and are allowed, to exist in defiance of all laws. There are also many so-called *pucca* built theatres in the city which ought not to be allowed any license. As a matter of fact, notice was served upon proprietors of all the theatres last year that their licenses would not be renewed from 1st January 1910. And yet somehow or other these licenses were renewed. Many of these theatres situated in the densest parts of the city are innocent of all attempt at providing safety for thousands of persons who flock to them. As we learn from the Report of the Inspector of the Fire Insurance Association, even common precautions for safety are neglected in all these buildings. They are a danger not only to the audiences collected in them but also to the adjacent chawls.......... In view of the fearful loss of life in America and the Continent whenever big fires occur in theatres, Government ought to take careful steps here in order that we may be spared the awful calamities.......... The City of Bombay Buildings Co., though of course its own interests are also concerned, has done a service to the public in bringing all the facts of the case before the public and urging upon the Government the necessity for strong and urgent action in the matter. We hope and trust that a holocast will not be required to remind the Government of its duty towards the public."

Protest against the projected reclamation of the Back Bay.

Jám-e-Jamshed (35), 10th May, Eng. cols.

44. "We are confident that we are echoing a very generally expressed public wish when we say that the question of reclaiming the Back Bay be indefinitely, if not for all time, shelved. Without offence, the reclamation of the Back Bay is wanted by none save a few high-placed and influential individuals, whose selfish class instincts have made them so oblivious of every consideration of justice and fair-play towards their weaker and less fortunately placed fellow-citizens as to justify the public to characterize their attitude as of cynical heartlessness.......... It has been proved to the hilt that the expansion of Bombay can be easily carried out by the development of the suburbs, without any disadvantage or injustice to any particular class or section of the population; and that there is no need of reclaiming the Back Bay and appropriating the vacant site along the sea beach for residential purposes, which has been for so long utilised by the people as a recreation ground. Nothing but the lust of revenue and selfish gratification of the few at the expense of the many underlie this reclamation project, and condemned as it has been by the best portion of the community, it is not too much to hope that the authorities will see their way to prevent its execution."

Approval of the suggestion of the Commissioner in Sind for closing liquor-shops during Holi and Muharram holidays.

Sind Patrika (57), 30th Apl. Eng. cols.

45. "It is indeed gratifying to understand that the local Government has after all thought fit to turn its attention to the advisability of checking the vice of drink. The first step taken in that direction is that opinions have been invited from the Sind Municipalities as to the desirability of closing the liquor-shops on certain public holidays, *e.g.*, Holi and Muharram. Nothing could be more commendable and the step proposed by the Commissioner in Sind, and we are confident ttat the representatives of the people here and elsewhere see eye to eye with the ruler of the province and support the suggestion with all their heart.......... By the bye, it would not be out of place to remark here that the practice of granting special and temporary licenses on the occasion of Cheti and Pir sher Fairs should also be put a stop to. We all know that Cheti day is also a sacred day and a day of pilgrimage when Hindus flock to the banks of the river to bathe and perform sacred ceremonies; hence the very presence of a liquor-shop there is most objectionable. The Pir sher is also held in high esteem by the Muhammadans, and to open a liquor-shop in that fair is likely to wound the susceptibilities of the followers of Islam. We would, therefore, take this opportunity of inviting the serious attention of the authorities in the hope that they would be pleased to issue strict orders to the contrary and earn the lifelong gratitude of both Hindus and Muhammadans"

Education.

Why a Commission should be preferred to a Committee for inquiring into the present system of education in India.

Gujaráti (31), 8th May.

46. Fifteen years ago when the educational system of this country was found fault with, the officials armed with statistics showed the people all its good points. As if the educational system had reached its perfection, it was lauded to the skies. The case is otherwise to-day. The official in trying to get at the root of the new movement in India has his eye turned towards education. It is a wonder that though so much has been done by Government for placing education on a sound basis a stage has not been arrived at that would cause satisfaction to Government. A variety

of opinions exists on the educational problem and the officials and Anglo-Indians find education at the bottom of unrest, discontent and yearnings for political rights. Hence their cry of reform in the educational system. True it is that the present educational system leaves much room for reform. The defects are many, and now and again they have been pointed out. But is there any truth in the reasons urged for a reform in education? If to be discontented be a vice and western education the cause of it, then surely it is a good thing to be discontented; because it must be remembered that he only progresses onwards who is not contented with the existing state of affairs. We hold that nothing tangible will be done if reform in education is sought on the ground of the existence of discontent, unrest and Extremism in politics. Reform in education is needed because the present system is one that does not bring the Indians on a level with their brethren in the West and other civilised countries. An education Commission is in the air. In some quarters Commissions are held in disfavour and Committees preferred. No doubt a Royal Commission takes up much time and involves expenditure, but the subject for which it is appointed is thoroughly threshed out and no keeping back of facts is allowed—the reason why it is held in disfavour by Government. In a Committee only officials are appointed; a Commission entertains Indians as well.

Railways.

Comments on the alleged inefficient working of the G. I. P. Railway.
Indu Prakásh (123), 10th May.

47. It would not be an exaggeration to say that the recent accident between Matunga and Sion on the G. I. P. Railway is the natural outcome of the inefficient administration of the Railway Company. Punctuality is at a great discount on the G. I. P. Railway and the arrival of a train at a railway station at the scheduled time is usually hailed with surprise. It is really to be regretted that no heed has been paid by the Company to the opinion recorded by Sir John Muir-Mackenzie with reference to a previous collision on the railway that such accidents were due to the employment of ill-paid and illiterate pointsmen. The G. I. P. Railway Company should be roused from their lethargy by a Committee appointed by the public to investigate into the working of the Company and to move Government to awaken them to their senses.

Municipalities.

Suggestion that the Bombay Municipal Corporation should take up the question of milk adulteration without further delay.
Rást Goftár (41), 15th May, Eng. cols.

***48.** "The question of preventing adulteration in milk has often cropped up before the Corporation. It is high time that the Corporation considered the question with a view to adopting some practical measures instead of wasting breath over long-winded speeches. They have had enough reporting till now from departmental officials, but when the latter come with some practical proposals and schemes, the reports are invariably shelved till the controversy is re-opened and the same materials are again brought forward for consideration......... We hope that the Corporation would proceed to a discussion of the question in a business-like manner and give effect to the proposals of their Health Officer as a first step towards practical solution of a question over which they have hopelessly floundered in the past."

Comments on the Mándvi Ward (Bombay) election case.
Bombay Samáchár (67), 13th May; *Akhbár-e-Islám* (63), 12th May.

49. Commenting on the Bombay Corporation's action in the Mándvi Ward Election case, the *Bombay Samáchár* observes:—**The Corporation's action, though not illegal, is altogether unjustifiable. The electors of the Mándvi Ward had not succumbed to any corruption and had in no way acted unlawfully, and therefore did not merit this unjust deprivation of their electoral franchise. They are made to suffer**

for the fault of others. The voters' list prepared by the Municipal authorities was misleading and erroneous, and consequently the Municipal authorities and the candidates who knowingly turned to their advantage the errors and ambiguities in the list, and not the unsuspecting electors, ought to have been thus punished. The Corporation should have looked to the spirit, instead of sticking to the letter of the law. We earnestly wish the Corporation would immediately take steps to amend the law so as to prevent the repetition of such gross injustice in future. The candidate should be made responsible for the validity of the votes acquired by him. [The *Akhbár-e-Islám*, on the other hand, warmly commends the action of the Corporation and congratulates the new members selected by it.]

SYED SHAMSUDDIN KADRI,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th May 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 21 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st May 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

British rule:
- Comments on the disappearance of Babu Aravindo Ghose 20
- Poverty one of the causes of the prevalent high death-rate in India . 18
- The significance of the Empire Day to Indians 17
- The treatment of political prisoners in India 19

Co-operative Credit Societies:
- Comments on the Resolution of the Government of India on the working of — . . . . 21 & 22
- Government should not withdraw their aid from the — for some time to come 23

Excise: Alleged breach of Abkári regulations by officials 31

His Majesty the King-Emperor:
- Accession of His Majesty George V . . . . 1—6
- The demise of His late Majesty King Edward VII . . . . . 7—9

Income Tax: Alleged injustice in the assessment of — in Hánsot (Broach). 32

Judicial Matters:
- Alleged partiality in cases between Europeans and Indians 30
- Alleged unsatisfactory working of the Press Act . . . . . . 24—29

Police: Appeal to Government to inquire into a reported case of an Indian's death 35

Press Notes: Delay in the publication of the vernacular translations of Government — 34

South Africa:
- Alleged hardships of Indians in Zanzibar 16
- Comments on the deportation of certain Indians from the Transvaal . 11—14
- Reported deportation of more Indians from the Transvaal 15
- The situation in — 10

Steps suggested to be taken on the outbreak of cholera in a place of pilgrimage 33

Railways—

Alleged inconvenience caused to the public by the land between the two railway lines from Dádar to Mátunga (Bombay) being reserved for railway purposes 36

Suggested inquiry into the Náráyanganj train wrecking case 37

CON 216—1

CONTENTS.

PARAGRAPHS.

Municipalities—

Ahmedabad: Comments on the suspension of the — Municipality . . 38—42
Bombay: Comments on the action of the — Corporation in connection with the Mándvi Ward (—) elections 43

Native States—

Cutch: Alleged corruption in the — State 46
Kolhápur: Adverse comments on the judicial administration of the — State 45
Patiála: Comments on the prohibition of certain newspapers in — . . . 44

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	Anglo-Mara'thi.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	Anglo-Portuguese.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	Anglo-Sindi.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	Anglo-Telegu.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	English, Mara'thi and Gujara'ti.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar; Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayák Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sanskrit.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	Sindi.				
170	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
173	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
175	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	......	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

No. 146, the *Pudhári*, has temporarily ceased to exist.

Politics and the Public Administration.

Accession of His Majesty George V.

Indian Spectator (8), 21st May.

1. "The good done by King Edward will grow in value with the lapse of time, though the hope of further good to the world has been frustrated by the sudden withdrawal of his personality. In King George, however, the hope bids fair to be revived. He may lack for some time his father's power of inspiring confidence—a power which was largely derived from his intuitive knowledge of men and affairs; but his personal influence seems to be equally great. Indeed King George V may well claim a wider and fresher range of influence over the Empire which owes allegiance to him. And, aided by Queen Mary, the pride of the Tecks, he is likely to bring back into English life a little more of the solidity and domesticity which have been among the distinguishing characteristics of the last two reigns. We in India have to learn more from England on the social than on the political side. And as the Aga Khan, who dives deeper into the heart of problems than many contemporary observers, said a few months ago, in spite of her apparently growing materialism, England has a reserve of spiritual experience to her credit, which probably no other civilised country can boast of. It is the misfortune of the Indian student that he has not been able to discern this, and that the Englishman has kept him of late more and more at arm's length. In India we talk so much of spiritual life that the thing itself has become over-shadowed by the word. Any way, there is need for more intimate contact between the two races, and we feel confident that the accession of King George V to the Throne will bring an accession of strength to those who are striving for this friendly contact. In His Royal Highness the Duke of Connaught, now nearer the Throne than before, as he is nearer the hearts of the people of England and of India, we have an ally always to count upon. The chances of His Royal Highness coming out to this country in an official capacity have practically vanished. But the law of compensation operates to our advantage. It is a matter for thankfulness that the King is to have by his side the most generous and self-denying of his kinsmen, whom Indians recognise as the mirror of gentlemanliness, and whom Englishmen look up to as the son of his beloved and revered mother."

Praja Bandhu (40), 15th May, Eng. cols.

2. "Our new King-Emperor has already paid a visit to this country in the company of his illustrious and gifted spouse. In the course of that visit he was able to win all hearts, and made an excellent impression upon the people, which was further strengthened by his remarkable speech at the Mansion House Dinner on his return to England. In that speech he put forward a powerful plea for more sympathetic treatment of the people of India. The Prince of Wales, as he then was, was acute enough to notice that the loyal and kind-hearted people of India were readily responsive to any sympathy that may be shown to them by those in authority. He could also see that sympathy would be the means of satisfactorily solving many a difficult problem connected with the work of governing this vast country. The views embodied in the speech referred to above were naturally regarded with real satisfaction by the teeming millions of India. We would not be at all wrong in taking them as a sure earnest of the policy to be followed in governing India, Great Britain's greatest dependency and the brightest jewel in the British crown."

Echo (51), 14th May, Eng. cols.

3. "On George V fall new responsibilities of the gravest character and all eyes are turned towards him to see how he discharges them. He has evinced enough proof of his sympathy and powerful intellect, and the British subjects will have in him an ideal ruler as well....... Though in India at present the feeling among certain discontented classes of non-Christians is bitter, their love for the person of their Sovereign is intense and genuine. Both the new King and Queen are known by sight to the Indian people, and the tender sympathy evinced by

His Royal Majesty when touring in India, specially the motherly affection shown by Her Majesty for the afflicted in hospitals and the children everywhere, particularly at Christmas time, has won the hearts of every one."

Sind Journal (22), 12th May.

4. "Throughout his tour in this country, the present King impressed every one as kind-hearted, courteous and condescending. As he said in his farewell speech at Karáchi, he would have liked to stay among us longer, so charmed was he with everything he saw, but circumstances would not permit it. Even more, perhaps, than what he said or did in India, shall we remember the brave and generous words he uttered on the occasion of his grand reception in Guildhall in the presence of all the best and the greatest of England. Those words will keep ever reverberating through the vast galleries of India. 'More sympathy,' thought the then Prince of Wales, was needed in England's treatment of India, 'and more of the personal element which appeals so powerfully to the Oriental.' The words have since been echoed and re-echoed by those responsible for Indian administration, but they have rather to be laid to heart and acted upon. This, we hope, will be the case under his guidance and inspiration."

Gujaráti (31), 15th May; *Káthiáwár and Mahi Kántha Gazette* (77), 15th May; *Shakti* (91), 14th May.

5. In the course of a lengthy review of the work of King George as Prince of Wales the *Gujaráti* endeavours to show how His Majesty, by virtue of his training and experience in various walks of life, is best fitted to take up the reins of administration at a critical moment in the history of England. In concluding its comments the paper observes :—From what has been known of His Majesty's life we can confidently build high hopes of a great future and trust that his reign will be marvellously successful. The message read throughout India on Thursday last graphically describes the feelings with which His Majesty's heart is overflowing. It shows how keenly he feels for the members of the Royal family and how anxious he is to do good to his subjects. We think that those who apprehend danger to the Empire because Her Majesty has chosen the name of Mary have been allowing their imagination a wider scope than the situation would warrant, and to us Indians it is nothing but wonderful that the minds of the English should have been influenced at all by such a superstition. We view with promising hopefulness the rule of Their Imperial Majesties King George and Queen Mary and while sending our earnest and sincere prayers to the Almighty to grant them life and strength we welcome them to the throne of England with joy, and acclamation. [The *Káthiáwár and Mahi Kántha Gazette* also writes in a similar strain and while praying for the grant of some concessions to the Indian people as a mark of Royal favour, beseachingly appeals to His Majesty to soften the rigour and stringency of the recent repressive measures aimed at curtailing the liberty of the Press, and to liberate all those who have been undergoing imprisonment in one form or another for inciting people to sedition. Such a course, the paper thinks, would create a great impression on the minds of the Indians and would serve to link their hearts indissolubly to the Royal throne. The *Shakti* in a lengthy editorial endeavours to examine in detail the reasons why King-Emperor Edward's loss has been so keenly felt all the world over and while considering the question why Indians had come to regard His late Majesty as their sole benefactor and well-wisher shows how the great personality and marvellous influence of King Edward had been a valuable asset in the progress of this vast country and its teeming millions.]

Kesari (131), 17th May; *Dnyán Prakásh* (46), 14th May.

6. It is a matter for congratulation that the first time in history, King George and Queen Mary who have visited every part of the British Empire and know the people therein, have ascended the throne. King George like his father and grand-mother feels sympathy for the Indians and desires that more sympathy should be infused in the administration. We have no doubt that he will be anxious to see India prosper, but we pray to him to take care that India is not only happy and contented, but that it progresses. The secret of the progress of a people has been revealed by King Edward in his speech from the throne in 1906. He said:—'It is my earnest hope that in these Colonies (the Transvaal and Orange River Colony) as elsewhere throughout my dominions, the grant of free institutions will be followed by an increase of prosperity and of loyalty to the Empire.' Are those who hold that to demand free institutions is to commit sedition and that their establishment will spell the ruin of the British Empire justified in their opinion? Or is the late King Emperor right in his prophecy? We hope the new Emperor will ponder over the words of his father and fulfil his promises. [The paper then proceeds to treat of the message of Queen Alexandra to the people.] Every Hindu will be deeply touched by the words of Queen Alexandra who feels that she has lost everything by the death of her husband and requests the people to remember her in their prayers, as if she were some common widow. Queen Alexandra alludes in her message to the calamities she may have to suffer in future. There is a talk in England of a Regency Bill appointing the Duke of Connaught Regent if something untoward happens to the present Emperor and Edward, Duke of Cornwall, succeeds to the throne as a minor. Englishmen may not feel anything about these politic measures. But Hindus would feel that they, occurring as they do at the time of the accession of King George, augur something inauspicious. [The *Dnyán Prakásh* writes:—The new Emperor in the course of the Declaration read out publicly some days back has promised to follow in the foot-steps of his father in the matter of striving, to the best of his ability, for the welfare of his people. We, therefore, trust that, during the reign of His Majesty, the principle of according equal treatment to all subjects in the empire, irrespective of caste, colour or religion, will receive a substantial recognition.]

The demise of His late Majesty King Edward VII.

Gujaráti Punch (33), 15th May, Eng. cols.; *Surya Prakásh* (44), 14th May, Eng. cols.

7. "India, as is well-known, was not without a corner in the heart of His late Majesty ever since his visit to India in 1875, and his great gentleness and gentlemanliness were not a little responsible in drawing out the most loyal feelings from the hearts of its Princes and peoples. Misrepresentations and misdirections are so many, unfortunately, that much could not be done, but the whole continent of India was and is confident that had it rested with the King-Emperor alone, it would surely have gained much more and much earlier the political benefits that are being doled out to it. Hence the cry often raised of having as Viceroy a Prince of the Blood Royal, who, coming into directly intimate relations with the people, can best interpret their grievances to the sovereign." [The *Surya Prakásh* writes in a similar strain.]

Sind Journal (22), 12th May.

8. "Peace hath its victories no less renowned than war; and in this regard Emperor Edward enjoyed a reputation and popularity which the greatest conquerors may well envy. The loss of one on whom the world rightly conferred the title of the Peace-maker will, therefore, be very severely felt by the civilised nations of the world. As regards the British Empire his loss is simply irreparable.......... He spared no pains to do all that contributed to the welfare of his vast Empire and advanced the progress and prosperity of the various races entrusted to his care. He gave the finishing stroke to the conciliatory policy of Queen Victoria in regard to the South African Colonies by granting a Constitution to the South African Union....... As regards British India it was during his reign for the first time in the history of India that some of the very highest offices under the Crown were conferred on Indians. The appointment of the Honourable Mr. S. P. Sinha on the Executive Council of the Viceroy, of the Right Honourable Sayad Ameer Ali on the Privy Council of the British Empire, and of other Indians on Lord Morley's Council and the Provincial Executive Councils, as well as the enlargement and expansion of the Imperial and Provincial Councils—all these events mark a remarkable epoch in the history of modern India and will ever be associated with the glorious name of King Edward VII, whose sudden demise the whole world is mourning to-day."

O Anglo-Lusitano (52), 14th May.

9. "When the whole world is plunged into mourning by the death of the best of its beloved Princes, we, Goans, cannot but participate in the general and profound sorrow. Thousands and thousands of our children are earning their bread under the benign influence of the British rule and this reason would be alone sufficient to render us ever grateful to the British Throne. But Albion's departed sovereign has further claims on our gratitude. As faithful children of the Roman Church, we could not but view with pleasure and satisfaction the growth of Catholicism in England. An impetus had of course been given to it under the fostering rule of the late Queen Victoria of happy memory, but under the beneficent reign of His late Majesty, it budded forth with an exuberance it had not known for many a long year. Under the *régime* of that enlightened and broad-minded Prince, after the lapse of over two centuries, the venerable representative of His Holiness the Pope was allowed not only to land on English soil and preside at the recent Eucharistic Congress held in London, but was also permitted to carry the Secred Host in solemn procession through the streets of the city. The freedom that the Church enjoys at present in Protestant England is of itself a potent reason to arouse feelings of gratitude in every Catholic heart."

The situation in South Africa.

Indian Spectator (8), 21st May.

10. "Look at the reception Bombay has given to the three score Indian Transvaalers deported by the authorities. These men have made a gallant fight for principle—they are heroes and martyrs, many of them, answering much better to that description than most of us who mount the platform and deliver set speeches once or twice a year and go to sleep thereafter. What personal sympathy have we shown to these humble but high-souled friends of freedom whilst amongst us? The Clubs, the Associations, the Press, the Congress—not one of these has held out the right hand of fellowship to poor Gandhi's lieutenants who are living protests of the cruelty and injustice of the Transvaal Government. With real organization to back our countrymen in the Transvaal and our Government out here, the whole problem would have been solved before now. But where are the workers and the voluntary sufferers for a good cause? However, Messrs. Gandhi and Polak must not lose heart. Let them educate and appeal to the people directly, if they can. If they keep up the struggle on constitutional lines as British subjects, they are bound to win in the end."

Comments on the deportation of certain Indians from the Transvaal.

Bombay Samáchár (67), 21st May.

11. The resolution lately passed by the Imperial Legislative Council, authorising the Government of India to prohibit the emigration of indentured labour to Natal, does not seem to have produced any appreciable effect upon the Colonists in South Africa. Far from that, they have forcibly deported to India sixty-one Transvaal Indians wrenching them away from their families and their possessions. The Transvaal Government have thus shown an inclination to take the offensive against the Indian Government, which should be put down with a strong hand without any loss of time. We should seriously picture to ourselves the effect which is likely to be produced on the public mind, when these deported persons land in India and represent before their compatriots the hardships, which they have suffered. We would pray to Government to pacify the Indian public by informing them as to what steps they intend to take in the matter and as to when the draft of the Indian Emigration Amendment Bill which they have taken in hand is likely to be ready. The only supposition on which the present high-handedness of the Transvaalers can be explained is that they have privately received some assurance or other that the United Parliament of South Africa will not interfere with their action. If it be so, the proposed prohibition of indentured labour will not have any effect upon the Transvaal. The Government of India should, therefore, go a step further and at once recall those officers and soldiers, whose services they have lent to the Transvaal for supplying their Police and Military requirements and should treat it as a foreign country. The Indian merchants and bankers also should cut off all connection with these Colonists.

Gujaráti Punch (33), 15th May.

12. The Indian has been a thorn in the side of the South African Colonist. The laws against the Asiatics do not press so heavily on others as on Indians. Of the sixty deportees sent to India twenty were born in the Colonies and one is an Indian only in name. The other two-thirds have no home except the Transvaal where they earned their living and maintained their families. The object of the South African Government is to humble those who are fighting against the iniquitous laws framed by them. The Colonists are under the impression that the world exists for them only. But what is regrettable is that the British Government never dare to disillusion the minds of the Colonists. The effect of Indian legislation in the matter of indentured labour is felt by the Natal Government who seem to have realised that they were going beyond the limit. The British Government and the Government of India must use tact and force in bringing the Colonists round who otherwise will have their own way even at the risk of losing their interests in India. They must be told by the Government of India that the latter will not under any circumstances allow Indians to be oppressed by the Colonists. When men of the stamp of Gándhi, Sorabji, the President of the Hamidia Society and several Hindu, Parsi and Muhammadan millionaires are made to break stones and to lodge with low type of men in jails, the Government of India must understand that an end to the enduring power of the sufferers is reached. All the communities should be united; and it also behoves our representatives in the Councils and our journalists to keep the matter fresh both in the Council Chamber as well as before the public mind. Hundreds of thousands of rupees should be sent to them that they may come out victorious in the end. So long as our sisters and brothers are in misery, it becomes us to sacrifice our happiness, peace and comfort. We must consider it a duty to run to their succour.

* *Mahrátta* (13), 22nd May; *Kesari* (131), 17th May.

13. "The recent action of the Transvaal Government in deporting, with the aid of the Portuguese Government, sixty-one Indian residents of the colony, has disturbed to a great extent the public feeling in the country. The action has been denounced repeatedly.......... It is rightly called a political danger, and Government are requested to prevail upon the Portuguese Government not to co-operate with the Transvaal authorities in thus persecuting British Indian subjects. All attempts to secure for British Indians an equitable and just treatment at the hands of the South African colonies have been practically of no value up till now. The British Government have neglected to protect their Indian subjects hitherto to such an extent that the affair has now come to be looked upon as an Imperial scandal. Besides reflecting discredit on Government for their indifference towards their Indian subjects, the matter is proving most galling to the feelings of the Indian people. Unless the Imperial Government takes strong measures for the protection and just treatment of their Indian subjects in the colonies of their Empire, the situation will not improve; and any further continuance of indifferentism on their part will only result in bringing about greater irritation of feeling and discontent in India." [The *Kesari* makes similar remarks and says :—Of the sixty deportees thirty have already left for South Africa to fight again the battle of passive resistance. The story of the death of a deportee on his way to India is pathetic and excites indignation. Though ill, he was not placed in the hospital of the ship, but was consigned to the lumber room. His body was thrown into the sea though the other deportees expressed a desire to have the corpse brought to Bombay and disposed of according to Hindu religion. God alone knows how many instances of a similar nature will occur before the Government of India girds up its loins to inquire into this incident fully and put an end to the persecution of Indians.]

Rást Goftár (41), 22nd ay, Eng. cols.

***14.** "The Bombay Presidency Association has despatched to Government a vigorous and well-worded protest against the recent deportation of sixty Indian residents of the Transvaal.......... So far as the Government of India is concerned, it has carried out its obligations with characteristic firmness, and the effects of their late decision to suspend labour supply to the Colonies pending a fair and legitimate settlement are beginning to assert themselves in the change of attitude of the Colonial Press....... If British statesmen were to take time by the forelock, no more suitable opportunity would be available than the present moment. There is an appreciable change of attitude on the part of big employers of labour, and their co-operation would be ensured by bringing home to them more pointedly the prospects of a denuded supply of workmen. The Transvaal Government, on the other hand, in sailing close to the wind, has given a legitimate cause for a vigorous interference from the supreme authorities. Their late achievement in deporting sixty Indians by a shabby recourse to underhand measures beats all record. The exiles are almost all voluntarily registered. Though they were unable to produce Registration certificates on account of their having been deliberately destroyed as a protest against the unfair treatment of their class, their identification has been secured by means of finger impressions.......... Their deportation was secured by an undignified collusion with the Portuguese Government who joined in the conspiracy against these victims of selfishness. In the absence of constitutional powers to deport the Indians to their mother country, they transported them by coercion, and against their will, into Portuguese territory where they were arrested for unlawful entrance, and packed off to India in a ship, the cost of their voyage and food having been defrayed by the Transvaal Government....... The fate of the exiles in this country has been rendered all the more unenviable in their stranded condition than in their persecuted state in the land of their adoption. The men are without any means of an honourable subsistence, and they have left wives, children and families unsupported and helpless in the Transvaal.......... The Home Government is, therefore, now in possession of a strong plea for interference, and the present is an opportune moment, whilst the Union of South African Colonies is yet pending."

Reported deportation of more Indians from the Transvaal.
Indian Social Reformer (7), 22nd May.

***15.** "Mr. Polak received on Thursday last telegraphic notification from the Transvaal British Indian Association that more Indian deportees are being sent to India. We have reason to believe that the Government of Bombay are not indifferent to the enormity of dumping down in Bombay in a practically destitute condition British Indians many of whom were born or are domiciled in South Africa, and all of whom have their business and relatives in that country. We earnestly trust that steps will be taken to prevent the repetition of such an illegal and high-handed act on the part of the Transvaal and the Portuguese Governments. If, however, the next batch has already been shipped, we hope that Government will instruct the Commissioner of Police to board the steamer carrying them on arrival here, and to make enquiries of the deportees as to their treatment on the voyage and other circumstances. No shipping company has a right to accept British subjects practically as prisoners from the Portuguese Government at Delagoa Bay, and that, too, without ascertaining of what means the deportees are possessed to enable them to shift for themselves in Bombay."

Alleged hardships of Indians in Zanzibar.
Praja Bandhu (40), 15th May; *Káthiáwár Samáchár* (78), 18th May; *Kaiser-i-Hind* (36), 15th May.

16. Ever since their subjugation to foreign yoke, Indians were suffering from innumerable hardships. On the advent of British Rule, these hardships were, however, mitigated to a degree and the people were afforded some quiet and rest. But for the last three years their quiet has been much disturbed here as well as in South Africa. The picture of their condition in the Transvaal has been often described in these columns. Our readers cannot but be moved at the condition of the Indians in Zanzibar which we bring to their notice. The authorities there have, by passing certain orders, differentiated between the white and the coloured races. In resolving to make Indian prisoners dispose of night-soil they have acted inhumanly. Such a treatment on their part towards the Indians whose sensitiveness and religious susceptibilities are well-known, cannot be too strongly condemned. The order to deport Indians even for trifling offences is far from being impartial or just. Besides, the rights of the

Indians there have been trampled upon. Unlimited power is given to the local Magistrates, while the right of appeal to the Bombay High Court against the decisions of the local Magistrates and the cherished privilege of being tried with the assistance of a *Punch* so long enjoyed by our countrymen there are taken away from them. This is not all. The Zanzibar authorities have passed other orders which are equally objectionable. We hope the Government of India and the Indian public will stoutly support the representations made by the Zanzibar Indians to Sir Edward Grey, the British Foreign Secretary, before it is too late. The Indian public here ought to raise a strong protest against such strange conduct of the Zanzibar authorities, and ought not to rest till the grievances of our countrymen there are redressed. [The *Káthiáwár Samáchár* also vehemently protests against the orders of the Zanzibar authorities and urges the Indian public and the Government of India to back up the representation of the Indians in Zanzibar. The *Kaiser-i-Hind* also makes similar remarks.]

The significance of the Empire Day to Indians.
Pársi (39), 22nd May, Eng. cols.

***17.** In the course of a lengthy article on the Empire Day the *Pársi* writes :—" Let us not be deceived by the troubles and cares of the moment. We are of one Empire and our destiny is a great one. Family feuds are the bitterest, civil war is most cruel, but they are transient misunderstandings—passing clouds which give place to clearer day. What other power than the democracy which loves its king could free India from the shackles of custom, superstition and scholasticism ? What country but India could supply a spiritual counterpoise to the restless materialism of the West ? Then let us not stint our praise of the Empire to which we belong, nor forget the birthday of the gentle Queen whose great heart, more powerful than the treaties of statesmen or the thunders of artillery, first joined hand to hand over half the world. To us it is given to be standard-bearers not to principalities and powers but to all humanity, to be 'not children or gods, but men in a world of men,' of a broader outlook and a nobler uplook than those who, less fortunate than we, laid in the dark the foundations upon which we are to build our destiny."

Poverty one of the causes of the high death-rate prevalent in India.
Dnyán Prakásh (46), 16th May.

18. Government in their reports always ascribe the appalling death-rate in India to the insanitary habits of the people and never believe that their poverty is in any way responsible for it. Various diseases may, it is true, bring about the high death-rate, but the reason why people fall so easy a prey to them is that on account of general poverty and ill-feeding they have no sustaining power left in them to resist the attacks of pestilences. Improved sanitation may be able to effect a change for the better in the condition of the people, but Government officials should not deliberately ignore the poverty and starvation of the people. If Government care to see eye to eye with the people, they will be easily convinced of their contention. In order, therefore, to check the ravages of disease and pestilence amongst the people, Government should lay down their policy of improving the sanitation of the country without levying any extra taxes on the already over-burdened *rayat*. A portion of the profits derived from coinage instead of going towards railway extension may with greater advantage be devoted to the sanitary requirements of the people which necessarily comprise proper feeding. The present death-rate among the Indian people gives serious cause for anxiety, and we hope Government will not neglect their duty of examining the question in all its bearings.

The treatment of political prisoners in India.
Mahrátta (13), 22nd May.

***19.** "The subject of the treatment of political prisoners in India, though brought to the notice of the authorities in England several times in recent times, has not met with any serious notice, not to speak of a solution. Lord Morley's attention was drawn to the question by specific reference to the case of Mr. Kolhatkar of Nágpur. Quite recently, **while Indian affairs were being discussed in the House of Commons, Mr. Keir**

Hardie again drew attention to the matter. He asked the Under Secretary as to why in India political prisoners are treated in a harsh manner as could be seen from the case of Mr. Kolhatkar, while in England the political prisoner is entitled to and receives better treatment. Of course, the Under Secretary in his reply evaded the matter altogether. But we believe it is time that the matter be taken earnestly in hand in England and India......... We wish that this question of the treatment of political prisoners in India would attract the attention of our popular leaders. Will our new Councillors agitate on the matter in the reformed Councils?"

Comments on the disappearance of Babu Aravindo Ghose.

Indu of Bombay (10), 16th May.

20. "Those who know Aravindo Ghose intimately know he is not a coward. But his enemies in Calcutta would of course suppose that the disappearance and the warrant were suspiciously simultaneous.......... The Geneva theory does not of course fit in: if Aravindo had gone mad, he could not have long remained in concealment; so the concealment is voluntary: and he is either gone to pray in the Himálayas or has given the police the slip. Now the last is impossible, so we have but the Himálayan theory to fall back upon...... ... Aravindo himself had said that in the prison 'God stood with a flute in hand under the tree and embraced him: oh the bliss of that moment!' What can one say under such circumstances?......... Suppose one day we hear of his corpse floating in the river. What will the world do? The people, Extremist or Moderate, will shed a tear: the Government will sigh: the police wash their hands, and everything will come to an end. So Government had better let him alone. He has suffered enough. His vapourings will not make us disloyal."

Comments on the Resolution of the Government of India on the working of Co-operative Credit Societies.

Gujaráti (31), 22nd May, Eng. cols.

***21.** "The recently published Resolution of the Government of India on the working of Co-operative Credit Societies in this country testifies to the most satisfactory progress the co-operative movement has been making. .... The two main difficulties that have to be encountered in the matter of these credit societies are those of capital and proper supervision.......... In certain places central banks have been feeding the societies with capital. In the United Provinces co-operative banks have advanced loans to them and in Bengal a Union of Societies has been formed for the purpose. In our own Presidency, as is well-known, the Honourable Sir Vithaldás and the Honourable Mr. Lalubhái have prepared a scheme of a central bank for supplying the smaller societies with the capital they need. The scheme has been long hanging fire, but we are now assured that it is under the serious consideration of Government and may soon be an accomplished fact. The difficulty in connection with capital will thus to a large extent be solved. But the one with respect to efficient supervision is not apparently so easy of solution. Various methods of supervising the work of the societies may be suggested. The chief method now adopted is that of entrusting the duty of supervision to the large central societies, and Government feel doubtful whether this work may be left to local officials with any prospect of success.......... The potentialities of the co-operative principle are vast, and it may be utilised for the production and distribution of wealth with very beneficial results. Our industries and commerce will gain immensely if the small savings of the lower classes of society are accumulated together and turned to productive purposes. Combination and organisation of particles make wonders, and as in other countries so in India, co-operation of small amounts of capital, inconsiderable in themselves, can help to start new industries."

Bombay Samáchár (67), 19th May.

22. In their recently published Resolution on the working of the Co-operative Credit Societies in this country, the Government of India have justly expressed satisfaction at the remarkable increase in the number of these societies during the year 1908-1909. During the last two years their number has doubled itself, and but for the want of efficient supervision, would have gone up still higher. But a few years back it was very difficult to attract people towards the movement, but it is satisfactory to note now that a section of them is being attracted by it. The number of these societies is bound to increase in course of time and with their increase the *sávkár* class is bound gradually to disappear. Under these circumstances, anything that comes in the way of the establishment of a sufficient number of these societies and obstructs the freedom of their lending operations is likely to that extent to impede the agricultural industry and ultimately the general economic welfare of the country. Although the number of these societies has risen to 184,000, it is to be regretted that their total capital is 83 lakhs only. It can easily be imagined how meagre this small sum is in proportion to the crores of Indian peasants. It is necessary, therefore, to encourage the people to subscribe to these societies so as, in course of time, to raise their capital to crores of rupees, and then only will the peasantry be liberated from the burden of high interests and will thus be enabled to elevate itself. The only way of making these societies successful is to liberally supply them with the necessary capital, and this work should be taken up by the public banks, as is being done in Burma and the United Provinces. It is a pity there is no such facility in this Presidency, and the Honourable Sir Vithaldás' scheme of a Central Bank is still hanging fire.

Government should not withdraw their aid from the Co-operative Credit Societies for some time to come.
Indu Prakásh (123), 21st May.

23. The Co-operative Credit Societies started in the country are showing hopeful signs of prosperity. These Societies have been up till now supervised and aided by Government and taking into consideration the ignorance prevailing in the country, it is necessary that Government should continue to lend their support to them for some time to come. Government have, however, signified their wish that the Societies should now be entirely managed by the people themselves without looking to the Government for support. The object of the Government that the people should learn to be self-reliant is, no doubt, very laudable, but they would do well to continue their support until the Societies have made substantial progress and until the people in general come to realise the advantages of such institutions.

Alleged unsatisfactory working of the Press Act.
Oriental Review (15), 18th May.

24. "The correspondence between the Honourable Mr. Lallubhái Sámaldás and the Honourable Mr. Gokhale published in the *Times of India* deserves wide publicity and earnest attention from both the public and the Government. Both the Honourable gentlemen deserve thanks of the public for bringing to light a grievance which was naturally causing much irritation. It has become almost customary to demand security even if a formal change is to be in the declaration. Mr. Gokhale well points out that this is quite opposed to the original intention of Government who had yielded to the wishes of non-official members in this respect and especially exempted all the existing printing presses and papers from the responsibility of giving security unless they were found guilty, or, to use the words of the Act, 'they offended'. Those who are connected with the journalistic and printing lines know very well how often their formal declarations have to be changed through change in the address or in any technicality which the law requires to be intimated to Government. It is extremely inconvenient and annoying, therefore, that owners of printing presses and proprietors of papers should be required to give a security while before the Magistrate to notify such trivial changes. In this connection the attention of the authorities needs to be drawn also to the fact that instead of demanding security from notorious and irresponsible men who come to make declaration for new presses and papers, Magistrates are seen to be demanding security from each and every newspaper and printing press. We fear that Magistrates appear to hold that every man is to be adjudged guilty till he has proved himself innocent instead of following the salutary maxim that a man is to be deemed innocent till he is adjudged guilty. There is a third aspect to the question to which also the attention of Government may be respectfully drawn. It is that the notice calling upon proprietors of printing presses and papers to give securities should specify the exact words and articles deemed to have offended the Press Act. It is calculated to create a needless mystifying atmosphere to call upon a man to give security without specifying which way he has offended. We believe that the required action will be taken now that light is thrown upon the question. Evils aforementioned relate more to the interpretation of the law than to the Act itself, and Government will no doubt ask the Magistrate to be more exact in the interpretation and not to be unduly severe. Otherwise the fears of the opponents of the Press Act will be justified that honest journalism will be almost impossible under it."

Indian Spectator (8), 21st May.

25. "The hurry in which the new Press Act was passed is responsible for a doubt of considerable importance which has arisen in connection with existing presses and newspapers. That doubt arose perhaps for the first time in Bombay, and the Magistrate's decision was much discussed here and in other presidencies. Sir Herbert Risley and Mr. Sinha had explained the Act to mean that in the case of existing presses and newspapers no security would be demanded until the press or the paper offended by printing or publishing matter of the prohibited kind. The Act says that the local Government may demand a security when the objectionable matter is printed by a press or by a paper 'in respect of which a declaration was made after the commencement of the Act. From the wording of the Act it seems clear that the benefit of the exemption from the retrospective effect of the Act is to be given to printers, rather than their presses, and to publishers, rather than to their newspapers; and the Magistrates cannot be blamed for so construing the Act even as a matter of commonsense, for it is not the types and the sheets that offend, but the persons. The language used by the official members was less precise, and apparently at variance with that of the Act. The Privy Council disapproves of a court of law consulting the statement of objects and reasons and the speeches made in the Legislative Council for the interpretation of a statute. A Magistrate does not act as a judicial authority when he demands a security from a printer or publisher. Yet, as it is open to the parties to draw his attention to the proceedings of the Legislative Council, it does not seem to us to be a commendable procedure for his superiors in the executive Government to control a discretion which the Legislature has thought fit to vest in him. It cannot be an efficient Legislature which drafts laws conveying a meaning not intended by it, and looks up to the local Governments to set matters right by means of circulars. The policy of the law must be clear from the statute itself. The statute is supposed to be drawn up with more care, and it is the product of larger number of minds than the speeches made in the Legislative Council or even the statement of objects and reasons. If the Legislature has bungled, it must rectify its errors as early as possible. If the Magistrates have demanded and obtained securities contrary to the intention of the Legislature, the Local Government may return the deposits when the law is altered. In the present case, however, these principles may perhaps be relaxed as the law was passed in a hurry."

Indu of Bombay (10), 14th May; *Indu Prakásh* (123), 16th May.

26. "We confess, we do feel, that disguise it as you may, ordinary gentlemen cannot but feel that* to be called upon to give security does connote being legally regarded as likely to do criminal wrong.......... That the Act has defeated the declared intentions or rather assurances of Government is clear. Under these circumstances what is the right remedy to be striven for by Honourable Members like Mr. Gokhale who gave a reluctant consent to the Act? Not merely an executive order to Magistrates. We think their duty it is to move that the letter of the law itself be changed so as to bring it into conformity with the assurances. And we think the change required in the name of equity and good conscience is this. Old papers and presses must be absolutely guarded against being under any circumstances called upon to give security unless and until they have offended. As for new presses and papers also security should be demandable only for 'special reasons', such as there being something objectionable in the antecedents of the would-be conductors. Mr. Gokhale tells us that he and others gave their assent to this Act because the provision of an appeal to the High Court was inserted as a concession. We have before pointed out that the concession is of little value to those who care for reputation and prestige. It would be valuable only if the High Court decision comes first. But to ask for this in all cases would now be too much. However, cannot Government concede so much as to provide that in no cases should securities be forfeited in the first instance, where there has not been any previous offence at all on the part of the press or the publisher? If Mr. Gokhale and others, now that they have learnt wisdom of experience, muster courage to press for changes in the Press Act in at least one of the two directions we have mentioned, they will be making sufficient amends for the support they gave to the Act." [The *Indu Prakásh* makes similar remarks.]

Kesari (131), 17th May.

27. It would have been better if the Honourable Mr. Gokhale had published his explanation a few days earlier. We do not still think that he was right in according his assent to the Press Act. The thoughtlessness of some Magistrates has led him to explain his conduct and reveal the terms of the secret compromise. If, as Mr. Gokhale says, it was accepted that the new Press Act was not to be applied to the existing papers and presses, why are they being brought under it? Mr. Gokhale says that the attention of the Magistrates may not have been drawn to the speeches of the Honourable Mr. Sinha and the Statement of Objects and Reasons. We do not think that the Magistrates are ignorant of the proceedings in the Imperial Legislative Council. Mr. Gokhale makes a distinction between the existing and the new presses and papers. But really speaking Government intend to differentiate between ultra-loyalists, Loyalists, Moderates, Extremists and ultra-Extremists. Or at least the Magistrates who are using or rather misusing the discretion vested in them are led by the above prejudices. If we are correct in our supposition, we do not think it would have been of any use to draw the attention of the Magistrates to the speeches of Mr. Sinha and Sir Herbert Risley. It is the Judge rather than the legislator who has to decide the object of law and interpret it. It has been also decided by the High Court that the Statement of Objects and Reasons is quite irrelevant. Why was not the meaning made quite clear by the popular leaders by inserting an exception? Whatever may have been the intention of the Legislature, a boorish Magistrate can acting under the Press Act harass the people lawfully. We hope the Honourable Mr. Gokhale will request Government to issue circulars and if that be not possible bring forward an amendment to the Press Act in the Imperial Council.

Mahrátta (13), 22nd May.

*28. "Our readers will remember that the Press Act was condemned not only by the general body of independent public opinion in India for the severe blow it dealt to the liberty of the Press, but also by the India Civil Rights Committee in England. The sense of justice is growing among the people generally, and humanity is coming to feel more as a living and developing whole. It would be highly valuable to a Government to see how its actions are being viewed elsewhere. The Executive Committee of the International Peace and Arbitration Association says about the Press Act: 'Attention was called to the extraordinary and arbitrary powers given to the authorities under this Act, and it was resolved that this committee protests against these as likely to cause embittered feelings in India, and possibly breaches of peace.' This measure, besides having been condemned by the indigenous opinion of India, has been denounced by quite impartial and disinterested outside bodies like the Association named above. When civilised opinion, coming from an unsuspected and disinterested quarter, condemns a measure like the Press Act, ought not the Government to feel it necessary to reconsider the question?"

Jám-e-Jamshed (35), 16th May; *Apakshapát* (26), 14th May.

29. It is to be regretted that although the new Press Act gives the Magistrates a discretion to exempt papers from giving security, they have in many cases refused to use this discretion. It is to be hoped that the correspondence which has been going on between the Honourable Mr. Gokhale and the Honourable Mr. Lallubhái Sámaldás will improve the situation. Mr. Gokhale tells us that the Bombay Government intends to issue a circular to the Magistrates, asking them to use their discretionary powers for exempting respectable papers. This assurance is sure to be welcomed by the Press, for it is really objectionable that an Act intended to check seditious literature should work so as to harass respectable papers. We hope Government will properly safeguard the latter by issuing the circular alluded to by Mr. Gokhale. Instances have recently occurred in which purely non-political journals of long standing have been called on to give security and have consequently stopped publication. [The *Apakshapát* prays to Government to see that the innocent minor journals do not suffer along with the guilty.]

Alleged partiality in cases between Europeans and Indians.

Apakshapát (26), 14th May, Eng. cols.

30. "A Bengali youth having insulted an English lady by name Miss Sutherland was convicted and fined Rs. 20 by the Deputy Magistrate of Howra. The punishment is perfectly just and errs on the side of mercy, but it sets the mind thinking of awkward comparisons with cases in which such accused was English and the complainant a poor brown-faced Indian beauty. How many such cases have been treated severely remains for posterity to judge, and surely the past in this respect is not creditable to the high prestige of British justice which India so highly respects and admires."

Alleged breach of Abkári regulations by officials.

Kesari (131), 17th May.

31. If the rayats break the rules of Government, they are punished. But if the bureaucrats do so, their illegal practice itself becomes law after a time. If any one wishes to verify this statement, he can find easily examples in the working of the Abkári Department. We know from our recent experience that the bureaucrats openly defy the rules regarding the location of liquor-shops and that our grievances about them are not redressed. It is also a well known fact that despite the rule that liquor-shops should be closed at sunset, the bureaucrats set it aside and allowed a free sale of liquor after sunset for many years. The high-handedness of the bureaucrats in this respect has now been made lawful. Government maintain that the Abkári regulations of 1860 do not hold good in 1910 and put forward childish and hollow reasons for so saying. But they themselves issue brand new editions of laws enacted in 1818 and 1827. Officials do not take into consideration the intention of Government that liquor-shops should not be located where people generally congregate. Sometimes they go further. In 1890 the Bengal Government definitely ruled that no liquor-shop should be opened near a tea garden, where its presence was objected to by the proprietor or manager of such a garden. When the Rev. Mr. Anderson reminded the Bengal Government of this resolution, they replied that it could not be found on the records. We have not heard of any punishment being inflicted on the official defaulters. It would not be surprising if people come to believe hereafter that the Abkári regulations are meant only for the rayats. Government hold that local option would lead to political evils and that castes which observe temperance would tyrannise over those that do not and that 'freedom of drink' would be curtailed and refuse to grant local option to the people.

Alleged injustice in the assessment of Income Tax in Hansot (Broach).

Bombay Samáchár (67), 20th May.

32. One M. J. Shah of Hansot, district Broach, writing to the *Bombay Samáchár* complains against the system of assessing the income tax in the táluka. He alleges that the business of granting loans to the agriculturists which formed the only occupation of the sávkárs in the táluka has been greatly ruined owing to the operation of the Deccan Agriculturists' Relief Act and

that consequently many firms and persons who formerly paid the income tax are not now in a position to pay it. He requests the Collector and the Government to appoint a Commission to inquire into the matter.

Steps suggested to be taken on the outbreak of cholera in a place of pilgrimage.
Oriental Review (15), 18th May.

33. "Násik was last year the home of cholera and also the distributing source of the epidemic throughout the Presidency. The Bombay Chamber of Commerce called the attention of the Government to the state of affairs then prevailing and suggested several remedies or rather preventives against the whole of the Presidency being affected by an epidemic at Násik or such other place of pilgrimage. While sympathising with the Bombay Chamber in its commendable desire to check the spread of epidemics in future, we must say that one of the preventives proposed by it is thoroughly discreditable and is calculated to produce more evil than good. It is what is known as the quarantine remedy. This was tried, and that too to an excess, during the first years of plague when Government were obsessed by the idea that compulsory segregation was the sole preventive against plague. The system became extremely unpopular and with reason too, for it was liable to be utilised for their own purposes by evil-intentioned men. People seemed to suffer many hardships and inconveniences from the petty tyranny and exacting nature of lower officials. It is, therefore, well that Government have refused to adopt this system in future. The other suggestions of the Chamber about special trains. and prohibition of pilgrimages to places declared to be affected are practical and Government have declared itself in favour of them, specially the former. Such special trains conveying passengers directly from Násik to mofussil towns from which they hailed will allow no opportunity to them to break journey at Bombay and thus to spread an epidemic here. The best preventive appears to us to be the prohibition of pilgrimages as soon as a place is declared to be affected. While other preventives would operate in checking the further spread of the epidemic, this remedy would protect thousands of ignorant persons who rush to places of pilgrimage without fully appreciating the dangers they court."

Delay in the publication of the vernacular translations of Government Press Notes.
Dnyán Prakásh (46), 16th May.

34. The practice recently introduced by Government of publishing authorised translations of their Resolutions and Press Notes is indeed commendable. But we find that such translations are generally issued long after the publication of the English originals. The delay thus caused renders the labours spent over the translations almost useless. We would, therefore, like to suggest that steps may be taken either for the simultaneous publication of the Press Notes and their translations or for shortening the time as much as possible between the publication of the two.

Appeal to Government to inquire into a reported case of an Indian's death.
Pársi (39), 22nd May, Eng. cols.

***35.** "We invite the attention of the Government to the report in the daily papers of the 19th instant, of a Coroner's inquest held on the body of a mason working in the New Docks, whose death as found by the jury was 'due to tetanus following a wound unintentionally inflicted by Mr. Moore (Port Trust Supervisor) whose act did not amount to an offence punishable under the Penal Code.' A perusal of the report suggests a miscarriage of justice and in the interests of all concerned it is highly desirable that an inquiry should be instituted by the Government and the facts placed fully before the public. Until that is done, we think it right to withhold comment on this subject."

Railways.

Alleged inconvenience caused to the public by the land between the two railway lines from Dadar to Matunga (Bombay) being reserved for railway purposes.

Bombay East Indian (3), 7th May.

36. "We find that the vast extent of land lying between the two railway lines from Dadar to Matunga has been acquired for railway purposes. The land is being pushingly reclaimed and what previously had been open fields will before long re-echo with the deafening roar of machinery, and the atmosphere will be contaminated with the smoke and grime of the Railway Workshop chimneys.......... Already have complaints been heard that the cart and foot track leading from the Mahim Woods across the Matunga Station of the B. B. & C. I. Railway on to Matunga is to be closed, and in spite of comforting assurances that due provision has been made in the agreement with the Railway Company that the existing cart track is to be left open, we find that the reclaiming material has already gone on across the track; and how carts and foot passengers are to go across from Mahim to Matunga without serious inconvenience is a mystery to us. We have no doubt that arrangements have been made to provide that the existing conveniences to carts and pedestrians will continue, but all this is still in the dim 'bye and bye'; the immediate question and one of vital importance is how are carts and men going to get across during the reclamation process? Are they to risk life and limb by performing acrobatic feats between the buffers of standing railway wagons and over heaps of reclaiming material or are flying machines to be provided?"

Suggested inquiry into the Náráyangunj train-wrecking case.

Mahrátta (13), 22nd May.

***37.** "Some time in 1908 an attempt was made to wreck Sir Andrew Fraser's Special train at Náráyangunj on the Bengal-Nágpur Railway. Six coolies were arrested by the Police authorities as being implicated in the daring attempt; they were tried regularly in Court and were sentenced, one to transportation for life and five to imprisonments for a long term. When the Alipore Bomb case was being tried, it came out that Birendra Kumár Ghose, Ulháskar Dutt and others of the gang had made the attempt and not the poor coolies who were convicted. The Alipore prisoners confessed to the effect, and in his judgment in the Alipore case Sir Lawrence Jenkins recommended that Government might release the coolies. Accordingly, last week, the coolies who had been convicted and have served out part of their sentences for an offence committed by others, have been set at liberty by Sir Edward Baker. Now who is to be held responsible for the injustice done in imprisoning the innocent coolies for an offence admitted and held to have been done by quite different persons? We believe Government are bound in all fairness to call upon the police to give their explanation. The censures passed in several cases by the judiciary on the police, *e. g.*, Midnapur Bomb case, have brought to light their mysterious ways. The acquittal of the coolies in the present case only adds to the mystery. Will Government institute an inquiry into the matter?"

Municipalities.

Comments on the suspension of the Ahmedabad Municipality.

Indian Spectator (8), 21st May.

38. "The supersession of the Ahmedabad Municipality is a blow to lovers of local self-government. That the second largest Municipal Corporation in the Presidency, with a record such as was left behind by the late Mr. Ranchhodlál Chhotálál, should have gone back so far as to necessitate this step on the part of Government is little short of a misfortune to Bombay. We should like to know what the other side have to say in self-defence. But the Government of Sir George Clarke have apparently taken the step after long and patient deliberation, after giving this important municipality every chance of mending its ways, and after making due allowance probably for its difficulties. When the management of a self-governing public body tries the patience of our present Governor, its position may not unreasonably be taken as hopeless. The charges formulated against the Ahmedabad Municipality are indeed formidable in seriousness as well as in number, and we fear there is little hope of the more serious of these charges being met by the members. But we are slow to pronounce on the merits of what may be represented as a one-sided statement. We should like also to see the names of the members published. There must be amongst them some incorrigibles, deluding themselves with the belief that they can hoodwink public opinion with the subtlety of their law points or the sophistry of their arguments. To them the Resolution under notice must have come as a rude awakening. No Government, worthy of the name, could long tolerate faults and defaults such as have been enumerated in the Resolution. It is no pleasure to us to say that Ahmedabad is not the only municipality that has failed so grievously: there must be others in the country, that are equally badly managed. But Ahmedabad seems to have gone too far in its reckless disregard of the interest of the people. The local officials may have judged them too harshly; they may have unduly interfered with their action. That they gave the municipality the long rope is obvious enough. But all this cannot justify white-washing the dark spots in their management, which have been exposed to public view. That officials sometimes assume a dictatorial attitude cannot be pleaded as an excuse in the present instance for the accumulated wrong-doing which the Government Resolution dwells upon. We very much fear that India is progressing backwards of late in matters of self-government. The handling of Municipal and even of University affairs tends to show this. The non-official bureaucrat is outbidding the official bureaucrat whom he has learnt all too well to denounce as a thorn in the side of national progress. And the tax-payer and the students have to suffer between the two. Will this lead to the old tale of King Log and King Stork?"

***39.** "The Government of Bombay have issued a lengthy Resolution setting forth the reasons which have led them to make use of their statutory powers and suspend the Ahmedabad Municipality. In that Resolution the Governor in Council is pleased to declare the Ahmedabad Municipality to be incompetent and in default and to supersede it for one year. It appears from the Resolution that the Collector reported unfavourably upon the state of affairs of the Municipality and that the Commissioner, N. D., also did likewise. Those reports formed the basis of the heavy indictment that has been drawn up against the Municipality of the second city in this presidency. Twelve months ago the Kaira Municipality was suspended for reasons some of which were not well founded. But as its members have remained silent for one whole year, the authorities would of course be justified in saying that the reasons that were urged for the suspension of the Kaira Municipality were not open to any exception. The reasons now advanced in the Government Resolution under notice form a formidable impeachment and if they cannot be successfully challenged by the members of the Ahmedabad Municipality, the public would be right in concluding that the action taken by the higher authorities was on the whole justified.......... We are no implicit believers at all times and under all circumstances in the accuracy of one-sided official reports, and although it may be readily presumed that the Bombay Government have verified the correctness of the charges that they have made against the Municipality, we still think it necessary to suspend our judgment for some time.......... There are, however, two points which require a passing notice. The Resolution refers to acts of neglect and dilatoriness extending over no less than three years. Why the authorities did not think it fit to intervene at an earlier stage is not quite comprehensible. Secondly, we cannot but think that if the Government had given the Municipality a strong, capable and energetic president, very probably it would not have met the fate that has now overtaken it to the humiliation of all the inhabitants of Ahmedabad."

Gujaráti (31), 22nd May, Eng. cols.

***40.** "Reforms are heralded by repressions, and it was almost inevitable that a general extension of local self-government should witness local spasmodic contractions. Indeed judging from the Government Resolution superseding the Ahmedabad Municipality, it is only surprising that the local set-back did not accompany the announcement of the general move forward made some time ago. Apparently Government waited until the sands had run out and the cup was full and things generally were at their last extremity, as they bring a fearful indictment against the Municipality in sixteen pithy paragraphs. Want of dignity, impotence, dilatoriness, muddling, shiftlessness, lack of interest, business incompetence, ignorance, recklessness, culpable neglect, public and private 'graft', callousness and obstinacy are the bases of these charges.......... This, of course, is only the case for the prosecution; there is no defence. Perhaps it is as well that there is not, for on the face of it an effective defence does not appear possible. Ahmedabad, one can only suppose, has given itself with too much undivided devotion to the task of making money. Its mill-owners a short time ago lectured Government on its failure to understand the city's economic needs; factory inspectors have a lurid tale to tell, and the neglect to do anything but turn out yarn makes its mills the bugbear of the fire offices. .... We trust that after a year's probation Ahmedabad will take up the civilised man's burden with a better determination to carry it than it has exhibited in the past."

Pársi (39), 22nd May, Eng. cols.

***41.** "The reasons adduced for suspending the Ahmedabad Municipality are so valid and pressing that it appears that the orders for its disqualification seem to have been too long protracted. If anything, it ought long ago to have been divested of its powers and the residents of the city rescued from the dangers of such a slack and disgraceful municipal administration. The apostles of *Swaráj*, we hope, will find in it a glowing illustration of the futility of their claims.......... On this side of India, Ahmedabad poses as one of its large and progressive cities and yet the disclosures that have been brought to light are so scandalous as to preclude too optimistic a view being taken of the general capacity of our people in the art of administration. The indictment against the Ahmedabad Municipality is in all conscience so serious that the orders for its suspension could not have been long delayed without exposing the health and comforts of its population to grave risks.......... Matters having reached an intolerable pass, Government have at last stamped their feet and decided to suspend the Municipality for a year, leaving the administration of the town during the period to a picked body of citizens who would work under the direct guidance of the Collector. When we consider the rotten state in which the superseded body has left every department of the Municipality, we are afraid that the period of one year would be found to be too short to restore them all to order and method. Anyhow the proceedings will teach the citizens of Ahmedabad an object-lesson, and when they resume their duties they would return to them with a due sense of their civic responsibilities."

Rást Goftár (41), 22nd May, Eng. cols.

42. It is indeed deplorable that the Bombay Government which has ever been inspired with a sincere desire to enlarge the privileges of local self-government enjoyed by the Indians should have been called upon to suspend the Municipality of Ahmedabad for a period of one year, on account of its mal-administration, mismanagement of civic affairs and abuse of power. When it is declared by Government that they have been forced to take this step much against their will not only in the interests of the people of Ahmedabad, but for the well-being and safe-guarding of the inestimable boon of local self-government, our regret becomes all the

Bombay Samáchár (67), 18th May; *Jám-e-Jamshed* (35), 17th May; *Akhbár-e-Soudágar* (25), 19th May; *Deshi Mitra* (30), 19th May; *Political Bhomiyo* (84), 20th May; *Dnyán Prakásh* (46), 20th May.

keener. However, the solicitude of Government to take the public into their confidence by placing before them the regrettable details which have driven them to the course they have adopted makes us regard their action as neither hasty nor arbitrary. A careful perusal of the lengthy Press Note detailing the most unbusinesslike methods resorted to by the Corporation of Ahmedabad in the disposal of civic affairs forces an admission from us that it has fully deserved its present fate. The Government decision is of a temperate character, and we think no one will hesitate to regard it to be in the interest of local self-government rather than as trampling it under foot. [The *Jám-e-Jamshed* writes:—No doubt the order of Government would be received with regret throughout Gujarát, but we are sure that any dispassionate critic who carefully goes through the Press Note on the subject cannot but come to the conclusion that the authorities have exhibited the utmost patience in the matter and that they had substantial grounds to take the step. No one sympathises with the Ahmedabad Municipality in the fate it has brought upon itself. We trust this will afford an object-lesson to all mofussil municipalities and stimulate them to conduct their business in a manner creditable to themselves and profitable to the people. The *Akhbár-e-Souddgar* regards the suspension of the Ahmedabad Municipality as a stigma upon the business capacity of the people at Ahmedabad. The *Deshi Mitra* makes similar remarks. The *Political Bhomiyo* considers it a blessing that the civic affairs of Ahmedabad should have passed into the hands of Government. The *Dnyán Prakásh* writes:—It is really to be regretted that the Ahmedabad Municipality should have been suspended at a time when the rights of local self-government are being extended everywhere. A long indictment setting forth instances of incompetence and abuse of power has been drawn up by Government against the Municipality and the suspension seems to be justified to some extent. We wish, however, that Government had given the Municipality a warning and given it a chance of mending its ways before taking the final step they have now taken.]

Comments on the action of the Bombay Corporation in connection with the Mándvi Ward elections.
Gujaráti (31), 15th May.

43. There can be no doubt that the Mándvi Ward election affair is a very regrettable one. An equally regrettable incident occurred at the Corporation which cannot be too strongly condemned. Under the Municipal Act the Corporation can order a fresh election or proceed to elect members for a particular Ward, if the election of any one is declared null and void. But this right has to be exercised under exceptional circumstances. The Corporation has as it were deprived the Mándvi Ward of its right to return representatives by nominating two on their own account. The Honourable Messrs. Ibrahim and Munmohandás and Mr. Baptista deserve credit for having fought on behalf of the Mándvi Ward. Sir Jamshedji Jeejeebhoy and Dr. Rajabali have been nominated by the Corporation. May we ask in what practical way has Sir Jamshedji evinced an interest in the walfare of the Mándvi Ward? Does he know anything of the filthy state of the Mándvi lanes and the hardships of the rate-payers? The election incident was an ordinary one and should have been treated as such by the Corporation. Granting that the incident was not of an ordinary nature would it not have been better if some old member of the Corporation who had sat for the Ward in past years had been nominated? The Corporation has encroached upon the right of a ward and what is worse the people's representatives have acquiesced in its decision.

Native States.

Comments on the prohibition of certain newspapers in Patiála.
Surya Prakásh (41), 14th May, Eng. cols.

44. "It is reported that the Mahárája of Patiála has laid under a ban 43 newspapers published in British India prohibiting their introduction within his territories. This is on a par with the Mahárája's wholesale condemnation of the Arya Samáj. If the British Government who is the chief party concerned tolerates the existence of the proscribed papers, is there any reason why a feudatory Chief should show greater irritation? The Mahárája can hardly be more solicitous for the preservation of the peace and order within the country than the Supreme Government, and his action lays him open to the charge of attempting to steal a march on his brother Princes in the race of loyalty. Some of the prints condemned by the Mahárája are no doubt habitually written in bad taste, but so long as they keep within the law—a law which has been considerably strengthened within late years—it is not doing strict justice either to the conductors or the readers of the journals to stop their circulation summarily. Unless the Mahárája frankly undertakes to do the thinking of his liege subjects it is difficult to see what possible good can be achieved by such hasty ordinances, which affect to stifle thought in a small corner of the continent."

Adverse comments on the judicial administration of the Kolhápur State.
Pragati (143), 18th May.

45. The Judicial machinery of the Kolhápur State badly requires to be overhauled. There are at present thirty-six Magistrates, including six Honorary ones and still the work is done most perfunctorily. The Magistrates at times disclose a woeful lack of legal knowledge, and it would not be an exaggeration to say that some of them do not deserve to occupy their present posts. There is no programme laid down for Magisterial tours and parties have unnecessarily to undergo a deal of trouble and inconvenience. The need of circuit Magistrates is, therefore, badly felt. Moreover, no supervision seems to be exercised on the subordinate officials and unless a strong hand is placed at the head of affairs things might go from bad to worse.

Alleged corruption in the Cutch State.
Cutch Kesari (70), 19th May.

46. The *Cutch Kesari* deplores the fact that the Cutch State harbours corrupt officers, and points to the case of one Namorimián, an illiterate, corrupt and tyrannical underling being appointed a Fouzdár. Proceeding the paper says:—By his corrupt practices this man owns property worth lakhs of rupees. His monthly expense equals his salary for a whole year. Some two months back the house of a rich merchant by name Velji Vanka Kothári was searched. The search was carried on at the dinner hour. The people of the house were ordered to leave it; the house itself was locked and Velji sent to the lock-up. The next day everything in the house including clothes and gold ornaments were taken possession of. Simultaneously the Fouzdár seized the property of one Jetha Pujári. Through his agents the Fouzdár negotiated for large bribes. Velji and Jetha were enlarged on bail by the higher authorities. Under which Act the Fouzdár kept both these individuals in prison for a month we do not know. The subjects of the State are entitled to an explanation.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th May 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 22 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th May 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

British rule:

- *Apologia* for the Indian youth . . . 16
- Comments on certain speeches delivered at a meeting for expressing sorrow at the demise of His Majesty King Edward VII . . . 6 & 7
- Comments on Lord Morley's speech at the Royal Academy Banquet . 11
- Comments on Sir Bamfylde Fuller's article on the training of Anglo-Indian officials . . . 14
- Comments on the observance of the day of mourning in India . . 10
- Comments on the treatment of political prisoners in India . . . 13
- Political prisoners in Indian jails should have been released on the occasion of the accession of His Majesty George V . . . 9
- Reflections on the unrest prevailing in Egypt . . . 18
- Security of property in ancient India . . . 17
- Significance of the great sorrow felt by the Indians at the death of the late King-Emperor . . . 8
- Suggestion for the erection of temples in honour of Shiváji all over the country . . . 12
- The Central Hindu College at Benares and the officials . . . 15
- The story of the British occupation of Egypt . . . 19

Comments on the arrangements for the temporary location of the Small Causes Court, Bombay . . . 32

Excise:

- Comments on the Abkári policy of Government . . . 37
- Protest against the action of the Bombay Collector in locating a liquor-shop at Frere Road without consulting the Ward Committee . 35 & 36

His Majesty the King-Emperor:

- Appreciation of the Proclamation issued by His Majesty George V . . . 4 & 5
- The Royal Message to the Princes and the Peoples of India . . 1—3

India in Parliament: Comments on the interpellations in Parliament in connection with the warrant of arrest against Babu Arabindo Ghose . 20

Judicial Matters:

- Comments on a murder case pending before the Presidency Magistrate of Calcutta . . . 30
- Comments on the decision in appeal in the Sukkur (Sind) sedition case. 29
- Comments on the decision of the District Magistrate of West Khándesh in the *Ekshloki Gita* case . . . 28
- Comments on the Government Resolution *re* the working of the Honorary Magistrates . . . 31
- Comments on the working of the Indian Press Act . . . 24—27

CONTENTS.

PARAGRAPHS.

***Politics and the Public Administration*—continued.**

Police : Alleged lawlessness in certain parts of the Kaira District . . 33 & 34
South Africa and Zanzibár :
- **Complaint about the alleged harsh treatment of Indians in Zanzibar . 22**
- **Indians in the Transvaal should now return to India 23**

Viceroy : Lord Minto's probable successor 21

Education—

Appeal to the people to make the new Agricultural school at Poona a success 39
Indians should be appointed as Educational Inspectors in the Bombay Presidency 38

Railways—

B. B. & C. I. Railway : Complaint against the alleged abolition of the practice of issuing platform passes by — Railway authorities . . 40

Municipalities—

Ahmedabad : Comments on the suspension of the — Municipality . . 41—50
Bombay : Comments on Dr. Bentley's *ad-interim* report on Malaria in — . 51

Native States—

Idar : Alleged oppression in — State 52

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	Anglo-Gujara'ti.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	**Gujaráti**	**Bombay**	**Weekly**	**Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.**	8,500
32	**Gujarát Mitră**	**Surat**	Do.	**Hormasji Jamshedji; Pársi; 48**	700
33	**Gujaráti Punch**	**Ahmedabad**	Do.	**Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.**	2,300
34	**Hindi Punch**	**Bombay**	Do.	**Barjorji Navroji Apakhtyár; Pársi; 50**	800
35	**Jám-e-Jamshed**	Do.	Daily	**Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.**	4,400
36	**Kaiser-i-Hind**	Do.	Weekly	**Frámji Cáwasji Mehta; Pársi; 60**	2,000
37	**Káthiáwár News**	**Rájkot**	Do.	Jamshedji Frámji; Pársi; 44	200
38	**Káthiáwár Times**	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
39	**Pársi**	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	**Praja Bandhu**	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	**Rást Goftár**	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	**Sind Patrika**	**Lárkána (Sind)**	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	**Sindhi**	**Sukkur (Sind)**	**Do.**	**Vishindas Panjainmal (Hindu)**	1,000
59	**Sookhree**	**Karáchi (Sind)**	**Do.**	**Jamatmal Lálchand; 37**	400
	ANGLO-TELEGU.				
60	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.**	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	**Hind Vijayă**	**Baroda**	**Weekly**	**Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.**	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madaurái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
171	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
172	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
173	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
174	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
175	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
176	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Commercial Gazette ...	Sukkur	Weekly	......	...
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 74, 90, 97, 100, 127, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

Politics and the Public Administration.

The Royal Message to the Princes and the Peoples of India.

Indian Social Reformer (7), 29th May.

*1. "The King-Emperor's Message to India is an extremely felicitous production.......... He expresses his heartfelt thanks for the touching and abundant manifestation of sympathy, loyalty and personal attachment to the wearers of the sovereign crown, which had been evoked by the death of his honoured father.......... The paragraph, referring to His Majesty's tour in India five years ago, is a perfect combination of sincerity and fine feeling. Every phrase and sentence tells that His Majesty during his twenty weeks' sojourn had obtained a thorough insight into the inspirations of the Indian mind. His Majesty, therefore, firmly confides in the dutiful and active co-operation of the Princes and people of India in the high and arduous tasks that lie before him and counts upon their ready response to the earnest sympathy with the well-being of India that must ever be the inspiration of his rule. India knows how to respond to such a frank and generous appeal."

Pársi (39), 29th May, Eng. cols.

*2. "King George's message to his Indian subjects comes close upon King Edward's Proclamation and follows still closer the introduction of important reforms into the constitution of the Indian Government. It was impossible, therefore, that it should foreshadow any change, but from what we know of the King and of his former utterances, we know that his promise to abide by the noble and benignant spirit of Imperial rule expressed in the Charters of 1858 and 1908 is no empty form....... While the King is the most sympathetic sovereign, he lets it be understood that he looks for reciprocity. King Edward was not backward to speak his mind on the subject of the apathy of many who knew better in co-operation against plague, and such out-spokenness is still more characteristic of King George. But we know that whatever he may say in the future in praise or in blame will also be spoken in love, and though he has assured us that the affectionate memories of his Indian tour can never be dimmed by time, yet we are glad that that tour was so recent and that he comes to his throne with the memory of Indian loyalty and affection fresh in his mind."

**Bombay Samáchár* (67), 30th May; *Jám-e-Jamshed* (35), 28th May; *Sánj Vartamán* (42), 25th May.

3. The Message addressed by His Majesty King George V to the 'Princes and the Peoples of India' is an additional charter to India, for which we tender our hearty thanks. His Majesty has graciously declared that the Proclamations of Queen Victoria and of King Edward were charters embodying the spirit of the British rule in India and that he will faithfully abide by that spirit. He has rightly diagnosed the main cause of popular discontent, and his declaration to remedy it will stamp deep into the heart of the public the feeling of love towards the British Government. [The *Jám-e-Jamshed* comments appreciatively on the Message and writes:—India thanks His Majesty for the sympathy displayed by him through his Message, and hopes that His Majesty will send to India a Viceroy capable of carrying out the policy outlined in it. The *Sánj Vartamán* writes similarly and suggests that in view of the auspicious occasion some political prisoners should be released, especially as the situation has improved. In its opinion such a step would have a very soothing and deep influence on the public.]

Appreciation of the Proclamation issued by His Majesty George V.

Gujaráti Punch (33), 22nd May, Eng. cols.; *Surya Prakásh* (44), 21st May, Eng. cols.

4. "Both their Majesties the King and the Queen are beginning their rule under the most auspicious circumstances, and having had the unique opportunity of but lately coming into personal touch with the various races of their world-wide Empire, their success therein is quite certain. The noble and generous expressions of His Majesty's Proclamation that were the heralds of a new reign came with an indication of a sweet, softening and yet patient and firm dawn of our ruler's life. The hope expressed

of treading in the footsteps of his departed father did not fail to awaken affectionate and saddening echoes in our hearts, but with them rose also a voice audible and clear that set forth before it a high ideal of duty and perfect manhood and associated the noblest inspirations of the wife and the Queen in the good governing of the great inheritance. England was so long governed by a woman, that the Indian mind, always spiritual, can hardly dissociate the Throne from a woman's influence during the sovereignty of even Emperors. Fortunately the Queen-mother, Empress Alexandra, was to us a worthy representative of the womanly instincts of Queen Victoria, and we are trustful that in Empress Mary we shall find more and more vivified the best spirit of them both. India, we are sure, will love the new King and Queen for the sake of Queen Victoria, the late King-Emperor, the present Mother Empress and above all, for their own dear sakes. May God bless them and grant unto them long life, peace and prosperity!" [The *Surya Prakásh* writes:—"The King never dies and truly our 'Sovereign Lord the King' appears to have undergone no change except in his name. Even during the first few days of his reign His Gracious Majesty has evinced the same solicitude for the well-being of his subjects, the same loving forethought for the convenience of others, as were ever displayed by his eminent father...... 'The prosperity and happiness of my Indian Empire', His Majesty is pleased to say, 'will always be to me of the highest interest and concern as they were to the late King-Emperor and to the Queen-Empress before him.' Noble words truly which ought to be ever engraven on every Indian heart. The loyalty of the Princes and people of India to the British Throne is one of the most unique spectacles the world has ever seen, and the British Royal family seem gifted with the art of attracting the love and devotion of the multitudinous races living under the shadow of the British Throne. As our Muhammadan brethren would say 'May that shadow never grow less!'"]

Praja Bandhu (40), 22nd May.

5. The *Praja Bandhu* while reviewing at length the work of His Majesty King George V, as Prince of Wales, observes that His Majesty's speech at the Guildhall, on his return from the visit to India, clearly shows how much His Majesty, like the late Queen Victoria and the late King Edward sympathises with the Indians. The wish expressed by His Majesty in his recent Proclamation to his subjects, to follow in the footsteps of His late Majesty, makes us hopeful that he will fulfil the hopes expressed by the latter in his speech at the opening of the Parliament in 1906 about granting free institutions to every part of his dominions. As declared by him in the Proclamation, His Majesty understands the great responsibilities lying on his shoulders, and there is every probability that his reign will prove beneficial to his subjects. Besides, His Majesty's independent nature is in perfect harmony with the above wish of His late Majesty. The superstitious fears entertained by some, because of the names, George and Mary, chosen by Their Majesties, are groundless especially when the king is such an accomplished student of politics and promises to follow in the footsteps of his father.

Comments on certain speeches delivered at a meeting for expressing sorrow at the demise of His Majesty King Edward VII.

Gujarát Mitra (32), 22nd May, Eng. cols.

6. "The public meeting held on 12th May 1910 in Surat under the presidency of Mr. F. G. H. Anderson, unmistakably testified to the universal sorrow the death of His Majesty King Edward had evoked in all classes of his numerous Indian subjects, and the resolutions passed at the meeting bore an indication of this city's desire to participate in an humble way in common with the rest of the great Indian Empire in the grief that had so suddenly overtaken Great Britain by the death of one of the greatest and most powerful of monarchs that ever held sway over the Empire. Mr. Anderson's address was taken up with a rather long examination of British rule in India, and while there cannot possibly be two opinions as to the immense benefits which Britain's rule of India had ensured to its people, we fail to observe the appropriateness or the wisdom of a speech of that character on an occasion when people had met to express their grief for the

death of a Sovereign who embodied in his person all the best ideals of a personal ruler to the people of India. We do not by any means want to minimise the value of Mr. Anderson's address, which *per se* betokens the depth of the question that he handled so intelligently and with such a wealth of detail. But in its essence, it was a political speech, which on a different platform and on a different occasion would have served its purpose better than on this mournful occasion. On an occasion like the present those whom duty called upon to give utterance to the peoples' feelings could well have indented upon some of the salient landmarks of the late Sovereign's rule, his great sympathy for the distressed and the sufferings of humanity, and his numerous acts of devotion and love with which the events of his late Majesty's memorable, yet too brief, reign may be said to abound. The feeling and opinion, therefore, of those who were present at the meeting on listening to Mr. Anderson's address and those who read it in newspapers were alike against using a mournful occasion to ventilate a political subject that treated of justification of British rule in India and was a rather lengthy dissertation on loyalty."

Shakti (91), 21st May.

7. The proceedings of the meeting held at Surat to express sorrow at the death of the King-Emperor were characterised by strangeness. Mr. Karwa departed from the usual practice of proposing short resolutions and making equally short speeches. He introduced the subject of *swarájya* and dilated on the unfitness of the Indians for it, of course, himself included. He even went the length of saying that those who want *swarájya* should be hated. He might have gone out of his way and said that all the peoples in the world who want and enjoy self-government should be hated too. The Honourable Sardár Modi followed and gave utterance to much too similar sentiments. Do Englishmen who have fought and bled for self-government appreciate such speeches? The speeches, whatever else may be said, were irrelevant at the meeting. The pity of it is that neither the Collector nor anybody else ruled them out of order. Great care should be taken to keep such speakers in check lest they should injure people's feelings, with the result that some undesirable scene might take place. [After making some remarks on the speech of the Collector the paper says:—] The Empire Day should, no doubt, be celebrated loyally by Indians. But it is difficult to arouse in them feelings of kinship with the Empire for the simple reason that the idea is new and secondly that Indians do not enjoy the same rights and privileges as other members of the Empire. About the Collector's speech we will say this only that it was unsuited to the occasion.

Significance of the great sorrow felt by the Indians at the death of the late King-Emperor.

Gujaráti (31), 22nd May.

8. Will the Anglo-Indians and their journals explain the significance of the profound sorrow manifested from one end of India to the other at the death of the late King-Emperor? Will the Indian correspondent of the London *Times* who spreads false impressions about the Indians take pains to read the meaning of sorrow that is surging over the whole country? This manifestation of grief should be accounted for by those who believing sedition, extremism and discontent deeply rooted in India, suggest to Government to resort to repressive measures. Will those who try to bring into discredit the Native Press and to force Government to pass rigorous laws against it tell us why this wave of sorrow is passing over the land? This manifestation of profound sorrow has to be explained by all those who malign Indians, and their system of education and their all. The very fact that the sudden demise of the late King-Emperor who was looked upon by Indians as their friend and protector has deeply grieved the hearts of Indians means that the enemies of India have no case. We have received numerous letters expressing sorrow at the death of the King-Emperor and hailing with rejoicings the accession of George V. The Bengalis have observed the day of mourning and will do so again in the cold season with others. These are facts that give the lie direct to the statements of the miserable Anglo-Indian journals. The loyalty of the Indians to the British sovereigns suffers in no way from the attachment of the Hindus in the past to

the Hindu sovereigns. The number of seditionists can only be counted on the fingers while the loyalists are to be counted by crores. King Edward's death has given India an opportunity of manifesting its loyalty. To King Edward Indians are deeply indebted and they pray God that He might give perfect peace to his departed soul.

Political prisoners in Indian jails should have been released on the occasion of the accession of His Majesty George V.

Mahrátta (13), 29th May; *Kesari* (131), 31st May.

***9.** "On the occasion of the accession of King George V to the throne of the British Empire, King's clemency was shown towards Indian convicts, both Military and Civil. There has, however, been made no special provision for political prisoners in Indian jails. It would have been an act of high statesmanship and political sagacity, had the accession of our new King Emperor been signalised by the release of political convicts. The moment too would have been a psychological one. We believe several reasons would have justified such an act of grace. The sense of discontent brought on by the repressive policy which was at the root of these numerous prosecutions would have been mitigated to some degree. The justification which Lord Minto gave for the release of the deportees applies, we believe, equally well to the case of political prisoners. The sedition, which was alleged to be the offence of the deportees, was stated to have 'degenerated' into an anarchical movement, equally dangerous to the Government and the people. The release of the deportees was calculated to facilitate co-operation against this new monster. A similar process of reasoning might be applied to the case of political prisoners also." [The *Kesari* makes similar remarks and says :—The Government of India have been ungenerous in showing King's clemency. Ordinary criminals and political prisoners have not been distinguished. The sentiments of the kind with reference to the auspicious occasion of a king's accession and the clemency he should show are very noble and they will not be satisfied by such meagre concessions. In Europe also, a general indemnity is proclaimed on such occasions. Government have needlessly wasted a good opportunity to tone down the seething discontent caused by repression.]

Comments on the observance of the day of mourning in India.

Pársi (39), 29th May, Eng. cols.

***10.** "Hardly in history has there been such a pageant of mourning as took place in England on Friday the 20th instant.......... Here, in vast and distant regions of the Empire, though the pageantry of the occasion could not be, there was no lack of the sorrowful homage of the heart.......... Such outward signs of mourning as could be displayed were not lacking. Most significant of all, in every town and among every sect all over India, solemn memorial services were held at which prayers were offered on behalf of King Edward and King George and of their families, and simple and sincere thanks were given to the Almighty for a good and peace-loving King. Such prayers we know cannot arise unheard. The spirit of their offerers alone is a guarantee of their fulfilment."

Comments on Lord Morley's speech at the Royal Academy Banquet.

Rájasthán (87), 21st May.

11. The *Rájasthán* highly approves Lord Morley's recent speech at the annual dinner of the Royal Academy and observes :—The speech shows that Lord Morley is satisfied with the work done by the enlarged Councils. We congratulate the Honourable members for the confidence put in them by Lords Morley and Minto and request them to discharge their duties impartially, without fearing the consequences. Such independence on their part is sure to bring them into the confidence of the people and the Government alike, and to widen the narrow path of reform. We hope Lord Morley will complete the work of reform, begun by enlarging the Legislative Councils, by putting into force the Decentralisation Commission's recommendations about giving the Indians greater control over finance and local self-government in the country.

Suggestion for the erection of temples in honour of Shiváji all over the country.

Pudhári (146), 14th May.

12. Many strange and fantastic notions were prevalent amongst the educated classes about Shiváji up to very late, but the exertions of Mr. Tilak and the late Justice Ránade have dispelled them and the noble personality of Shiváji is now presented before the public in all its glory. The celebrations of the anniversary of Shiváji's birthday have greatly tended to foster patriotic feelings in our youth, and his portraits have helped to place before them an ideal of patriotic zeal. The present political condition of the country and the meanness of some of our own countrymen threaten to damp our ardour. It is, therefore, necessary to devise some means so that the new awakening may not be allowed to pass off. We would, therefore, suggest that temples in memory of Shiváji should be built everywhere so that they might serve as schools for fostering a national spirit in our midst as also as places for collections of funds, &c., without making any fuss about them. When these temples are built there will be no necessity of delivering lectures which can be taken objection to by the officials. We appeal to our rich men to give full scope to their liberality in the cause we have referred to above.

Comments on the treatment of political prisoners in India.

Mahrátta (13), 29th May.

***13.** "It is a patent anomaly that a government claims all the privileges of an impersonal body, a corporation, whereas it has all the faults of an individual. The latter position does not need any elaborate proof. The truth is manifested in the everyday life of a political society. Like that of an individual, the psychology of a government is reflected in its actions, and the arrogation by it of superior virtues to itself would meet with the same emphatic contradiction as is accorded to a vain person by outspoken men but for the fact that a government has the law and the whole executive machinery in its hand and can make such contradiction more than ordinarily unpleasant in its consequences. On the other hand, there would appear to be no limit to the claims which a government may make to the possession of human virtues. Not only do governments regard themselves as most infallible, but they insist that all their actions must be allowed to proceed from the best and the noblest of motives. Their hearts are absolutely saturated with love for the subjects, their minds have no thought but that of the welfare of the people; their most unreasonable actions must be supposed to be thoroughly logical; and there can be no place in their hearts for any of the vile passions that characterise average humanity. Now all this no doubt marks an ideal government. But it is so very amusing to see how the individual officer or component of a government easily transfers to himself all the features of an imaginary ideal. The immunity with which such a claim can be advanced only adds to the perplexities of the situation. It is said of a corporation that it has no body to be kicked and soul to be damned. The same is true of a government which is the greatest corporation in any political society. But all the more is the pity that it should be so. The human character of a government really requires that it should be liable and amenable to the human codes of morals, manners and penalties. One of the most patent human passions which a government betrays is that of hatred; and love of revenge is such another. Life for life, tooth for tooth, and eye for eye—such is said to be the maxim sanctioned, the retributory justice which man takes it upon himself to administer, in a savage stage of life. But the maxim hardly leaves him even when a government has apparently emerged out of barbarism and may make pretensions to a civilised state. And sometimes a government may go so far as to demand by way of compensation and retribution a tooth when the original injury did not amount to that extent, or it may claim many lives for one instead of one life for another; and yet that may be all right because it may all be sanctioned by a positive law passed by the sovereign authority in the State. But our deliberate opinion is that public opinion transcends all limits of positive law; and weighed in the scales of public opinion, a government will sink or rise according to the kind of treatment which it gives to it enemies. The enemies of a civilised government are two-fold: those who offend against morality and those who offend against the State itself without offending any other code. As regards the first, they have no claims to the consideration of a government; and when a government deals with them as ordinary criminals it only carries out the unexpressed behest of public opinion. But what often happens is that while governments are almost indifferent to the question of the treatment of ordinary criminals, they, we mean their alert officials who pretend to divine the mind of the sovereign authority in the State, take special care to visit political offenders with all the ungraciousness which they can command......... In this Presidency we have had a number of wise and unwise prosecutions during the last three years. But in fairness to the ruler of the Presidency we may say that the treatment of the convicts was on the whole free from those features which, in the Central Provinces, for instance, mark out those brute passions which sully the name of the British rule as a civilised Government. It is not clear that even in the case of ordinary criminals their improvement is not materially helped by a sympathetic treatment. And what applies to ordinary criminals applies only with greater force to political prisoners. Their offence has only a political aspect. It is often free from what we ordinarily regard as self-seeking. The practice of a political theory of the reform of the methods of a government often involves the necessity of conduct which is technically a violation of a positive rule of law. No more retribution or no more drastic remedial measure is needed in the case of a political offender than the loss of liberty. Beyond this all restraint would be unnecessary and every other form of ill-treatment would be unjustifiable....... Of course no sensible man will say that prison life should be made what may be called an agreeable experience for a prisoner. He ought certainly to be punished. But any ordinary criminal and much more so a political offender must be given a treatment which includes ordinary conveniences of lodging and food, and excludes physical violence or degrading insults. No one wants a political offender to be so well treated that he may be tempted to welcome another period of incarceration for a change.......... But, on the other hand, the treatment of a political prisoner should not be so heartless, that it may expel from him his heart of a man and bring in the heart of a beast!"

Comments on Sir Bampfylde Fuller's article on the training of Anglo-Indian officials.

Dnyán Prakásh (46), 25th May.

14. We have great pleasure in endorsing many of the statements made by Sir Bampfylde Fuller in the *Spectator* about the education of Anglo-Indian officials. Many causes have tended to the aloofness of these officials from those over whom they are delegated to rule, and overwork is said to be one of them. We, however, refuse to believe that they do not get sufficient leisure to acquaint themselves with the conditions and habits of the people like their predecessors. It is really to be regretted that many of the Anglo-Indian officials display a woeful ignorance of any of the vernaculars in spite of the pecuniary advantages that Government offer to them for making themselves proficient in them. Much of the knowledge that the probationers acquire at Oxford before joining the Civil Service is merely bookish and of very little practical value. Officials in the forest service seldom have any idea of their surroundings, while the educational officers are very often found to have only a smattering of the language of the province the schools of which they have to inspect. Police officials are no doubt attached to a training school before joining regular service, but much of their time there is taken up in the instruction in routine work. We see no necessity of opening the College suggested by Sir Bampfylde and are of opinion that knowledge about the people cannot be acquired except by mixing with them. The present attitude of aloofness adopted by the Anglo-Indian officials is most pernicious to the interests of Government, and unless it undergoes a change, all measures adopted for conciliation of public opinion will be of no avail.

The Central Hindu College at Benares and the officials.

Mahrátta **(13), 29th May;** ***Kesari*** **(131), 31st May.**

***15.** "Our Congresses and other institutions carrying on political work, which are being conducted by educated Indians whom Lord Morley had the grace to style as 'Enemies,' a few days ago, do not meet with official favour generally. Everything in their connection being conducted or done independently of the official world, arouses their suspicion and is resented by them.

Publicists in India also have ample experience of this kind of official antagonism. Mrs. Besant too had her turn, and she has noted her experiences in the *Adyar Bulletin* in connection with the C. H. College of Benares. Although the institution has done good service to the country in its own way, it had to struggle against the dead weight of official antagonism. For, it has never taken any money, we are told, from the Government nor offered to officials seats of power in its management. The institution has also steadily refused to change its ideals at the bidding of officials and to serve as a mere mouthpiece for official opinions.......... It is often being pointed out by the people and the Indian Press to Government that much of the discontent is due to wrong actions on their part, and that a radical reform in that direction will greatly improve matters. But the bureaucracy is wont to snap its fingers at the diagnosis. Now that it has been borne out by Mrs. Besant, one of their own racial kith and kin, we hope it will commend itself to their notice." [The *Kesari* makes similar remarks and says that the bureaucrats try their best to cripple the resources of independent institutions and to harass their conductors.]

Apologia for Indian youth.
Shakti (91), 21st May.

16. For ages Indians had fallen asleep. At last have they entered upon a new life. It is our misfortune that those of us who have not yet felt the throbbings of a regenerated existence should call us mad. What is it if not misfortune when the call of the Mother has been allowed to fall on deaf ears—a call that ought to be considered as sacred as that of the Gita? In every age and in every country the young crave for high aspirations and generous enthusiasm. They see the new light and feel the pulsations of the new life in spite of the fact that there are those who allege that the Indian youth follow undesirable practices. When this allegation is made, the Hindu youth is more especially meant. Should the whole Hindu community, including the old, be blamed for the madness of a few young men? Are all the people of the West to be held responsible for the commission of a few murders in their countries? In every community there does exist some evil. Our duty is to eradicate the evil and not to urge base accusations against the community as a whole. Our young men have been accused of leaving the ways of their fathers and taking to those of the West. It is a charge that is far from being true. It is their partiality for the newer ideas that has exposed them to such charges. There are officials and others who aver that the new ideas should be developed; still they say that the effect of them on the morality of young men is baneful. What seems to us is that the new ideas are hardly liked by such men, and to hide their aversion for them they level charges against the young. To say that the young Hindu is deteriorating in morality is to cast a slur on Hindu life. The official looks with a stern eye on the Hindu youth. It is a fashion to saddle the responsibility of every untoward event on his shoulders. The history of civilisation in all countries teaches us at least this that implicit obedience to the wishes of parents and the mandates of the Shastras is not always the highest form of virtue. But we refuse to believe that our young men have lost all respect for their parents and for the Shastras. The sacred *swadeshi* movement has checked the advance of the Indians to everything Western. It is misleading to say that the Indian youth is degenerating. Without going deep into the question, moral and religious education is being suggested as a remedy, as if moral and religious education will stem the growth of feelings and aspirations. This remedy is something like giving children stones when they cry for bread. We are deeply grieved to see our young men who are the hopes of future India, the lights of a new existence and who respect the call of the Mother being made the subject of accusations by our own people.

Security of property in ancient India.
Kesari (131), 24th May.

17. Admirers of Western civilisation boast that peace and security have replaced anarchy and misrule of olden times. Under the civilised Police protection, thieves may be punished, but there is no restitution of, or compensation for, stolen property to the owner. The Honourable Mr. Justice Sankaran Nair says in the *Sociological Review* that such noble ideas of the protection of private property are nowhere to be found in Western methods of administration, but are duly sanctioned by the *Smritis* according to which the ultimate responsibility for compensating persons for loss of property rested on the king. The villages in olden times had their own watchmen and one-sixth share of the yield of the land received by the king was utilised in policing the State. The present Indian experience is that there is no complete protection of property though there is a huge army of Police and though they have powers nowhere else enjoyed and though they are not controlled by public opinion as in democratic countries. The reason why the people are against and indifferent to the Police is that though thieves may be captured after a good deal of trouble, property stolen is rarely recovered. Though the rulers may not entertain so high a conception of their responsibility as to make good the loss of property out of the king's treasury, it is possible to compensate the owner out of the property of the thief. If such arrangements can be made, thieves will have to fear a more deterrent punishment than mere imprisonment and the number of thefts will be lessened a good deal.

Reflections on the unrest prevailing in Egypt.
Indu of Bombay (10), 24th May.

18. "We have already published in these columns an interesting summary of Sir Eldon Gorst's report on the administration of Egypt during 1909. Our readers must have been impressed with the feeling that most of the extracts quoted by us might well have been taken from any recent Blue-Book on Indian administration emanating from the Government of India instead of that of Egypt, so well does Sir Eldon's review of the situation in Egypt tally with the view that the authorities in India are accustomed to entertain regarding the conditions prevailing in this country. There is the same complaint against the nationalist press and the platform agitator who, we are told, continue to misrepresent Government views and to pour odium and contempt on the authorities; the same complaint also with regard to schools and colleges that they are being turned into 'hot-beds' of sedition; that the inflammatory propaganda of nationalist editors is responsible for the murders of Government officers; that the present Press Law is not stringent enough to cope with the seditious movement; and that the majority of the non-official members of the Council and the constitutionalist leaders offer only a mild or platonic support to Government. There is the same confession that the administration is a failure, that the conciliatory policy of the Government but adds to the clamour of the seditious press, and the consequent unpopularity of the Government, and that the well-meant intentions of the Government are apt to be misconstrued by the people, as in the case of the Suez Canal concession proposals.......... We find Sir Eldon Gorst, like our own Lords Minto and Morley, bitterly attacked in the Conservative press of England and its gramophone counterparts in India, who are clamouring that the repressive *regime* of Lord Cromer should be revived. The Egyptian problem is thus in many ways similar to that of India. Why should it be so? It cannot be that the people of these two dependencies have much in common with each other or are influenced by each other's doings, that they should be moved by feelings similar in their nature. We do not justify all the unrest that has been created in the two countries, nor do we condone some of the despicable and unrighteous methods followed. Still, impartial observers cannot disguise the fact that 'unrest' in some inevitable form is present in both these countries. It is the first duty of a statesman to recognise this and try to remove it as much as possible by timely concessions to the just demands of the people. But British statesmanship, as Lord Cromer confessed some time ago in his lecture on 'Imperialism,' has not been very successful in appreciating and accommodating itself to the sentiments and ways of life of those whom it has brought under its sway. This ignorance of, or incapacity to fully enter into, the feelings and thoughts of its subject peoples renders their methods of conciliation, however well-intentioned, apt to be misconstrued. Look at the Suez Canal affair, which in many respects resembles the Punjáb Canal Colonies affair of our own country. The Government of Sir Eldon Gorst say, as did the Punjáb Government, that their intentions were honest and that they had primarily the welfare of the people as their object. But the

Egyptian people instead of merely looking to the immediate gains, thought that they would be bartering away a valuable national right and consequently opposed the Government plans wholesale, with the result that the Government has been forced to withdraw the proposal, in the same way as the Indian Government was obliged to do with the Canal Colonies legislation. The British Government should have better appreciated the feelings and sentiments of the Egyptians in the matter and not looked to their monetary interests alone. Though the project has had to be shelved, its one result has been to fan into flame an agitation already waxing strong. Such a blunder ought never to have been perpetrated and it is no use to throw the entire blame on the press and the agitator. It is on such mistakes of policy that both these feed. If the Egyptian Government has grown more unpopular this year than during the past years, one prominent cause of it is no doubt the Suez Canal affair, which has by its unedifying sequel brought not a little discredit on its promoters. As in India, the Egyptian Government must realise that it is wiser and safer to rule in conformity with the wishes and feelings of the ruled than purely in disregard of them. The timely and generous concessions made to Indian popular demands have evoked an amount of good-will which the rulers value highly as it makes the work of administration easy. The Egyptian Government ought to see the advisability of profiting by lessons provided by India. The Egyptian Government have need to be more careful of their policy than the Indian Government, for the former are still professing in public that the occupation of Egypt is only temporary and that the Egyptian will be given complete self-government when they are capable enough to take the reins in their hands. So the rulers themselves have taught the Egyptians to look to complete emancipation as their political goal. Hence the necessity for the rulers to mould their policy carefully and scrupulously in conformity with their professed principles."

The story of the British occupation of Egypt.
Kesari (131), 24th May.

19. The enemies of Arabi Pasha when they saw that he was growing in importance hemmed him in from all sides. Ismail, though a deportee in Italy, heartily desired the downfall of the Nationalists and counselled his son accordingly. The Circassians and the Turks in the Egyptian Army hated the Nationalists and formed a conspiracy to murder Arabi Pasha because he was guilty of patriotism. But they failed in their object. The conspirators were court-martialled and deported. It is difficult to say precisely how far the representatives of England in Egypt—Rivers, Mlet and Wilson—were acquainted with the conspiracy to murder Arabi Pasha. But it is a fact that they complained that the sentence inflicted on the conspirators was severe and expressed their sympathy for them. The French and English creditors pressed the Khedive to dismiss Arabi Pasha and squadrons were sent to Alexandria on the plea that life and property of foreigners were insecure. The Egyptian Nationalists were enraged at this outrage and believed in the rumour that was abroad that the European nations wanted to annex Egypt on some plea or the other. The Nationalists were incensed by the libels in the English and Continental press on them. Some of the European nations like Belgium and Switzerland condemned the action of England and sympathised with the Nationalists. In Italy, a battalion of volunteers was raised under command of Garibaldi's heroic son to assist the Egyptians. The French also softened their demands as they are naturally lovers of independence. But England, foresighted, obstinate and mighty as she was, could not remain quiet till her determination to suppress the Nationalists was fully carried out. Arabi Pasha and Mahmud Sami had reformed the administration in accordance with the constitution granted by the Khedive and peace was reigning in Egypt. It is not surprising that the Nationalists extremely took it ill that England should send her fleet against Egypt at such a time. John Ninet, at that time a resident of Egypt, in one of his letters to a friend of his said that the only crime committed by the Nationalists was that they demanded financial control and that for this, instigated by European bankers, England was punishing them. It will be plain from this letter as to who began the mischief. The English fleet anchored at Alexandria on 20th May 1882. Some have argued that Lord Grenville only wanted to bring the

Nationalists to their senses by making a demonstration against them. But Egyptians had not grown unruly. The British statesmen had no grounds to believe that the Nationalists would pocket meekly all the insults levelled at them. Malet demanded the resignation of Arabi Pasha and Mahmud Sami and threatened war. The Ministry resigned, but there was a disturbance at Cairo and the Khedive had to re-appoint them and entrust to them more military power. Dervish Pasha, the Ottoman Commissioner who had been apparently sent to strengthen Ottoman suzerainty in Egypt, approached Arabi Pasha and requested him to hand over to him the military command and not to provoke a war with the English. But Arabi Pasha refused to do so till he had an order from the Khedive to that effect. Meanwhile a street brawl ended in a free fight and some loss of life in Alexandria. The English hold responsible Arabi Pasha's friends for it. We do not think he was dull enough not to understand that the Nationalists would suffer by such disturbances. But at last incendiaries succeeded and Alexandria was bombarded. The Egyptian Nationalists also made preparations for war, but they were powerless as the Suez Canal was in the hands of the English and they were defeated at Tel-el-Kelir. The popular maxim that he who is defeated is guilty is well-known, and a Commission was appointed to try Arabi Pasha. Many Englishmen believed that he did but his duty as an Egyptian Minister and that he was innocent. Lord Dufferin effected a compromise with the friends of Arabi Pasha that he should acknowledge that he was a rebel inasmuch as he continued the war directly against the commands of the Khedive and that England should treat him as a political prisoner and only deport him. Arabi Pasha was eventually sent to Ceylon and the national movement died out for the time being.

Comments on the interpellations in Parliament in connection with the warrant of arrest against Babu Arabindo Ghose.

Gujaráti (31), 22nd May.

20. The article in the *Karma Yogin* which forms the basis of the warrant against Arabindo Ghose has been republished by the London *Daily News*. The wide interpretation of 'sedition' by the Government of India does not fall in with the views of men born and bred in the atmosphere of freedom. Mr. Montagu while replying to the questions about Arabindo had to adopt a very cautious tone. If Arabindo is let off after the trial Mr. Macdonald will be afforded an opportunity of discussing the reply of Mr. Montagu that as the matter is pending judicial inquiry Members of Parliament ought to refrain from touching it. Mr. Keir Hardie's suggestion to Government that they should allow constitutional agitators to speak their mind has not unoften found expression in these columns. It is regrettable that such persons are put down if they fall unconsciously into the error of using some unhappy expressions. Their past utterances and motives count for little. So long as such a policy is adopted by Government there is very little chance of seeing the last of unrest and discontent. Mr. Montagu's reply to Messrs. Keir Hardie and Macdonald is a very polite one. This ought at least to have been borne in mind by the authorities that before Arabindo is declared not guilty he would be undergoing a heavy expense. The Government will fight with the money of the people. It would have been better had there been any mention of due recompense to Arabindo in the case of his standing the trial successfully.

Lord Minto's probable successor.

Bombay Samáchár (67), 23rd May.

21. The question as to who will be appointed as Lord Minto's successor has naturally aroused deep interest in India. The appointment has been so long delayed owing to various causes such as the Budget fight in England, the unexpected demise of His Majesty the late King-Emperor, as also by the keen anxiety entertained by Lord Morley to select a proper man for India in the present circumstances. It is really to be regretted that of those that are reported as likely to be appointed the one person, who would be received with satisfaction and pleasure by the whole of India, is owing to circumstances, as information goes, unwilling to accept the post. We refer to our sympathetic and popular Governor who, by reason of the experience he has acquired, would command more public confidence than an outsider. Even now, if assured of the public confidence, His Excellency would change his mind and place the country under a deep debt of obligation. Of the rest, Lord Crewe's name is the most important, but it is not conceivable that he will be spared from his position as leader of the House of Lords. The other names are comparatively uninteresting, although Lord Kitchener and Sir John Hewett, Lieut.-Governor of the United Provinces, are known to India. Mr. Winston Churchill is a rising Liberal statesman, but it is doubtful if he would give up his Ministerial position for the Indian Viceroyalty. Sir Charles Hardinge, too, has acquired good experience in the diplomatic service, and we would not hesitate to trust our fortunes to him. We hope Lord Morley will soon satisfy our expectancy by appointing as Viceroy one towards whom the whole country can look forward with hope and confidence.

Complaint about the alleged harsh treatment of Indians in Zanzibar.
Indu Prakásh (123), 20th May.

22. We are afraid the Indians in Zanzibar will be made to undergo miseries similar to those to which their brethren in the Transvaal are being subjected. The thrifty habits of the Indians went not a little to build up the prosperity of Zanzibar during the last three centuries, but now they are being looked upon as an eye-sore and measures are being framed to harass them. The Imperial Government should early take a warning lest events might transpire that would tend to lower the prestige of British justice.

Indians in the Transvaal should now return to India.
Bhála (109), 21st May.

23. The struggle that is going on between the Transvaal Government and the Indians domiciled in that country will eventually end in the ruin of the weaker party. The Indians, though strong in their determination, have no power to retaliate upon their oppressors, and the Indian Government too are unable to do anything in the matter. Under the circumstances Indians in the Transvaal should return to this country which stands in need of the services of brave souls like them.

Comments on the working of the Indian Press Act.
Indu of Bombay (10), 23rd May.

24. "The following letter from the District Magistrate of Barisal to the proprietor of the National Machine Press, Barisal (where the *Barisal Hitaishi* is printed) speaks for itself:—'Sir—I am directed to inform you that you have infringed the law inasmuch as the article headed, "Rejoicings all round" which appeared in the *Barisal Hitaishi* of 14th March last tends to excite disaffection towards the Government within the meaning of section 4 (I), clause (c), of the Press Act of 1910; and that you have, therefore, made yourself liable to be called upon to deposit security under section 3 of the Act. His Honour the Lieutenant-Governor is, however, willing to give you further opportunity of conducting your business with more careful regard to the public welfare and the provisions of the law before demanding security from you. But you must understand that should you not heed this warning and should you again transgress it, it will be necessary to call upon you to furnish security.' Other Governments cannot do better than copy this salutary example which will be found to be more efficacious in stamping out sedition than the policy of distrusting every one and everything. By such warning respectable journals will be spared the humiliation of being branded as vile culprits for slight mistakes or slips unconsciously committed. It will be only the perverse who will refuse to take the warning in a good light. Hence we urge that in the case of respectable journals committing for the first time an offence of not a very black dye, a warning should in the first instance be sent and for their second offence only should they be taken to task."

Praja Bandhu (40), 22nd May, Eng. cols.

25. "It is a well-known fact that the new Press Act has been abused by a few Magistrates, inasmuch as they have demanded security from some old papers and printing-presses under that Act on the occasion of their having had to change or renew the usual declaration as required by law. Now it must be borne in mind that it was certainly not the intention of the Government to demand security from old presses and papers so long as they had not committed any breach of the Act. The

Honourable Mr. Gokhale has recently expressed his opinion that the application of the Act to all existing presses and papers before they had committed any offence under it is certainly opposed to the intention of the Government as well as the legislature. This is a perfectly sane and reasonable view of the question, because unless this is done the distinction between old presses and newspapers and new ones totally disappears. It is not at all difficult to realise the fact that occasion may arise at any moment that may necessitate a renewal of the declaration. A change of the place of business, or the dispensing with the services of a printer, may be cited as instances of such occasions. But if they are to furnish opportunities to the Magistrates to demand security from old presses and papers, the distinction laid down in the Act between them and the new ones becomes quite meaningless. It must not be forgotten in this connection that both Sir Herbert Risley who was in charge of the Bill as well as the Honourable Mr. Sinha who was the strongest supporter of it distinctly stated in the Viceregal Council when the Bill was being discussed there that the new Act would not apply to old presses and papers so long as they did not violate a particular section of that Act. Under these circumstances it is extremely difficult to understand how any Magistrate can be justified in demanding security in the way as has been done in some cases. Holding as we do this view, we strongly support the suggestion made by the Honourable Mr. Gokhale that all Local Governments should draw the special attention of the Magistrates subordinate to them to the assurances given on behalf of the Government in the matter of old presses and papers. We hope this will be done, for in the absence of it, instances are bound to occur of injustice being done to people whom neither the Government nor the legislature had any intention to punish."

Gujaráti (31), 22nd May; *Gujarát Mitra* (32), 22nd May.

26. Lord Morley's reply to the letter addressed by the India Civil Rights Committee in the matter of the Press Act has been a very disappointing one. We can gather this much from the reply that so long as the public do not force with all constitutional means on the attention of Government the fact that there is every possibility of the Act working against the interests of the public, the operation of the Act will depend upon the will of Government. The unlimited powers that are exercised by the authorities under the Act can be well understood by recalling this much only that no mention is made of the offending writing when a paper is called upon to furnish security. The authorities have, besides, reserved the power of quoting in support of their case previous writings in newspapers when it is said to offend against the Act. The Press Act and the Regulations of 1818 and 1828 are of a similar nature. We fear the interests of the country will be jeopardised by the operation of the Act. We deem it to be the duty of the public to take all constitutional steps to enter their emphatic protest against the Act. [The *Gujarát Mitra* after making some observations says that there is reason to believe that the Government of Bombay have the matter under consideration. It is of opinion that such incidents, if common in the other Presidencies, would be fruitful cause for bitterness. It dwells upon the necessity of the Local Governments warning the Magistrates against exceeding their powers.]

Bhála (109), 21st May.

27. The correspondence between the Honourable Mr. Lallubhái Sámaldás and the Honourable Mr. Gokhale shows the serious blunder committed by the Honourable Mr. Gokhale in hastily giving his consent to the Press Act without getting a clause expressly stating the intentions of Government inserted in it. The wording of the Act as it stands is ambiguous, and as the Magistrates take full advantage of the ambiguity its working is proving harassing to the people concerned.

Comments on the decision of the District Magistrate of West Khándesh in the *Ekshloki Gita* case.
Kesari (131), 24th May; *Bhála* (109), 21st May.

28. The District Magistrate of West Khándesh in his judgment in the *Ekshloki Gita* case says:—'The writer's intention was in the main to dilate on theological topics, but in many places in his book words and allusions are found which reflect on present political conditions. Besides the verse chosen as the text of the dissertation is calculated to produce influence on the public mind. This book may have safely been published at any other time. But its chief criminality consists in the fact that it appeared in 1908.' With reference to Mr. Dev, the District Magistrate admits that there is no evidence that he was personally aware of the publication of the book or that he had corrected the proofs. But he has been convicted all the same, taking for granted that he may have seen the proofs. As the case is still *sub-judice*, we do not desire to discuss the judgment. We cannot but refer to the following two things. It was but reasonable to give the accused the benefit of doubt, if it could not be proved that Mr. Dev was concerned in the publication of the book. The District Magistrate observes that he has passed a lenient judgment on Mr. Dev. But we want justice and not charity, and it would have been in consonance with the sense of justice if Mr. Dev had been acquitted. The sympathy of the District Magistrate for the future career of Mr. Dev would have been then 'justified 'and not frustrated as now. Admitting that Mr. Dev was guilty, his offence was of a political nature. He had apologised. If the District Magistrate had held that his apology had purged Mr. Dev of his guilt he would have tempered justice and generosity with statesmanship. But to speak in the words of the District Magistrate, the fault of Mr. Dev was that he happened to stand in the dock in 1910 and that the Magistrate did not think of giving him the benefit of doubt. As to Dámle Shástri, it would not be proper to allow him to rot in an impure and inauspicious jail, considering his antecedents, his present life, his robes and the apology he had tendered. His Excellency Sir George Clarke would have the credit of not only favouring one individual but also Dámle's devoted followers, if he would be pleased to quash the sentence passed on him, considering the life of *Sanyás* led by Dámle. [The *Bhála* writes:—We do not think that Keshav Shástri Dámle and Shankarráo Dev merited the punishment inflicted upon them by the District Magistrate, Dhulia, for the publication of the *Ekshloki Gita* which was before the public for more than two years. The purposes of Government would have been better served by ordering the forfeiture of the book instead of punishing an ascetic who never took part in politics and a sleeping partner in the press. We hope the sentences will be set aside on appeal to the High Court.]

Comments on the decision in appeal in the Sukkur (Sind) sedition case.

Sindhi (58), 14th May, Eng. cols.

29. "The three accused, Virumal, Chetumal and Gordhanlál, have been duly transported after the confirmation of the sentence by the Court of the Judicial Commissioner. So far as the fate of the accused is concerned, this judgment finally determines and seals it, but so far as public conscience is concerned, we are not prepared to say that it has carried conviction home to any, even, we venture to believe, to the Sessions Judge who passed the sentence.......... We know Virumal, and so did every Collector and District officer that he was loyal, and anxious to co-operate with the Government in keeping peace. As an Editor, he had to expose the individual idiosyncrasies of officers as distinct from the actions of Government. .... Virumal may have been unfortunate in provoking opposition from an individual officer, but so far as loyalty to the Government was concerned it was indisputable. With a Collector of Mr. Mules' and Mr. Lawrence's accessibility, he was always in touch; with others less so; but ever well intentioned to serve the Government. To those who knew him as such, three years' rigorous imprisonment sounds inexplicable.......... Let us accept provisionally the finding of the appellate Court that he conspired to bring out the book....... The public at large had not known of the book, the mischief had not been done, and the offence was a technical one. He listened to better advice in time, and undid the possible effects of his folly. A gentleman returning after three years' hard labour may cease to consider it hard; and the bitter memory of the hardship but not the effects of it may remain. Which is more preferable, we leave it to the Government to judge."

Comments on a murder case pending before the Presidency Magistrate of Calcutta.

Baroda Gazette (65), 23rd May.

30. Commenting upon a murder case that is being tried in the Calcutta Presidency Magistrate's Court in which the accused Macnamara pleads in extenuation of his crime that his wife had been outraged by the murdered man, Pereira, an Assistant Surgeon, the *Baroda Gazette* says:—Young and unmarried European officers coming down to India for life-long service not unfrequently commit such outrages. Many such cases have been recorded and on several occasions the matter has come into law Courts. Government ought to give special attention to this matter.

Comments on Government Resolution *re* the working of the Honorary Magistrates.
Akhbár-e-Souddgar (25), 28th May.

31. The Government report on the working of the Honorary Magistrates' Bench in Bombay is interesting reading. The Benches appear to have been useful in diminishing the burden of work of Presidency Magistrates. At the same time we are constrained to say that the increase in the amount recovered by way of fines, in the face of a decrease in the number of offences, indicates an over-zealousness on the part of these Magistrates for heavy fines. We do not object to heavy fines where necessary, but there is a general complaint of poor waggon-drivers being fined too heavily. If this system of heavy fines is continued it is likely to encourage Police high-handedness and corruption. We would request the Magistrates to take care that in thus trying to put down the cart nuisance they do not create another nuisance in the shape of Police oppression.

Comments on the arrangements for the temporary location of the Small Causes Court, Bombay.
Oriental Review (15), 25th May.

32. "It is arranged that the Small Causes Court (Bombay) is to be temporarily located in the new Cloth Market Building in Princess Street. The present buildings which are a source of great danger to the lives of thousands of people that flock there every day are to be demolished and a new building is to be erected on the present site. The best thanks of the public and the bar are due to the present Chief Judge, Mr. Kemp, who has been solely instrumental in persuading the Government to remove this danger....... Let us hope that the new buildings that are to be erected will be sufficiently large to meet the wants of the public and the bar and that they may be so arranged that there may be scope for future expansion. All the Courts must be located on the one floor of the building and the offices of the different departments must be located in such a way that the parties may not have to knock about from one place to another as they have to do at present."

Alleged lawlessness in certain parts of the Kaira District.
Surya Prakásh (44), 31st May, Eng. cols.

***33.** "In a recent murder case before them, the High Court fully endorsed the remarks of the Sessions Judge regarding the frequency of serious offences in the Kaira District and the desirability of putting an end to a state of things which makes the commission of such crimes possible. The Kaira district is always notorious for the scant regard paid there to human life, and the *dharia* which becomes a deadly weapon in the hands of the villagers who carry it from childhood is responsible for the loss of more lives than a sword or a pistol in other parts of the country. Though this district was one of the earliest to come under British rule, it is still in many respects in a very backward condition. The villages bordering on the Mahi are even now not places where security of life and property can be said to be normally enjoyed. Dacoity has been rife for some years and the Additional District Judge of Ahmedabad who is in charge of the Kaira criminal work is rarely free from Sessions work. We shall be glad to know that Government are alive to the necessity of remedying this state of things and have taken active measures for placing the district on a level with other peaceful districts. Naturally, the first thing that will suggest itself is the strengthening of the local Police force and the stationing of responsible and tried Police officers at convenient centres so that the investigation of offences may leave no room for complaints. But there is another measure also which Government should adopt at an early date, *viz.*, placing the district in the hands of a senior strong Collector, preferentially an Englishman, and keeping that officer there for at least five years. It is a frequent complaint not entirely without foundation, that the system of administration has become seriously lax in many parts of the country and one of the chief reasons for this laxity is obviously the frequent transfers of officers. It is not uncommon to hear the villagers complain in many places that they have got no one to look up to or to look after them and this is one of the causes which have contributed to bringing about a general sense of dissatisfaction."

Káthiáwár and Mahi Kántha Gazette (77), 15th May.

34. Looking to the frequency of murders and other crimes in the Kaira District, one cannot help thinking that the people of the District have sunk to the lowest depth of moral degradation. The Magistrates no doubt inflict exemplary punishments in some cases, but we are sorry these heavy sentences have not proved sufficient to check the criminal tendency of the District and there is yet no security of life and property. In some villages the counterfeiting of postal stamps and documents is in full swing. The Police try to find out the real culprits, but fail in getting hold of the real ones, on account of its own corruption and the lack of moral courage in the public, to come forward and assist them in the discharge of their duties. To remedy the former, Government have acknowledged the necessity of recruiting the Police from the educated and higher classes, and are acting accordingly, but in our opinion, unless they change the present system of promotion and pay greater attention, while giving promotion, to the ability displayed in the prevention of crime rather than in their detection, the evil will not be swept away. The people also on their part ought to understand their responsibilities as citizens and give every possible assistance to the Police.

Protest against the action of the Bombay Collector in locating a liquor-shop at Frere Road without consulting the Ward Committee.

Bombay Samáchár (67), 26th May; *Jám-e-Jamshed* (35), 25th May; *Akhbár-e-Soudágar* (25), 25th May.

35. The Bombay Government some time back took the laudable step of appointing Ward Committees to advise the Customs Collector as to the location and number of liquor-shops in Bombay. It is to be deplored, however, that the Collector appears to interpret the Government orders in quite a different way. Thus in a recent case the inhabitants of Frere Road had protested against the removal of a shop from Mandvi to their locality, and this protest was disposed of by the Collector without being referred to the Committee. The Ward Committee tendered its advice in the matter, but the Collector declined to accept it on the ground that he did not want it. It is not easy to comprehend this action of his. In view of the protest of respectable gentlemen of the locality, the case was one in which he ought to have consulted the Committee. The explanation which he has offered in defence of his action is still more unfortunate. Instead of his performing his duty to carry out the real object of Government in instituting these Committees, he has merely played upon words and sought to prove that the Government Resolution appointing these Committees did not make it compulsory upon him to consult them in all cases. He argued that it left it to his discretion to decide when to consult them and when not, and that in the exercise of this discretion, he had not thought it fit to consult them in this particular case. We are constrained to say that we cannot accept this argument. The very fact that there were protests from the inhabitants of the locality against the location of the liquor-shop, shows that he had erred in the use of his discretion. It is to be pitied that the Corporation, too, has committed the serious blunder of rejecting Sir Bhálchandra's motion drawing Government's attention to the action of the Collector. We hope, however, that Government will not allow their orders to be thus disregarded. If the Collector, as he argues, is entitled to refuse even to listen to these Committees and proceed as he likes, we fail to see the necessity of these Committees. [The *Jám-e-Jamshed* writes:—Influenced by a well-meaning desire to check the consumption of liquor, Government instituted these advisory Committees, and their action had been understood by people as a grant of local option. We are afraid, however, that the line of conduct pursued by the Collector will decrease the value of this right. We are amazed at this action on the part of a Collector of Mr. Hatch's type, and we are of opinion that this matter should be referred to Government. The *Akhbár-e-Soudágar* is of opinion that the Collector is bound to ask the advice of these Committees, although he is not bound to act upon it. It suggests that the Committee should refer the matter to Government for a definite pronouncement as to its real position.]

36. "We congratulate Mr. Hatch on the frankness of the statement he made at the Municipal Corporation meeting about his attitude towards the Abkári Committee, but surely this is not the way of treating a Committee which is specially appointed to advise the Collector on a matter of public interest. If the Committee is not to be consulted where was the necessity for creating such a body? If the Committee is not to be consulted, it would be better for Government to withdraw their Resolution and to disband it altogether. We are sorry that Mr. Hatch did not show his characteristic discretion on the occasion. Government cannot mean in their Resolution the construction which Mr. Hatch has put upon it." [The *Indu of Bombay* writes:—"We do not think that the Government intended the Committee to be a make-believe only. But it would be impossible for self-respecting men to continue on it if its functions are so circumscribed and vague as the Collector would like us to believe. It is an insult to such an enlightened city and its splendid Municipal Corporation to suggest that its representatives are capable of suggesting any advice except what they think will be for the good of the citizens whom they represent. They are as intelligent as and often more zealous in the interests of the people than the Executive officer who is naturally apt to overlook moral considerations in pursuing red-tape. We can understand an official in the mofussil hesitating to consult the representatives of the people, but to treat the enlightened representatives of *Urbs Prima in Indis* as mere nonentities is not only ridiculous, but is also not calculated to evoke that honest and hearty co-operation which His Excellency the Governor has been appealing for."]

**Kaiser-i-Hind* (36), 29th May, Eng. cols.; *Indu of Bombay* (10), 27th May.

37. Government often assure us that they do not care for Abkári revenue and that they desire to uproot the vice of drinking in India. They alone know how to reconcile these statements with the fact that the Abkári revenue has quadrupled itself within the last thirty-five years. Government seem to be determined never to grant local option to the people. They tell us that in doing so, they are actuated not by a greedy policy, but by anxiety for popular welfare. But all the same, their shameless policy is exposed. The Bombay Government have gone further than the Government of India who apprehend that political evils will spring out of the right of local option. They contend that as yet local option is not in force in England. To this query of Sir George Clarke we answer that England is not ruled by India, and if it were, the English people would have fought and secured the right of local option. It is not reasonable to compare temperance methods in vogue in England and in India. And again why should the bureaucrats forget that the present Ministry is trying its level best to concede local option to the people. Liquor-shops have been forced on the people. Is not this tyranny of the Abkári Department more intolerable than the supposed one that the minority of the teetotallers may harass the majority of people addicted to drinking? We permit ourselves to inform His Excellency that fortunately we have in India an overwhelming majority of teetotallers. We assert that Government are tyrannising over the rayats in providing for the comforts of the microscopic minority of drinkers. His Excellency thinks that the poor may not get liquor to drink, if local option is enforced! Does he not know that the money that ought to be spent on the bare necessities of life is now spent on drinking? It is better to avow that liquor-shops are meant to yield revenue than to bring forward such silly arguments. Government pretended all these twenty years that they would grant local option to us. But they have established useless local option Committees in some cities. Government will be much mistaken if they believe that they have won the confidence of the people by such procedure.

Comments on the Abkári policy of Government.

Kesari (131), 24th May.

Education.

Indians should be appointed as Educational Inspectors in the Bombay Presidency.
Sind Journal (22), 19th May.

38. "For the Bombay Presidency there are four Educational Inspectors three of whom are borne on the Indian Educational Service, and one on the Provincial Service. The principle laid down by the Public Service Commission was that the number of Indians appointed to the office of Educational Inspector of a Division should be more and not less than the number of Europeans. At the time of the re-organisation of the Educational Service in India (July 1896) this principle was followed in all the provinces except Bombay. The alleged reason for this was that in the Central and the Northern Divisions there were European schools which required European supervision. It was only the Southern Division that was thus given an Indian Inspector. Since then the conditions have materially altered. A separate Inspector has been appointed for the inspection of European schools, so that the plea that existed at the time of the reorganisation has disappeared. It is, therefore, but fair and proper that Bombay, which is generally reckoned as the first province in India, should take at least equal rank with the other provinces in the distribution of appointments of Inspectors in the Indian Educational and Provincial Services."

Appeal to the people to make the new agricultural school at Poona a success.
Dnyán Prakásh (46), 24th May.

39. We heartily congratulate Government on their opening an agricultural school at Poona for the benefit of the sons of poor agriculturists in deference to the wishes of the leaders of public opinion in this Presidency. Government have now done all in their power to provide facilities to the agricultural classes to receive the benefits of scientific training, and the people will have to blame none but themselves if the school proves a failure. It now rests with our educated people to spare no pains to popularise the school by persuading agriculturists of their acquaintance to send their sons to receive its benefits and by all other means in their power. The spread of scientific methods of agriculture will greatly tend to improve the condition of the people in general.

Railways.

Complaint against the alleged abolition of the practice of issuing platform passes by the B. B. & C. I. Railway authorities.
Jám-e-Jamshed (35), 26th May.

40. The *Jám-e-Jamshed* publishes a complaint by a passenger that great inconvenience is caused to the public by the B. B. & C. I. Railway having stopped to issue platform passes at some stations, and even at those few stations where they are still issued by having limited their numbers. The correspondent contrasts this with the system on the G. I. P. Railway which allows people to go without a pass on the platform.

Municipalities.

Comments on the suspension of the Ahmedabad Municipality.
Oriental Review (15), 25th May.

41. In the course of a contributed article published by the *Oriental Review* the writer says:—"The category of delinquencies of the Ahmedabad Municipality is a long one, and it is a matter of shame for the majority of the thinking portion of Gujarát that one of its Municipalities was unable or incompetent to fulfil the responsibilities of the sacred trust assigned to it. At the same time we are sorry that we cannot approve of the step taken by Government. Many of the faults alleged against the Municipality were remediable without the extreme step of suspension. Thus the want of other markets beside a vegetable market and also of a slaughter-house could well have been met in future. We do not think that the Ahmedabad public has pressed for these requirements. The drainage scheme was allowed to lag, because there were serious differences on the point given rise to by a theory popular with many laymen that Bombay drains were one of the causes of plague. Government mention as one of the reasons for the suspension, the case of the Tramway business. It appears that a Tramway Company applied to the Ahmedabad Corporation for being allowed the right to run Electric Tramways. Anyone who has a personal experience of the streets of Ahmedabad and its people will at once say that the Municipality was justified in rejecting, after serious consideration, the Tramway proposal. If, after the rejection, a clique carries, by sheer force of majority, the original proposal and decides to give permission for the supply of electric energy and power the fault does not lie with the Municipality in any way. The Bombay Municipal Corporation has shown similar fickleness many times due to the exigencies of majorities. With regard to the charge that the Municipality abused its power in the matter of appointments, we beg to protest against the way in which the Government Resolution refers to the recent appointment of the Secretary. Mr. Vanábhái Haridás who was Engineer to the Municipality for about twenty years was appointed unanimously Secretary to the Municipality under the new rules. This gentleman is well-known in Ahmedabad for his sterling honesty, his accessibility and his able performance of duty. The very fact that the Ahmedabad Municipality, rent as it was with internal divisions, appointed him unanimously to the more responsible position of Secretary is an index to the respect and admiration he commands. And yet the Government Resolution now speaks of him as unfit for the post and as one 'who was gravely suspected of fabricating a muster-roll.' Inquiries were made regarding this latter statement, but Mr. Vanábhái was found to be innocent, and the Municipality had, we believe, passed a vote of confidence in him. The whole of the Ahmedabad public press expressed itself in unstinted phrases of admiration and commendation on the occasion of his appointment as Secretary. We are sorry that after all this, the Government Resolution should go out of its way to condemn an individual as it has done in the case of Mr. Vanábhái. Looking to all this we cannot bring ourselves to approve of the action of Government. We cannot divest ourselves of the feeling that this is a grave encroachment upon public rights."

Sánj Vartamán (42), 24th May, Eng. cols.

42. "The Government Resolution concerning the Ahmedabad Municipality constitutes a formidable indictment against it. If we are to credit all the sins of omission and commission with which it is charged, its supersession for one year is the lowest punishment that can be inflicted upon it. Its irregularities, described by Government as most disgraceful, are such as to fill every Indian with shame. While Indians are demanding more rights and greater powers, such examples of incompetence and criminal neglect might be cited with glee by our enemies against us. But they are fortunately rare, and as on the other side of the account we can show a great deal to our credit, we may be sure that our progress and advancement will not thereby be retarded. We should neither shut our eyes to our shortcomings, when they are brought to light, nor should we make a futile and unpatriotic attempt to minimise their significance.......... We, therefore, commend the action of Government, and hope that during the interregnum, all too brief as it is, the municipal administration of Ahmedabad will be purged of its many grave abuses, and the Municipality will succeed after twelve months to a clean inheritance. The enumeration of the shortcomings of the Municipality is painfully long.......... Convicted on all these counts, the judgment of Government is none too strong."

Praja Bandhu (40), 22nd May, Eng. cols.

43. "It must be said that many of the charges laid at the door of the Municipality appear to be well founded.......... It is neither desirable nor necessary at this time to distribute the blame among the different classes of our civic fathers for bringing the affairs of the Municipality to such a sorry pass. Suffice it to say that both the elected and the nominated Councillors have participated in it and as such are responsible for it. As for the latter, nomination rests entirely in the hands of the authorities.......... But as for the elected Councillors the people alone are to blame, if the former do not discharge in a satisfactory manner the duties pertaining to their sacred trust. They are in the present case simply paying the penalty for putting square men in round holes, for it is an undeniable fact that some of the Councillors of the defunct Corporation were not at all fitted either by education or experience to be in their places. We are not at all sorry for the Councillors who have been ousted although one may doubt the wisdom of Government depriving the people of Ahmedabad even for a short period of the boon of local self-government. All the same, it is deplorable that Government have been obliged to take such a drastic step in connection with a large Municipality like that of Ahmedabad."

Indian Social Reformer (7), 29th May.

44. "It is a noteworthy fact that the Ahmedabad Municipality, which has been suspended for a year, has found not a single apologist. One or two of our contemporaries have mildly suggested that a less drastic course might have been more appreciated, but it is obvious that this criticism is more in the nature of a formality than anything else. The Government Resolution setting forth the case for suspension was so clearly and convincingly drawn up that there was no door left for escape from the inevitable conclusion to which it led. The Ahmedabad Municipality, so far as we can gather, did not always have the ill reputation that it has acquired of recent years. It would be interesting to enquire exactly when and how it came to depart from the path of civic prudence and to let factious spirit have free play in its affairs. That there have been factions in Ahmedabad always is well-known. Gujarát is notorious for its innumerable caste divisions and sub-divisions, and Ahmedabad is the capital of Gujarát. The rivalries and jealousies between the higher Hindu castes in Ahmedabad are of a very long standing.......... The fate that has overtaken the Ahmedabad Municipality ought to be a grave warning to those who maintain that caste and citizenship are quite compatible."

Gujaráti Punch (33), 22nd May, Eng. cols.

45. "It is a fact known to every one who is in least touch with the civic life of the city of Ahmedabad how very queerly, perversely and selfishly some of the Councillors were always acting and with what genius—worthy of a better cause—they managed often to get the business of the Municipality obstructed, postponed and misguided. The Nemesis, therefore, that has overtaken them will, we are sure, cause the least sorrow. It is only when we find that the Municipality has had to be suspended for the fault of some of its Councillors and that the fair name of a first class Municipality in the whole Presidency has been sullied that we feel sorrow and pain.......... The Councillors have been proved guilty of being unbusinesslike, unruly, recklessly supine and untrustworthy, and selfishly unmindful of their duties. But we wish these faults had been brought home only to the persons that were primarily responsible for them. Much as we are against the interference of the official in the working of the local self-government, we have to admit that in this case had it not been for the power granted under the District Municipal Act to the Collector to make enquiries and have access to the records, not only would the mismanagement have continued longer but the rotten state of its affairs would hardly ever have been detected. At the same time we hope that all will not be made equally to suffer, that only the members mainly responsible for persistent mischief will be sent out as the undesirables, and that the rest will be associated in the Municipal working."

Gujarát Mitra (32), 22nd May, Eng. cols.

46. "The suspension of the first Municipality of Gujarát will evoke general regret as a measure reflecting incapacity for management of civic affairs on the part of its citizens....... The Government Resolution cites chapter and verse about the many sins of omission and commission which disfigure, and remain as a lasting blot on, the administration of the Ahmedabad Municipality, and looking at this, one cannot but feel surprise at the tolerance of Government in not taking action much long before. The castigation is severe but just, and it is really a matter of great regret to have to admit that a great and growing city like Ahmedabad did not possess sufficient capable and trustworthy men, ambitious to display to the rest of the Presidency an appreciation of the privilege of local self-government and to set them an example in Municipal administration. The supersession of the Ahmedabad Municipality should, we trust, open the eyes of other Municipalities anxious to see the withdrawal of official control from them, to the risk their ambition to participate in the extended franchise may expose them in case they are unable to conduct their affairs in a way conducive to the general welfare of the people."

Gujaráti (31), 22nd May; *Shakti* (91), 21st May; *Káthiáwár and Mahi Kántha Gazette* (77), 22nd May.

47. Last year, when Government granted new rights of local self-government, no one even dreamt that within so short a time of this concession, a first class Municipal body would be suspended for a year. The charges brought against the Ahmedabad Municipality are of a very grave nature. Sixteen faults have been attributed to it, but we doubt whether the public agrees with the Government about the truth of every one of these charges. We hope the popular representatives will come forward and point out if there be any misunderstanding or exaggeration in them. They are in duty bound to lay the true facts before the public and the Government. The first charge against the Municipality is that it did not conduct its business with proper dignity. This sounds very equivocal. Did the British Parliament conduct itself with becoming dignity during the recent debate on Anderson's letters to the *Times* about Parnell's complicity in the Phœnix Park murders? Such incidents are common in the Parliaments and municipal bodies of all nations and it cannot be justifiable to suspend the Municipality on this ground. The second charge is that the Chairman was not able to keep a check on the managing Committee. The Chairman is, however, less to be blamed than the Municipal Law. The law should have been so amended as to give him greater power over the executive Committees. The third charge against the Municipality is that it unnecessarily delayed the disposal of corrrespondence and business for years together. We would ask Government how many years did they take for disposing of the question of the complaint about centralising all the Government offices in Karáchi in one place? How is it that they have not still begun the experiment of separating the judicial and executive functions authorised by Lord Morley in 1907? We do not mean to say that the fault of Government constitutes the defence of the Municipality. It is really shameful to the Ahmedabad public that they have furnished an opportunity to Government to give them such a blow. Many of the charges are really disgraceful to the administration of the Ahmedabad Municipality. The Councillors have in every way proved their unfitness to sit as members, nominated members forming no exception. We are sorry the Ahmedabad Municipality which was once held up as a model has so much degenerated. Government ought to take a lesson from this while nominating members, since the majority of those appointed by them are totally unfit to sit as members. [The *Shakti* laments the fate of the Ahmedabad Municipality and while bitterly criticising the conduct of its Councillors, requests Government to hold an open inquiry by means of which, it says, it will be easy to find out the real defaulters and to punish them. The *Káthiáwár and Mahi Kántha Gazette* is of opinion that the elected Councillors who had made it a point to oppose each and everything coming from the Government nominees are chiefly to blame for the severe blow which has fallen on the Municipality It hopes that the Ahmedabad public will take a lesson from this sad event.]

Indu of Bombay (10), 3rd May.

48. "One who knows" writes as follows in the *Indu of Bombay*:—"We have no desire to seriously find fault with Government though we cannot restrain from making a few remarks. It would seem that the Collector and Commissioner had given sufficient warning to the members. It is not in evidence, however, that Government itself gave any direct warning. We are loth to believe that the Ahmedabadis were so incorrigible as to be unamenable to remonstrances even of Government or a member of the Government. Could not a warning with a short, say three

months' grace, have been substituted for the suspending resolution, specially during the week of mourning for the departed King-Emperor and of loyal and hopeful hailing of the accession of King-Emperor George V, the high priest of sympathy and consideration as he has proclaimed himself to be? The suspension of the Ahmedabad Municipality may be just. It can, however, be no glory to the Government of Bombay. It is to be wished, therefore, that in similar cases Government would play the *rôle* of the kind and prudent parent, who exhausts all methods of private remonstrance before turning out of doors even an obstinately erring son."

Jám-e-Jamshed (35), 28th May, Eng. cols.

49. "The suspension of the Ahmedabad Municipality is sad news indeed. That the Government should be compelled to ask the local body there to relinquish its charge because the affairs of the city had been so persistently mismanaged and neglected is not a very pleasant theme for reflection to Indians in general and Gujarátis in particular. Just at the moment when all India has been in the ferment of newly acquired 'rights and privileges,' when the clamour for local self-government is yet dinning in the ears of the Moderates and the Extremists alike, the principal capital of Gujarát has egregiously failed to respond to the anticipations and expectations of the patriots of the mother-land.......... Let us hope the new committee appointed by the Government to set matters right will redeem the good name of the administrative ability and the public spirit of the proverbially astute and far-sighted Ahmedabadi. The names we find in the list are promising enough."

**Gujaráti* (31), 29th May, Eng. cols.; *Hindi Punch* (34), 28th May; *Sudhárak* (159), 23rd May; *Jagad Vritt* (126), 22nd May.

50. "We feel that with a strong and capable president all this culpable waste of public time and persistence in unbusiness-like modes of transacting public business could have been easily stopped and the erring Councillors taught a wholesome lesson in the sane methods of Municipal administration. We have no patience whatsoever with those whose main ambition is to discuss trivialities to the flagrant neglect of far more important duties affecting the sanitary welfare of the inhabitants of a city like Ahmedabad. The Resolution refers to the complete loss of papers containing resolutions passed by the Managing Committee. Anything more reprehensible than such neglect on the part of a public body it is difficult to conceive, and we cannot but think that the affairs of the Ahmedabad Municipality were not conducted in the way they should have been." [The *Hindi Punch* publishes a cartoon representing Gujarát as weeping over the suspension of the Ahmedabad Municipality, which is represented as a child with the knife 'suspension' stuck in its bosom, and the shade of the late Ráo Bahádur Ranchhodlál Chhotálál, in the background, lamenting as follows:—'Ah! is this the end of all the trouble I took to rear the child in my days! Alas! who could have expected this!' The *Sudhárak* remarks:—The Municipality has been suspended for one year only and its affairs, instead of being entrusted wholly to a Government officer, have to be given over to a Committee appointed by Government. This shows very well that Government have not lost all their confidence in the people. They have to be thanked for this their broad-mindedness. It is now the new Committee's turn to realise its responsibility and discharge its duties to the satisfaction of Government and the public. The members of the Municipality, we hope, will take a lesson from this. It is also to be hoped that members of other Corporations in the Presidency also will not fail to turn the experiences of the Ahmedabad Municipality to advantage by talking less and doing real work. The *Jagad Vritt* writes in a similar strain.]

Comments on Dr. Bentley's *ad-interim* report on Malaria in Bombay.

Gujaráti (31), 29th May, Eng. cols.

***51.** "It is clear from Dr. Bentley's *ad-interim* report that the Municipality will have first to set its own house in order before asking house-owners to set things right on their premises. The filter-beds and reservoirs at Malabar Hill and Bhandarwada are classed amongst the special permanent breeding places for Malaria. These require to be specially looked after and before the public can be convinced of the importance and necessity of the other measures that have been recommended by Dr. Bentley, it is desirable that the supply of water to the city should be rendered absolutely free from any malarial infection. At the same time we feel satisfied that even if Dr. Bentley's theories and suggestions are sound, they will do no good to the city unless the intelligent public heartily co-operate with the municipal authorities in carrying out his recommendations."

Native States.

Alleged oppression in Idar.
Káthiáwár and Mahi Kántha Gazette (77), 15th May.

52. In a contributed article, the *Káthiáwár and Mahi Kántha Gazette* bitterly complains against the administration of the Idar State, alleging that the Maháraja being ruled by his whims, frequently changes the high officers of the State, and that consequently mal-administration has become the standing feature of the administration. The paper mentions the names of Mr. Kalyánráiji and Mr. Rádhákrishna, the late Dewáns, and Mr. Chaturbhuj Mánkeshwar, Bhatt and Mr. Vallabhrám and other officers, who have tendered their resignations within a very short time, as typical of the insecure position of the State officers on whose continuance in office and good work the welfare of the State depends. The paper also complains against the Maháraja's orders calling upon the people to supply beds, cooking vessels, houses, etc., to the State for the guests in connection with the recent marriage of the princess Nandkunvarba to the Limbdi prince.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd June 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 23 of 1910.**

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th June 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Comments on the appointment of Conciliators . . . 31
- Africa:
  - Alleged disabilities of Indians in East Africa 18
  - Comments on an alleged outrage on an Indian by a Natal Colonist . 22
  - Comments on the deportation of Transvaal Indians to India . . 19—21
- British rule:
  - A defence of B. G. Tilak 14
  - An appeal to the rulers on behalf of Indians to repose more confidence in them 13
  - Anticipated strained relations between India and England owing to the Transvaal question 11
  - Comments on Lord Morley's speech at the Royal Academy . . . 8
  - Comments on the prohibition of Mr. Mackarness's pamphlet on the methods of the Indian Police 9
  - Comments on the release of the coolies convicted of an attempt on Sir Andrew Fraser's life . . . . 15 & 16
  - Honest criticism of the administration should not be construed as disloyalty 12
  - Police administration in ancient and modern India contrasted . . 10
  - Suggestion that the new coins should bear Hindi superscriptions . . 17
- Excise:
  - Comments on the Abkári policy of Government 30
  - Comments on the dispute between the Bombay Advisory Abkári Committee and the Collector of Bombay . . . . . . 27—29
- Governor of Bombay: Comments on His Excellency the Governor's defence of the Government exodus to the hills . . . . 23—26
- His Majesty the King-Emperor: Comments on the King's Message to the Princes and Peoples of India . . . . 1—5
- Judicial matters:
  - Comments on the Government Resolution on the administration of the Press Act of 1910 . . . . 32—37
  - Comments on the operation of the Press Act . . . . 39 & 40
  - Suggestion that Government should before prohibiting a drama call for an explanation from the author 38
- Native Press: Change in the proprietorship of the *Akhbár-e-Soudágar* . 41
- Protest against allowing Europeans to enter Jain temples on Mount Abu with shoes on 42
- Viceroy: Suggestion for the appointment of His Excellency Sir George Clarke as Viceroy of India . . . . 6 & 7

CON 296—1

PARAGRAPHS.

Education—

Suggestion for the imposition of a poll tax for the establishment of free primary schools throughout the country 43

Railways—

Comments on the Administration Report of the Indian Railways for the last year 44

Municipalities—

Ahmedabad:
  Comments on the constitution of the Committee appointed by Government to carry on the Municipal administration of — 48
  Comments on the suspension of the — Municipality . . . . . 45—47
Mahád (Kolába): Complaint against the — Municipality for increase of house tax 49

Native States—

Sángli: Comments on the administration of Captain Burke as administrator of — State and an appeal to the Chief newly installed . . . 50 & 51

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Mahárásthtră Vritt ...	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav ...	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár) ...	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár ...	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
153	Shri Sayáji Vijay ...	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir ...	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába) ...	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára) ...	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara) ...	Thrice a month ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta... ...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly ...	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár ...	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár...	Wái (Satára) ...	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly ...	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Shráwak Bania); 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika...	Bágalkot (Bijápur).	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Commercial Gazette ...	Sukkur	Weekly	......	...
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karada Brahmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 74, 90, 97, 100, 127, 145, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

Politics and the Public Administration.

Comments on the King's Message to the Princes and Peoples of India.

Oriental Review (15), 1st June.

1. "India is fortunate in always having the sympathy and affection of the Royal House of England. His Majesty has shown by his recent message to the Princes and peoples of India how they occupy a prominent place in his affections and how they may well expect the realisation in practice of the promise made by Lord Morley in his speech at the Royal Academy—the promise about greater concessions and reforms. There is a tendency in certain quarters, initiated by Lord Curzon, to scout at the promises made in the Proclamation of 1858. It is a tendency which is extremely regrettable and condemnable because it is tantamount to uprooting the public confidence in British pledges. His Majesty rightly perceives the value of these Proclamations as assets in the Empire and as basic rocks on which a great deal of the loyalty of Indian people is founded. He recognises the danger of Curzonian Jingoism and hence has nobly written to the Princes and peoples thus:—'Queen Victoria, of revered memory, addressed her Indian subjects and the heads of Feudatory States when she assumed the direct Government in 1858, and her august son, my father, of honoured and beloved name, commemorated the same most notable event in his address to you fifty years later. *These are the charters of the noble and benignant spirit of Imperial Rule* and by that spirit in all my time to come I will faithfully abide.' Noble and inspiring words giving a lesson in real Imperialism to British statesmen and Anglo-Indian bureaucrats. If these were the ideals of Imperialism, nobody would say a word against it.......... The Message is followed now by an intimation that remissions are to be made in the sentences of prisoners. We hope the suggestion put forward by Lála Lajpatrái and supported by the *Daily News* will be put into effect—the suggestion that political prisoners should be released. Indeed we may say that these men, if released, will return loyal subjects of the Government and there will be a strong tie of affection created between the rulers and the ruled. Even if it is impossible to release these prisoners it will be found practicable, we hope, to effect remissions in their sentences to a large extent. Another thing to which the attention of the Imperial Government may be drawn at this juncture is the urgent necessity for relieving the condition of Indians in South Africa. Nothing will show more strikingly to the people of India that the pledge in the Proclamation about the equality of rights for all British subjects is to be really realised in practice than a strong action on the part of the Government to put a stop to the scandalous state of affairs prevailing in the Colonies of South Africa. His Majesty's assumption of the Crown may well be commemorated by a Royal wish that the unjust treatment of Indians in the Colonies should cease. A future step may also be taken along the lines of reform already introduced and a greater measure of autonomy introduced. India expects great things now and hopes that her expectations will not be in vain."

Praja Bandhu (40), 29th May, Eng. cols; *Káthiáwár Times* (12), 30th May.; *Gujarát Mitra* (32), 29th May.

2. "It is, indeed, gratifying to note that His Majesty King-Emperor George V has addressed during this week a Royal Message to the Princes and peoples of India more or less similar to the one addressed by His Majesty to the English and Colonial subjects. The Message breathes the same spirit of sympathy that has been a marked characteristic of the utterances of our new King-Emperor since he has succeeded to the throne of his ancestors. Viewed from whatever standpoint we may say the Royal Message is quite a remarkable one. But the most important part of the Message is the portion in which His Majesty has been pleased to confirm the Royal Proclamation of 1858 issued by Queen Empress Victoria the Good of revered memory on Her Majesty's assuming the direct Government of India. This memorable Proclamation, which is looked upon, and rightly, by the people of India as their Magna Charta, was confirmed by our late King-Emperor in 1908. What the people of India desire is that full effect be given to the excellent principles laid down in that Proclamation. Although Lord Curzon, our late egoistic

Viceroy, attempted more than once while he was Viceroy of India to divest the Proclamation to a certain extent of its sacred character, it must be borne in mind that during the reign that has just closed a step in advance in the onward journey was taken in the matter of giving to the people of India a further share in the administration of the affairs of their country. We hope during the reign of our present King-Emperor the principles enunciated in India's Great Charter of Liberty will be acted upon in a still more liberal spirit, and if possible, to the very letter.......... In accordance with the usual practice His Majesty the King-Emperor has been pleased to signalise the beginning of the reign by extending the Royal clemency in the form of remission of a certain portion of the term of imprisonment of different kinds of prisoners. We are no doubt thankful for this grace, but we wish the case of political prisoners had received special consideration at the hands of the authorities, and more especially so because the unrest that was noticeable at one time is gradually disappearing, and one may safely predict that the *status quo ante* will be restored in this connection at no very distant date." [The *Káthiáwár Times* says:—"The Royal Message addressed to the people, we believe, will be a Great Charter conferring innumerable blessings on the people. It is highly gratifying to us to note that His Majesty has recalled the assurances granted by Her late Majesty Queen Victoria of blessed and revered memory in these memorable words: 'These are the charters of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide'." The *Gujarát Mitra* also writes in a similar strain.]

Indian Spectator (8), 28th May; *Sudhárak* (159), 30th May; *Dnyán Prakásh* (46), 30th May.

3. "The Message closes with the gracious words: 'Firmly I confide in your dutiful and active co-operation in the high and arduous tasks that lie before me, and I count upon your ready response to the earnest sympathy with the well-being of India that must ever be the inspiration of my rule.' We say, Amen. The confidence expressed in our dutiful and active co-operation is not mere surplusage: it must sound as a trumpet call to all loyal citizens to rally round the standard of Peace and Progress. In it one seems to listen to the simple, straight and soldier-like appeal of a Commander to his men, while in the gracious reference to what will be the inspiration of the new rule, we have the promise of a new era—a promise which will prove as valuable and historic as any conveyed by the Proclamation of 1858, or the Message of 1908, both of which His Majesty graciously confirms in his own present Message." [The *Sudhárak* writes:—The Royal Message has given the lie direct to the vapourings of busybodies of the type of Lord Curzon who have been anxious to dub the Proclamation of 1858 'an impossible charter.' It has also stopped the mouths of those irresponsible agitators who were declaring constitutional agitation an impossibility in India inasmuch as she possessed no charter under which to work. In short, this Message has raised India a step higher in her political progress. It is to be regretted that our Anglo-Indian contemporaries should have passed over without comment this important portion of the Message. The *Dnyán Prakásh* makes similar comments and declares that should the officials evince even a hundredth part of the respect for our ancient civilisation shown by His Majesty in his Message, the administration of the country would be made much more easy than at present.]

Gujaráti (31), 5th June, Eng. cols.

*4. "It is worthy of notice that His Majesty characterises the Messages of his two predecessors, that of 1858 addressed by Queen Victoria and the one issued by King Edward fifty years later, as great charters. 'They are the charters,' says the Message, 'of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide.' The haughty and the not over-scrupulous imperialism of Lord Curzon went the length of repudiating the Charter of 1858 by calling it an impossible charter, but it is pleasing to find that His Majesty is animated by that same spirit of sympathy and broad-minded liberalism which inspired the Messages of His revered grand-mother and father.......... The task of our immediate rulers in this country will become much lighter and more cheerful if they whole-heartedly infuse the noble spirit of this Message into their administration of India."

Gujaráti (31), 29th May; *Praja Bandhu* (40), 29th May.

5. The Royal Message to the Princes and Peoples of India truly reflects the feelings King George has come to entertain for the Indians since his tour in this country. The repeated references to 'my people' have deeply impressed the minds of all and have enabled them to see how glaringly outrageous interpretations had been placed upon the Queen's Proclamation by Lord Curzon and his school. King George has openly promised to walk in the footsteps of his revered father and grand-mother so far as India is concerned and this is a significant reference to Indian wishes and aspirations. The king has not hesitated to declare the Messages issued to the people of India by King Edward as 'Charters of the noble and benignant spirit of Imperial rule.' This is highly gratifying and we do think that the Message as a whole would go far to strengthen the loyal sentiments of the Indian people. [The *Praja Bandhu* writes :—The people of India are indeed fortunate that their destinies have passed into the hands of a ruler who is as kind and sympathetic as his father and who has inspired high hopes of their future well-being. His Majesty has been deeply impressed with Indian loyalty, and there is every ground to hope that under his benign rule Indian aspirations will steadily advance.]

Suggestion for the appointment of His Excellency Sir George Clarke as Viceroy of India.

Kaiser-i-Hind (36), 5th June, Eng. cols.

***6.** "For the past few weeks, we have heard of the names of many who are likely to succeed Lord Minto. There was a rumour that Lord Kitchener was likely to succeed him as Viceroy of India.......... But his uncompromising way of doing business would foment the present political unrest instead of removing its causes.......... What India wants just now is a sympathetic ruler, able to guide the democratic aspirations of the people and lead them into safe channels of progressive political development. If so, we may say with perfect confidence that India cannot get a more sympathetic ruler than our beloved Governor, Sir George Clarke. He would make an ideal Viceroy to succeed Lord Minto, and his appointment would be hailed with great satisfaction and delight throughout the Empire."

Gujaráti Punch (33), 29th May.

7. We do not know whether a prayer to extend the term of Lord Minto's Viceroyalty will receive a favourable consideration. All the same we think it only proper for the people to send their prayer before the British Throne. Not that we lend our support to some of his doubtful acts; but we must not also fail to realise the situation that led him on to such acts. But we cannot thank him too much for the generosity, the high-mindedness and the wise statesmanship that he displayed during his Viceroyalty. Efforts should be made to get his term extended. We are sure that the extension that might be given will not prove like the one granted to Lord Curzon. He will lead the people slowly to the path of peace. In case an extension is not possible the man who would fill his place worthily is Sir George Clarke. His appointment as Viceroy will give satisfaction to all India. He is kind, generous and just. But we hear that he is not likely to accept the post if offered; still we hope that he might change his resolution.

Comments on Lord Morley's speech at the Royal Academy.

Indu of Bombay (10), 28th May.

8. "The Mail papers have brought fuller reports of Lord Morley's recent speech at the Royal Academy, of which a very brief and rather mystifying telegraphic summary was sent to us by Reuter.......... Of India he said: 'Speaking as one who is responsible to Parliament and this country for that enormous task, and speaking with entire thankfulness, I think for the moment the circumstances are satisfactory and hopeful. We believe that we have overcome the great difficulties, that we have prepared the way for a further advance in the same direction towards, I fervently hope and believe, the same satisfactory end.' The last sentence is no doubt a little bit ambiguous, the words 'further advance' being somewhat unintelligible. But they need not send our Anglo-Indian contemporaries into hysterics, as some have shown themselves disposed to do. There is nothing either in the speech itself or in the antecedents of Lord Morley's tenure at the India Office, to lead any one to believe that when we are yet on the threshold of a 'new era' of advance, his Lordship is contemplating to open immediately a second chapter in the same era. Most probably what his Lordship was urging was that the circumstances in India having begun to settle down to their normal state, time was approaching when the reforms inaugurated recently would have to be pushed on vigorously and in full conformity with the generous assurances given both by his Lordship and by Lord Minto and above all by His late lamented Majesty the King-Emperor in his 'Message.' The difficulties of the recent troubles prevented Lord Morley from taking the 'courageous forward step' of which he had spoken in the early part of his present official career. Now that these 'difficulties' and 'dangers' have been well-nigh surmounted, Lord Morley, we take it, will apply himself earnestly to the carrying out of the generous intentions unfolded in his famous Despatch of 1907.......... Like Lord Morley, we fervently hope and believe, that the Indian officials will rise equal to the necessities of the situation and will co-operate heartily with him in the work of advancement of the true interests of the country. Lord Morley has sacrificed much for them during the last few years, even at the risk of being called a 'renegade' by some of his Liberal friends. It is now their turn to repay him generously by loyal co-operation."

Comments on the prohibition of Mr. Mackarness' pamphlet on the methods of the Indian Police.

**Mahrátta* (13), 5th June; *Kesari* (131), 31st May.

9. "The importation into India of Mr. Mackarness' pamphlet entitled 'The methods of the Indian Police in the Twentieth Century' has been prohibited by an order of the Government in the *Gazette of India*. The pamphlet is composed of the series of articles that were contributed by Mr. Mackarness to the *National Review* on the subject. These articles are made up mainly of the published reports of several cases in India including the Police cases decided by Indian Courts. Mr. Mackarness bases his opinions on the judicial decisions. Mr. Mackarness has often commented on Police methods in India in Parliament. He is a distinguished lawyer, was a member of Parliament till the last election, and is known to be of an extremely judicial frame of mind. To the public, the prohibition of Mr. Mackarness' book will be a mystery. But it will have, we believe, much effect in England. The English public will at least know what is the attitude of the Indian Government towards free expression of opinion. Mr. Stead was already thinking of bringing pressure to bear upon the authorities in England in the matter of the reform of the Indian Police, just a little while before the prohibitory order of the Indian Government was promulgated. We believe that a good purpose will have been served, if the prohibition of Mr. Mackarness' pamphlet will turn the attention of the British public and the authorities there to the kind of policy being pursued by the authorities in India." [The *Kesari* writes :— The Police Commission have already recorded their opinion with reference to the ignorance and corruption of the Indian Police. People are now waiting to hear of the proscription of the report of that Commission next. Government may prohibit objectionable books, but what have they done to put a stop to the objectionable conduct of the Police often in evidence? Is it not a great wonder that six innocent coolies tendered voluntary confessions and prepared themselves to die on the gallows in connection with the Náráyanganj case? Are we to infer that the manhood of Indians is of a lower degree or that the Police are more adept in their business? It is satisfactory to note that the British Government expiated, be it after two years, by releasing the wrongly convicted coolies. But who is to be held responsible for the needless persecution of the coolies and what punishment are the Bengal Government going to inflict on the offenders? We think that it would be

more conducive to the good of both the rulers and the ruled to check such misdeeds of the Police than to forfeit the book written by Mr. Mackarness to His Majesty.]

Police administration in ancient and modern India contrasted.
Pragati (143), 1st June.

10. Commenting on the article by Justice Shankar Nair on "The system of Police in ancient India" the *Pragati* writes:—A characteristic of the ancient Police system was that the Police were compelled to make good the loss suffered by people robbed of their goods. This system might have told heavily against the members of the Police, but on the whole it must have had a very wholesome effect in keeping them diligent in the work of prevention and detection of crimes. Another effect of the system was that the Police were prevented from appropriating to themselves any part of the stolen property. Under the system now in force, however, it becomes easy for the Police to appropriate the greater portion of the stolen goods while only a fraction of them is restored to the owner.

Anticipated strained relations between India and England owing to the Transvaal question.
Indian Spectator (8), 28th May.

11. "As between Great Britain and India, pessimists shake their heads and sagely doubt whether the union will grow in compactness as years roll on. But the day when India, as a united nation, can choose her own line of action is so distant that there is no need to anticipate and antedate an anxiety which it is really some other generation that may be called upon to feel. For the present, the wedge that is driven through the Empire 'beyond the Seas' divides India from the Colonies in a manner which seriously interferes with the conception of a compact and organic Empire. One of the first acts of the enlarged Legislative Council of His Excellency the Viceroy, one of the first measures of Government in the year which has brought George V to the throne, was a threat held out to a Colony—not, indeed a threat of war, but of a cessation of diplomatic relations, in the matter of providing to that Colony the sinews of industry. How has the threat been received? Though the Indian members of the Council might have understood it as a retaliatory measure, calculated to produce an effect on the Transvaal rather than on Natal, the Government did not look upon it in that light. It could not profess to pull the ears of one Colony by seizing hold of another Colony. But such as it was, how have the Colonies received the threat? The Transvaal Government has taken notice of the culmination of the agitation in India by incontinently deporting one batch of Indians, and intimating that another batch of passive resisters would follow on its heels and be dumped upon Bombay. A question which arises in this connection for Indians to consider is whether the patriotism, which sent money to the Transvaal to support the struggle and relieve the sufferers there, should not bestir itself to help the deportees who may otherwise starve at our own doors. But whatever steps Indians here may take for the relief of their countrymen abroad and those who return from abroad, neither the determination of the Transvaal Indians nor the moral support at their back has influenced the decision of the Transvaalers: they seem to have grown more obstinate, more cynical and more defiant than ever before; and it is difficult to divine the final turn which this 'tragedy of Empire' will take."

Honest criticism of the administration should not be construed as disloyalty.
Indu Prakásh (123), 2nd June.

12. The recent anarchical outrages have made some of the officials suspect the loyalty of Indians in general and to cast doubts on all movements inaugurated by them. It is very hard to discover the *raison d'etre* of this unreasonable attitude. Every sane Indian is thoroughly convinced of the immense benefits conferred on the country by England and of the necessity of the continuance of her rule for achieving further progress. Our political movements too are carried on on strictly constitutional lines. The error of the officials consists in mistaking honest criticism of the administration as a sign of disloyalty. The honest criticism is, however, intended to point out defects in the administration with a view to their removal. If people are not allowed to do so, the administration is likely to be deteriorated. The expression of unmixed sorrow throughout the country at the death of Emperor Edward leaves no room for doubting the loyalty of Indians to the British throne. We, therefore, trust that the officials will leave off this attitude or suspicion towards the public men of the day.

An appeal to the rulers on behalf of Indians to repose more confidence in them.
Gujaráti (31), 29th May.

13. Now that Lord Minto and others who deem Indians to be the enemies of the British *ráj* have declared that a welcome change has come over them, the question that forces upon us is whether the repressive measures of the past four years should continue to be on the Statute Book. We do not say that when a criminal is tracked he should be allowed to go unpunished, but when it is freely admitted that the conscience of the Indian is pure, when it is proved that the Indian public looks upon the Throne as the anchorage of their hopes, and when it is clearly known that Indians worship justice, would it not be fit for the rulers to respond to their wishes? If they do so, the people will love and confide in the rulers more loyally. The confidence reposed by Indians in the Throne should be heartily reciprocated, otherwise distrust would beget suspicion and doubt. King Edward's death has laid bare a falsehood, and the rulers are afforded an opportunity of sweeping it away —an opportunity which it is hoped they will not allow to slip away. Many have been the misfortunes of Indians and much has been done to wreck their aspirations.. The wrongs done to them should be righted, and the steps taken to ruin their hopes should be retraced. Will Lord Morley lend his ear to this prayer?

A defence of B. G. Tilak.
Mahrátta (13), 5th June.

*14. Commenting on an article in a recent issue of the *Advocate of India* the *Mahrátta* writes:—"The remarks quoted from the *Advocate of India* teem with falsehoods........ As for the *Advocate's* remarks about Mr. Tilak, we do not know that Mr. Tilak had ever given any undertaking as to changing the tone or policy of his papers, or for introducing a sufficient amount of moderation in them. Mr. Tilak has as much regard for law as any one else. What he complied with was that he would do nothing by act, speech, or writing to excite disaffection towards the Government, meaning thereby such act, speech, or writing as may be pronounced by a court of law to constitute an offence under the Indian Penal Code. Every man is liable to be punished for sedition, not less Mr. Tilak. But opinions might differ as to what constitutes sedition. Those who have implicit faith in the infallibility of the courts of justice might say that Mr. Tilak was in the wrong. But the large mass of public opinion in India seemed to think otherwise at the trial, even two of the jurymen thought differently. To say that the riots in Bombay during and after the Tilak trial were engineered by emissaries of Mr. Tilak is a gross falsehood. At the time of the trial such base insinuations were made in some of the Bombay Anglo-Indian papers, and Mr. Tilak referred to the matter in his address to the Jury. The events in Bombay were spontaneous attempts of the people to express their respect for a person like Mr. Tilak who, they believed, had fallen an undeserved victim to law. And if the peaceful ways of the people had not been interfered with, we seriously doubt whether riots or such other events would have occurred at all. The *Advocate* calls him a revolutionary agitator, but the opinion of the country looks upon him in a different light. Mr. Tilak is as constitutional a worker as any one else.......... Those who know the ever-changing character of Anglo-Indian opinions and principles will take the *Advocate's* opinion for what it is worth."

Comments on the release of the coolies convicted of an attempt on Sir Andrew Fraser's life.
Sánj Vartamán (42), 31st May, Eng. cols.

15. "We do not think that the release of the six coolies who in 1907 were convicted of an attempt on Sir Andrew Fraser's life has met with so much attention from the public as it deserves. It will be remembered that these men were charged with attempting to wreck the train of the late Lieutenant-Governor of Bengal, and they were found guilty on their own confession that they had committed the outrage in the hope of

wreaking their revenge on a subordinate official. Subsequently, when the conspirators in the Alipore case were tried, they openly boasted that the crime was their own handiwork. There was a gross miscarriage of justice, and but for the Alipore trial, which accidentally brought the true facts to light, the poor innocents would have rotted in jail, and gone down to the grave with the stigma of a heinous crime. It is all very well that the coolies have been released, but the matter must not end here. It calls for a strict, thorough and honest investigation into the circumstances under which the false confessions had either been extorted from the men, or wheedled out of them. It is necessary in the public interests to know how the poor rustics were made to confess a crime which they had never committed. It is necessary for the sake of justice to ascertain what share the Police had in obtaining the confession, and which particular members of the force were guilty of this unspeakable offence. It is a melancholy fact that although such offences have been discovered in the past, the guilty parties have rarely been made to suffer condign punishment. It would not meet the requirements of justice to take a mere departmental notice of this monstrous offence. The culprits must be brought to justice, and the highest punishment allowed by law should be inflicted upon them as a warning to other evil-doers. If it were found hereafter that the authorities are disinclined to proceed against them in a court of law, we would recommend a strong public agitation demanding, in a proper and constitutional manner, a public inquiry. It is also only fair that adequate compensation should be given, as has been recommended by the *Bombay Gazette*, to these victims of the Police. The outrage committed against them is as bad as that for which they were fined."

Shakti (91), 20th May; *Bhála* (109), 1st June.

16. Commenting on the release of the six labourers who were sentenced to imprisonment on a charge of attempting to derail the train by which Sir Andrew Fraser was travelling, the *Shakti* writes:—The release of these labourers by the Bengal Government shows that the authorities must have been fully convinced of their innocence. It is gratifying to see justice meted out to them at this distance of time, yet it is unquestionable that they have been made to undergo heavy sufferings on account of the grievous fault of some person. It is obvious that the Police officer in charge of the case must have concocted the evidence so astutely and cleverly that the High Court also was easily duped. In defence of the Police it is being urged that they knew as a matter of fact that these villagers were put up by some unknown persons who had kept themselves in the background. This is unbelievable inasmuch as if these villagers were the real perpetrators of the crime under instigation from others, they would not have been let off so easily. Under these circumstances it is apparent that the whole case was a concoction pure and simple and that a dangerous attempt was made to entrap the innocent labourers into the meshes of the law. It is, therefore, not too much to hope that the wicked Police officers concerned will receive condign punishment at the hands of the authorities in Bengal. [The *Bhála* makes similar comments and suggests that the coolies now liberated should be duly compensated for the injustice done to them.]

Suggestion that the new coins should bear Hindi superscriptions.

Shri Venkateshwar Samáchár (93), 3rd June.

17. It is said that coins of His Majesty King George V will shortly be struck. The coins of His late Majesty contained superscription in English and Urdu only. Now, Hindi is known to a far larger number of people than Urdu. It is read by many whose own languages are written in different scripts. We do not mean to say that Hindi should supersede Urdu on the new coin. But we strongly urge the claim of Hindi to have a place side by side with Urdu and English.

Alleged disabilities of Indians in East Africa.

Pársi (39), 5th June, Eng. cols.

***18.** "In speaking of British East Africa, Mr. Roosevelt said he thought that Britain should keep it strictly for Britons, and declared that he felt a great sympathy for the settlers there, as they reminded him of the pioneers in America. He forgot to mention, however, that the American pioneers had no Indians to help them in the development of the country as have the Britons in East Africa. The healthy uplands about the Victoria Nyanza are being reserved as a white man's country, but all the spade-work of Uganda, and in fact of all East Africa right down to Natal has been done by Indians. This has been officially recognised, but has not yet received that practical acknowledgment which as keen an interest in the rights of Indians as in those of Englishmen in the country would indicate. Mr. Roosevelt's scamper through the inhabited portions of East Africa was apparently too hurried, and his acquaintance with their economic conditions too slight for him to realise the value of the Indian factor in the country's development, and perhaps even if he had had some inkling of it, he would not have been in favour of the idea of the meek inheriting the earth."

Comments on the deportation of the Transvaal Indians to India.

Bombay Samáchár (67), 30th May.

19. The hardships inflicted on the Transvaal Indians have been increasing every day, and in spite of the protests of the Indian people, the requests of the Government of India and the pressure of the Imperial Government, the impudent white settlers in South Africa continue to harass the Indians in any way they like. Recently they have taken to forcibly transporting Indians of whom they can lay hold, and to make their families remain uncared for behind them. This conduct of theirs is altogether inhuman. If such conduct had been shown towards the subjects of any foreign country, the matter would have taken a very serious turn, and the British Government would have interfered in the matter and forcibly put a stop to it. But the British who would have saved the foreigners are not able to save British subjects from such miseries. Only a few days ago some sixty Indians illegally transported from the Transvaal arrived here and the tale of their miseries is still fresh in our minds. Last Thursday a message has been received from Mr. Gandhi intimating the deportation of other twenty-four Indians. Unless the Transvaal Indians are helped with sufficient funds to provide for the families of the deportees and those sent to jail, they will find it very hard to carry on the campaign as successfully as they have hitherto done. The matter is of vital importance to all Indians, and the people of this country, rich and poor alike, ought to contribute as much as possible to the fund already opened for the purpose. Some eighty thousand rupees have been collected by this time, but looking to the importance of the task, it cannot but be considered to be a paltry sum. We regret the Indians here have failed in discharging their duty. We cannot help observing that Bombay too is not free from the charge of showing lukewarm sympathy towards the noble and high-minded Indian patriots in South Africa. The city which had willingly contributed a handsome sum to the fund opened by the Japanese Consul for the relief of Japanese soldiers wounded in the recent Russo-Japan war has failed in its duty towards the Transvaal Indians who are engaged in a campaign more honourable than that of the Japanese. The position of the Transvaal Indians has changed from bad to worse since the fund to help them was opened, and every Indian ought to try his very best to swell the fund to overflowing.

Gujaráti (31), 5th June, Eng. cols.

***20.** "The story of the treatment of sixty Indians who were deported by the Transvaal Government after kicking them over into the Portuguese territory is now pretty well known in this country. Before they were taken on board the *Umhloli*, they were subjected to degrading and disagreeable treatment while in custody. During the voyage to India they suffered all kinds of discomforts and hardships. One of the deportees who fell ill on the voyage was treated with an amount of callousness that was little short of heartlessness, if the published accounts are a correct representation of what happened on board.......... The Liberal Government have done a grievous wrong to the people of India by their failure to adequately protect the rights and privileges of Indian immigrants in their natural desire to repair the wrong that had been done to the Boers by the Conservative Government. It is, indeed, very deplorable to find that the voice of the British Government should remain unheard in this connection in South Africa or prove so impotent, simply because the sufferers are not Dr. Jameson's countrymen but Mr. Gándhi's."

Shakti (91), 28th May.

21. The deportation of sixty Indians to this country by the Transvaal Government may be regarded as an open challenge to the Government of India for their recent amendment of the Indian Emigration Act with a view to preventing, if need be, the recruitment of indentured labour in India by the Rand authorities. Undaunted by this action of the Indian Government the Transvaalers have continued to imprison Indian settlers and to harass them in all possible ways. In their anxiety to deport the Indians they have not even cared to provide ordinary facilities to the deportees on their voyage. The account of the sufferings of one of the batch on account of illness, as narrated by one Subramaniya, is highly tragic and heart-rending. Not only was no medical aid provided for the sick man but he had no sheltered spot to rest in. At one time he was thrown into a corner of the ship, at another he was removed to a still worse place, and thirdly he was placed on the open deck till the all-merciful God took compassion on him and relieved him from his sufferings by calling the sick man to Himself. The number of the Colonists' wicked deeds against our countrymen is sufficiently alarming and their blood-curdling account could hardly be contained within a big volume. In short, such incidents serve as object-lessons to the Indians for instructing them in the subject of dependence and showing them how cruel it is. We hope the Indian Government would be as active in investigating Subramaniya's statements as they have been in resorting to repressive measures, and would bring this intolerable state of affairs to an end without delay, for the people have been wearied of submitting petitions and supplications, and the newspapers have cried themselves hoarse.

Comments on an alleged outrage on an Indian by a Natal Colonist.

Indian Social Reformer (7), 5th June.

***22.** "We hope that the legal proceedings published in the last issue of the *Indian Opinion* received in Bombay will attract the attention of Government and public. They relate to the shooting to death of an indentured Indian by Willian Dick, Engineer in an estate in Natal. The case as presented for the prosecution was none too hard on the offender, but even thus two important facts emerge which the defence did not attempt to explain. There was an understanding that the Indians were not to be forced to work until they had been interviewed by the Protector of Emigrants. Dick meanwhile went there with a six-chambered revolver fully loaded. We are not altogether unaccustomed to miscarriages of justice when Europeans have been guilty of violence to Indians in India, but this case is without parallel in any country. There can be no doubt after this that the indentured Indian's position is nothing short of slavery in Natal. The Government of India will, we hope, take the earliest opportunity of passing the Bill for stopping indentured emigration now before the Legislative Council, and of putting its provisions immediately into force against Natal. As regards the Indians whose indentures are still running, Government should make provision for their release if there is no guarantee of humane treatment forthcoming. We hope they will immediately call for an authentic report of all the facts of the case from the official Protector."

Comments on His Excellency the Governor's defence of the Government exodus to the hills.

Gujaráti (31), 5th June, Eng. cols.

***23.** "His Excellency Sir George Clarke performed last week a pretty and interesting function in laying the foundation stone of the new pavilion of the recently started Pársi Gymkhana at Mahábleshwar.......... In the speech His Excellency made on the occasion, he made some remarks on the benefit of change and fresh air to jaded bodies and minds which is afforded by hill stations, and appeared to offer what looks like a reply to the constant complaints made year after year about the annual migrations of Government to the hills. Even Anglo-Indian newspapers have been regularly hammering at the 'flight to the hills' for the past many years and the complaint is not confined to one province. Whatever the cause of the complaint, whether it is the dislocation of business and the inconvenience and delay caused to the public or the unnecessary expense entailed by the migrations or the disappointment of some who cannot see without a feeling of envy the few fortunate officials enjoying the cool breezes of Mahábleshwar while they have themselves to drudge on at their desks in the grilling heat of the plains, the outcry against the exodus to the hills has been loud and persistent, but at the same time vain and fruitless. Nobody would deny the invigorating effect of the cool climate of Mahábleshwar on the physical and mental vigour of the officers who go there for change and fresh air as on that of any other individual. But whether the exodus to the hills is a public gain is a point that may be doubted.......... The harassed officials have the sympathy of one and all as private individuals; but we have also to look at the question from the public point of view, that of the convenience and good of the people. The enhanced efficiency may not be an adequate compensation for the public inconvenience, and the isolation and solitariness of hill stations may be no antedote against bureaucratic tendencies after all."

Mahrátta (13), 5th June.

***24.** "No one would deny that to the overworked mind rest is necessary.......... But the question is to be looked at from another aspect and that is the administrative aspect. A Government should be always in direct touch with the leading personages of its capital which by its being made the seat of Government is a centre of activities of all kinds. But the exodus keeps the two sections—Government and the leading men—apart, often for a number of months. In the case of the Governor-General in Council this separation extends to nearly two-thirds of a year. Such a state of isolated aloofness is extremely undesirable. Official tours in the country might be undertaken by heads of Government to know the local conditions more thoroughly and to come into closer contact with the people. And we know that Sir George Clarke has just finished his tour. But as for the migrations of Governments for months together, it is a thing that does not commend itself to reason. We are told by His Excellency that a sojourn among the cool hills and valleys of nature enables the officials to defy bureaucratic tendencies. But we believe the truth lies exactly on the other side, and experience has been all on the other side. Removed from the centre of public activities and public opinion, officials are more prone to develop bureaucratic tendencies. Besides there is the great amount of expenditure involved on these migrations. The officials of to-day enjoy the comforts and advantages of Western civilization, which the old administrators had not. Things are drifting in a manner so as to discourage this practice, and the almost unanimous opinion in India, of Indians and Englishmen alike, condemns it."

**Rást Goftár* (41), 5th June, Eng. cols. *Dnyán Prakásh* (46), 1st June.

25. "His Excellency the Governor's apologia for the annual migration of Governments to the hills will not be accepted as the final word by those critics of the system who look upon it as a flaw in the administrative methods of this country. No one would grudge to the heads of administrations a well-earned trip occasionally to the hills for a change of scene and climate. To the officials who betake to the hills, the change is by no means an absolute rest from business. The official work is pushed on with the same energy and vigour on the cool heights as in the grilling heat of the plains. The absence of the chief administrators from the central seat of Government is not, however, conducive to a healthy tone in the administration of the Presidencies which require all the vigilance and personal care which the highest officials can bestow upon the work of the subordinate service. If the migrations can be vindicated in the case of the heads of the Government, they may with equal reasons justify a similar absence from their respective offices of the heads of business firms and commercial houses....... ... A wholesome example was set against the migratory habits of our Governments by Sir Edward Baker in Bengal and by H. E. Sir George Clarke in Bombay whose presence in the capital city, last year, was welcomed as a good precedent, which we may hope to see, off and on, continued till it assumes a more definite and general acceptance from the satraps of this as well as of the other Presidencies." [The *Dnyán Prakásh* has no objection to the Governor and the heads of Departments going for a change to the hills, but it suggests that the practice of taking establishments with them should be discontinued to save expenditure.]

Bombay Samáchár (67), 2nd June; *Jám-e-Jamshed* (35), 4th June; *Sánj Vartamán* (42), 4th June.

26. In laying the foundation-stone of the Pársi Gymkhana at Mahábleshwar, His Excellency has replied to the objections raised against the exodus of the Government to the hills, and we have no doubt that His Excellency's statement will be fully appreciated. As declared by His Excellency, rest and quiet are as essential to Government officials as to others, and a short stay on the hills adds a peculiar zest to the officials concerned in the discharge of the very onerous duties devolving upon them. Even in England the leading politicians and statesmen occasionally go out for a change and leave the din and bustle of public life to take its own course. We do not, therefore, grudge our officials the change of life they enjoy. But at the same time we wish no Council meetings should be convened at the hill stations, and, if occasion arises, no delay should be made to repair to the capital. By these means the objections against the Government exodus to the hills would dwindle into insignificance and every one would come to regard it as necessary. [The *Jám-e-Jamshed*, on the contrary, objects to the periodical move to the hills and declares that there is no reason why officers entitled to privilege leave should stand in need of a change during the hot months. This wholesale exodus, it remarks, besides delaying the disposal of urgent and important work, burdens the country with a heavy cost quite incommensurate with the object it seeks to attain. The *Sánj Vartamán* makes similar comments and regrets that of all Sir George Clarke should have undertaken to defend the action of Government in the matter; for His Excellency, it observes, has taken the least advantage of the system during his term of office.]

Comments on the dispute between the Bombay Advisory Abkári Committee and the Collector of Bombay.

Mahrátta (13), 29th May and *5th June; *Kesari* (131), 31st May.

27. "We believe that the Collector was fully within his rights when he refused to consult the Advisory Committee. The wording of the Government's letter which has the words 'when consulted' in it clearly leaves ample scope for the play of the Collector's discretion or 'whim.' He is under no obligation to consult the Committee on each and every occasion. The only obligation imposed upon him is that he is bound to have their advice at least once in three years. We admit that Government did not intend that Committees should be mere shams or make-believes and the Collector too is bound in all fairness to construe the resolution in the spirit which animated the action of Government. But the Committees are only advisory and not mandatory and do not thus possess any real power, and even in the grant of a semblance of power, there is a loophole by which it can be done away with. Government will, we hope, fully investigate into the present case and see whether their policy has been rightly or wrongly interpreted by the Collector. But we think that if the make-believe character which at present attaches to the Committees is to be removed Government should make it obligatory that they should be consulted in each and every case. Then alone the Committees will command respect and better treatment at the hands of Collectors and there will be an end to the travesty of the policy of Government which might take place according to the changing whims of a Collector." [Mr. S. G. Lawáte writes to the paper:—"I fear the Government Resolution on the subject was not before you when you wrote. To any one who cares to read that Resolution three things are quite plain: that a Collector ought to consult the local Committee as regards location and number of liquor-shops, that he is bound to do so at least every three years and that Government would be glad if the local Committees are consulted before each periodical auction. The wording of the Resolution makes it incumbent upon every Collector to call the Committee if an occasion for their being consulted crops up at any time during the interval of two auctions. Mr. Hatch, the Collector of Bombay, has clearly set aside the intention of Government and acted a Nabob in a quite absolute fashion. The strictures of the *Times of India* are, in my humble opinion, correct to a letter; and the paper has undoubtedly supported the cause of justice and temperance by the unflinching attitude it has taken. The Bombay Government Secretary's covering letter, not being read along with the Government Resolution, has wrought the whole mischief, and I hope the Government of Sir George Clarke would set the whole matter right as in duty bound it ought." The *Kesari* remarks :—Autocratic bureaucrats find it hard to submit to public opinion in the slightest degree and are ever ready to disallow it. Government have in the first place made the Committees only 'advisory'! Mr. Hatch opines that they should record their opinion only 'when consulted.'. It is to be seen what side Government will take up now. We do not think that any self-respecting man would serve henceforward on the Committees only to cringe to the Collectors when they are in a good mood. It may be noted that even the *Times of India* remarks that if Government do not want to consult the Committees with reference to the location of liquor-shops, they had better be discontinued altogether.]

Sánj Vartamán (42), 30th May; *Jám-e-Jamshed* (35), 2nd and 4th June; *Rást Goftár* (41), 29th May.

28. The Corporation, by taking up the cause of Mr. Hatch and by rejecting the motion brought by Sir Bhálchandra, has done a grave injustice to the public. We are very much pained to observe that Mr. Jamsetji A. Wadia, a representative of the wealthiest class, took the lead in making the Corporation thus trample under foot an important right granted to the people by the Bombay Government. If the twenty Corporators who blindly sided with Mr. Wadia in his defence of the unjustifiable action of the Collector had calmly bestowed a little attention to the question, we are sure they would not have given their vote against the motion of Sir Bhálchandra. Mr. Wadia has made it his business in the Corporation to stand up as the champion of officialdom and did but act accordingly, but what astonishes us most is the action of the twenty Corporators who blindly supported him. The new Corporation has begun to work in such a way that people have lost all confidence in it. Twice, within a short time, it has pounced upon the rights of the people. We wish the Caucus had calmly deliberated over the question before supporting Mr. Hatch's unjustifiable action. During the debate Mr. Hatch defended himself by laying stress on the words 'when consulted' in the Government Resolution and declared that he was not bound to consult the Advisory Committee. We think Mr. Hatch has misunderstood the policy of Government in the matter of local option. If what he says is true, what is the good of having these Committees? Government's object in forming these Committees is clearly seen from their Resolution, which states that the Government of India would be glad to see local opinion consulted more systematically and recorded more definitively than is the case at present. Mr. Hatch, however, refuses to acknowledge this policy and resolutely declines to consult local opinion. And true to the position taken up by him, he has refused to pay any attention to the local opinion expressed in the present case. We are sorry Mr. Hatch and his supporter, Mr. Wadia, have failed to understand the object of Government in appointing these Committees, which is so clearly expressed in the Government Resolution which says : "In addition to these measures the Collector should before each periodical auction or settlement in a large town consult the local Committees above described, if possible personally. Their advice for or against the location of a shop in a particular place where it is proposed to have it would be valuable." This clearly shows that the Collector is bound to consult the Committee under the orders of Government. This is a very important question and the Temperance Council ought to raise its strong protest against the action of the Collector. It is also necessary to elicit an explanation from Government in the Legislative Council. [The *Jám-e-Jamshed* observes :—The Collector defends himself by sticking to the words "when consulted," but it is impossible to conceive that Government intended these words to be so construed. For if it were so, the Committee would be nothing but a farce. If, however, Government's object in creating them was to make them serve as a make-believe only, it would be but proper that self-respecting members should at once resign their seats on them. In another issue the paper publishes a letter from one Mánekshâh D.

Mistry, wherein the latter, after making similar observations, requests Government to adopt the system followed in Calcutta, so as to remove the temptation from the paths of poor men. The *Rást Goftár* also comments in a similar strain.]

Sánj Vartamán (42), 3rd June, Eng. cols.

29. "Mr. Hatch takes shelter for his main contention under the terms of the covering letter of the Government Resolution. We should rather abide by the terms of the Resolution itself......... This incident points to the advisability of clearly determining the duties and functions of the Committee by a set of rules, which will prevent the possibility of misapprehension and argument on questions like the one before us. The bar at Frere Road will be adding to an evil as there are already a number of bars and shops in the locality for the sale of liquor. Here is a case for the intervention of Government."

Comments on the Abkári policy of Government.
Kesari (131), 31st May.

30. In the East, even people addicted to drinking do not believe that it is one of their rights to drink. Our old kings had never regarded Abkári revenue as a permanent source of income. Even under Allauddin Khilji who was in every other respect a tyrant, liquor-shops were not forced on the people against their wishes. It is now stated that he had totally prohibited the sale of liquor in his dominions. It is a well-known fact that in Maháráshtra also the same prohibition prevailed before the advent of British rule. But through the favour of the British Government, every one is free to drink. Let alone total prohibition, Government are not willing to entrust to the people the question of the location of liquor-shops. We find in some examples that liquor-shops are forced on the people. There can be no more repellant aspect of the Abkári policy of Government than that the prayer of fifty thousand Khonds that liquor-shops should not be located amidst them was refused. Some wild tribes in India have become addicted to drink, and there is a danger that eventually they may be wiped away from the face of the earth. It is not that the British Government are not aware of these facts. We do not understand how Government can bring themselves to push the wild tribes struggling to be free from the grip of the vice of drinking indirectly into the pit. We request Government to learn a lesson from Baroda in this matter. In Baroda, wild tribes are encouraged to bind themselves by oaths not to drink. In the British territories, temperance agitation is looked down upon as seditious. It is the misfortune of British subjects that while in Baroda, officials are encouraging the temperance movement, British bureaucrats are attempting to suppress it.

Comments on the appointment of Conciliators.
Káthiáwár and Mahi kántha Gazette (77), 29th May.

31. There is no doubt that the appointment of Conciliators by Government is a boon to the agriculturists. But the difficulty is about finding out proper men to work as Conciliators. Again it has to be seen whether they do real work or are Conciliators in name only. It is found that in many cases they are unable to settle claims with despatch; and in the case of merchants it cannot be expected of them to set aside their business and do the work of Conciliators. Consequently they are all too anxious to resign their posts. Again it is not possible for aged Government pensioners to work satisfactorily as Conciliators as the very fact that they are pensioners disqualifies them for such work. This is more so in the case of Hindus. We have before us the instance of Messrs Mayárám Joitárám and Jivrám Ranchhod, late of the P. W. D., now Conciliators at Umreth. The mental and physical condition of the former renders him unfit for the work, while the latter is so busy with his own affairs that there is no hope of his concentrating his attention on the work. It is rumoured that they have resigned, and we should say that they acted wisely. Mr. Gokuldás Girdharbhái, we hear, is recommended to Government for one of the vacancies. We have to say that he is perfectly fit for the post. The object of appointing Conciliators will surely be attained by installing such men as Conciliators.

Comments on the Government Resolution on the administration of the Press Act of 1910.

Mahrátta (13), 5th June.

***32.** "From the circular relating to the working of the Press Act given elsewhere, it will be seen that the Indian Government intended that the Magistrates should freely use their discretion to dispense with the demand of security from old presses and newspapers. The circular does not state that no security is to be demanded from old presses and newspapers unless they have offended in a manner provided in the Press Act. Now let us see what the Honourable Mr. Gokhale stated was the intention of the Legislature with regard to old presses and newspapers in his letter to Mr. Lallubhái Sámaldás. In this letter Mr. Gokhale writes: 'It was the clear intention of the Government of India and the Legislature that the new Act should not apply to old printing presses and old newspapers until they offended by publishing objectionable matters.' According to Mr. Gokhale no security is to be demanded from existing presses and existing newspapers unless they offend in the manner provided by the Act. We take it that the offence of a press or a newspaper which is to be taken into consideration while deciding the question of demanding a security is the one committed after the passing of the Act—so far of course as the intention of the legislature, and not the terms of the Act, are concerned. But now according to the circular, all past conduct of existing newspapers and presses would be considered as evidence of the manner in which they would be conducted in the future, the future manner being one of the elements weighing the magisterial decision, the antecedents, character, standing and reputation being the others. As to the standards with which all these elements are likely to be weighed, we need not speak. The ratio of the possibility of exemption from security might, as could be gathered from Government's policy during the last few years, be taken to vary inversely with the nationalist tendencies of the proprietor or keeper or publisher of the press or newspaper. Ultra-pro-Government, pro-Government, ultra-moderate, moderate nationalist—such seems to be the gradation of qualifications for exemption from security. So, according to the circular as at present, a Magistrate might demand security from an existing press or newspaper, if he regards its past career as incompatible with his standard of good conduct, even if the press or newspaper has not offended against the new Press Act. So the commission of an offence falling under the new Act need not necessarily precede the demand of security from an old press or newspaper. If all is made to depend on the past conduct, which is likely to be weighed with different standards by different Magistrates, the circular just issued and Mr. Gokhale's letter and his exposure of the intentions of the Legislature do not improve the situation. And what Mr. Gokhale seemed to have desired has not, obviously, been effected. No doubt we have a Government circular issued to Magistrates, we have instructions as to the lines on which they are to arrive at a decision regarding exemptions from security for existing newspapers or existing presses, but we have nothing whereby we are assured that the new Act would not apply to old printing presses and old newspapers unless they offend by publishing objectionable matters falling under the Act. We do not think we have obtained the 'necessary redress' of this grievance about the working of the new Press Act, and we believe Mr. Gokhale too will feel hardly satisfied at the vague circular issued by the Government. In his letter to Mr. Lallubhái he assured us that if the 'necessary redress' was not given, there would be a necessity to move a resolution in the Imperial Council, urging an amendment prohibiting the violation of the assurances given by the Government of India in the matter. We believe the matter has not been mended as Mr. Gokhale seemed to have desired it. Does that not point to the necessity of having it amended in the Supreme Council? We hope Mr. Gokhale will carry out his assurance to the full and move a resolution about the matter at the earliest opportunity."

Gujaráti (31), 5th June, Eng. cols.

***33.** "One of the most retrograde and repressive measures that will be associated with Lord Minto's Viceroyalty is the Indian Press Act of 1910. Its provisions have been utilised by the executive with an eagerness and promptitude that might have been easily expected from them. When it was rushed through the Supreme Legislative Council with unjustifiable haste and without giving the parties concerned a fair opportunity for comments, we pointed out how mischievously vague and wide its provisions were. The Anglo-Indian press was of course effusive in its praises, and some Anglo-Indian papers actually clamoured for a more stringent press law. They could discover no flaws in its terms, as they believed that they would be exempt from the operation of its vague and elastic provisions. But events have not quite justified their hopes. An Anglo-Indian paper in Sind was made to realise how wide and comprehensive were the provisions of the law which had been so much praised by the Anglo-Indian press. Some Indian papers had already been subjected to the hardship of furnishing security contrary to the real spirit of the new legislation and to the views which had been expressed in the Supreme Legislative Council. The Anglo-Indian press with its fine impartiality and admirable sense of fairness said not a word as to the stringency with which the law was being worked, until an Anglo-Indian paper in Sind was driven to protest against being compelled to furnish security, and the correspondence between the Honourable Mr. Gokhale and the Honourable Mr. Lallubhái Sámaldás was published. The instructions now issued by Government will, if their spirit is faithfully acted upon, prevent the stringent enforcement of the letter of the law at least in cases to which the law was never meant to be applied. The Government of India have declared that it was never their intention that security should be taken from keepers of existing presses and publishers of existing newspapers which were well conducted, if there was no reason for suspecting the good faith of the transaction that necessitated fresh registration. With reference to this declaration the Local Government in their resolution observe that in deciding whether security should or should not be taken from the proprietors of existing presses and newspapers the true criterion is the use to which they are likely to be put after the fresh declaration. This is also sufficiently vague. The authoritative declaration of Government is calculated to render the position of Anglo-Indian papers stronger and safer than it was and to minimise the hardships of Indian presses and newspapers to some extent. In view of the manner in which the provisions of the Act have so far been worked, one would like to watch and see if the executive and the Magistracy are going to be more considerate and tolerant in the enforcement of the law after the issue of the fresh instructions."

Indu of Bombay (10), 4th June.

34. "We welcome the explanatory letters which the Government of India have issued regarding the discretion vested in Magistrates under the new Act to dispense with securities from existing presses and newspapers. The assurance given that 'it was never the intention of the Government of India, that security should be taken from keepers of existing presses and publishers of existing newspapers which were well conducted, if there was no reason for suspecting the good faith of the transaction that necessitated fresh registration,' is not only just, but was urgently needed to dispel the general alarm and to prevent a repetition of the undoubted hardship caused in some cases by a too strict adherence to the wording of a hastily enacted legislation, in opposition to the spirit of the more or less explicit assurances given by the framers thereof. But while thanking the Government for this much needed assurance, we cannot rest contented with the law as it is, unless it is definitely modified not only in conformity with these concessions, but also in some other necessary directions as pointed out by us some time back. No doubt the present instructions will minimise the chances of 'well conducted' old journals being compelled to enter the 'zone of peril,' but otherwise they are on the same level as the new ones so far as the liability to be condemned unheard and branded as 'bad characters' is concerned. There is no statutory option to appeal against the decision of the Magistrate to demand securities. Magistrates are human beings and many err sometimes through ignorance or prejudice like any other judicial or executive officers of the State. But the Act does not provide for any mitigation of any possible injustice that might be committed. It makes the

Magistrate not only an omnipotent but also omniscient being. This is one obvious defect which must be modified, as arbitrariness can never conduce to good government. There is a second modification necessary in the interests of old newspapers. These newspapers must be absolutely guarded against being under any circumstances called upon to give security *unless and until they have offended against the law.* But under the present legislation a Magistrate can demand security from even an old non-convicted publisher, if the Magistrate is disposed to believe that the press might be put to unlawful use. But we say that it is for the Police to bring to book such offenders when the offence is committed or is in danger of being committed.......... We do not see why some reasonable concessions should not be made in the case of new newspapers and presses also.......... There is one more modification of the law that is also very badly needed in the interests of true liberty of the press. The securities deposited should in no cases be forfeited in the first instance, *i. e.*, without an offence under the law being previously brought home to the printer or publisher. No doubt the present law provides for an appeal, but if an offence has been committed why not first punish the offender in a regular tribunal of justice and then, if he comes forward again to conduct the press or newspaper, the Magistrate may very well demand that he should be bound down in security to be of good behaviour. That is the only just and proper course which should commend itself to an enlightened Government which does not wish to be unnecessarily harsh. The Indian press and public should not rest quiet until the unnecessarily harsh features of the present Press law are modified in the directions we have mentioned. We look to the Honourable Members of the Viceroy's Council to achieve this reform."

Indian Social Reformer (7), 5th June.

***35.** "The Government of Bombay have issued an important Resolution relating to the administration of the Indian Press Act recently passed, which will be welcomed on all hands.......... The Government of Bombay have issued instructions to Magistrates directing them to dispense with security ordinarily when a fresh declaration has to be made in respect of an existing newspaper or press, if it had been well conducted in the past.......... These terms go rather beyond the Government of India's intention which is that presses and papers which are well-conducted, in the sense that they had not published objectionable matter under the Act, should not be asked to give security if there was no reason for suspecting good faith in the proposed change of person or locality. If a paper printed objectionable matter, it would be called upon to give security. If it did not print such matter, it was not intended that the accident of a fresh registration should be utilised for the purpose of an inquisitorial proceeding with the object of demanding security from the new publisher, not for objectionable matter published, but because the Magistrate was not satisfied with his antecedents, standing and reputation. Anything savouring of a secret proceeding behind the backs of the persons whose reputations are concerned, is not calculated to enhance the dignity of the press or of those engaged in administering the law. We think also that when a printer or journalist offends for the first time, his attention ought to be called to the matter as was done in a recent case by the Government of East Bengal. Government have got a powerful weapon in their hands and it behoves them to use it with generosity and forbearance."

Rást Goftár (41), 5th June, Eng. cols.

***36.** "The circular issued to Magistrates in respect of the recent Press Act will elucidate to them the intentions of the Government, and allay the dissatisfaction which has been caused of late among owners of certain old newspapers and journals. That portion of the Act which vests discretion in Magistrates to dispense with securities is so plain that it would not have needed a second interpretation had it not been for the meticulous care with which the Courts have dealt with all applications for their remission. The applicants are invariably asked what guarantee they can hold out that the law would not be transgressed, and the only answer which such interpellations have naturally elicited is a reference to antecedents and an undertaking that the old traditions would be religiously followed out in the future. If antecedents do not count for anything, the right of discretion vested in Magistrates will be reduced to naught. When an application is made for an old newspaper that has never offended and has always been conducted on strictly constitutional lines and is to be continued in the charge of the same management, that fact of itself should be accepted as a reasonable guarantee for future good behaviour. When owners of journals and newspapers show inability to deposit such a paltry sum as a few hundred rupees in securities bearing interest, the case naturally assumes a suspicious aspect. But the fact should not be lost sight of that in the majority of cases journalism as a profession is adhered to in this country as a labour of love. The conduct of many a journal and newspaper is in the hands of writers and owners who do not realise profits out of their journalistic enterprise and earn their living in other walks of life."

Bombay Samáchár (67), 3rd June; *Sánj Vartamán* (42), 2nd June; *Jám-e-Jamshed* (35), 3rd June.

37. The Press Note recently issued by the Bombay Government under orders of the Government of India to explain the meaning of sections 3 (1) and 8 (1) of the Indian Press Act is one for which we should thank both these Governments. The wording of the sections was unfortunately not very clear and consequently the interpretation put upon it by the Magistrates had given rise to a violent controversy. Publicists had drawn the attention of the Magistrates to the promises held out by the official members in the Legislative Council at the time of the passage of the Act, but the Magistrates had rightly refused to give weight to these. This state of affairs could not be tolerated and at last Government have recognised the necessity of interfering and issuing the recent Press Note. We hope the Magistrates will act up to the spirit of the Press Note and, to quiet the disturbed public mind, issue orders for the cancellation of security in those cases in which they have already taken it. We would further point out to Government that it will not do to stop here, but that they should amend the section itself so as to make it quite free from all ambiguities. We would suggest to the Honourable Mr. Gokhale to bring a resolution before the Viceregal Council for this purpose, and we trust that now that the political atmosphere has cleared up the resolution will not but be carried. [The *Sánj Vartamán* writes :—We congratulate Government on their timely issuing this Press Note and thus pacifying the public mind. We hope the Magistrates will construe it leniently. The *Jám-e-Jamshed* writes :—We are deeply grateful to Government for respecting the public voice and giving relief to the Press. We hope that the Magistrates in whose hands the discretion now rests will always act sympathetically. We would beg leave to add, by way of suggestion, that the security taken should be returnable after some fixed period, say three or five years, conditional on the good conduct of the paper.]

Suggestion that Government should before prohibiting a drama call for an explanation from the author.

Kesari (131), 31st May.

38. In commenting on the proceedings of the Indian Actors' Conference recently held at Poona, the *Kesari* remarks :—Government have been paying specially hostile attention to the art of dramaturgy from last year. The free and full development of the art is retarded because Government have assumed the new power of proscribing dramas. When a drama is forfeited, it is easily and without any difficulty ousted from the stage. This question is intimately associated with the future of Indian drama and the profession of the actors. The Conference should have suggested to Government that they should call for, in the first instance, an explanation from the author or from the Dramatic Company staying his productions and then, if necessary, prohibit the dramas. It is not the true duty of the Conference to educate the people through the dramas only to the extent and in the way approved by Government. We think that what is acceptable to the people is of more importance than it.

Comments on the operation of the Press Act.

Dharma (118), 15th May; *Khándesh Vaibhav* (133), 30th May.

39. **Henceforward** we shall not be able to do justice even to religious subjects as the law relating to newspapers has been made most severe, and not discretionary, but the opinions of those in the good graces of Government are apparently henceforward to be the guides in the matter of interpretation of newspaper articles. We have hitherto been supplying gratis to our subscribers copies of our disquisition on the Gita in parts, but as it has now become risky to dilate on the subject no further pages of the book will be issued by us. As the new law is likely to be harmful not only to the people but to the Government itself we pray that early steps may be taken to repeal it. [The *Khándesh Vaibhav* declares that as the provision about taking securities in the new Press Act is bound to inflict heavy loss on the printing business, the proprietors of all printing presses in the country should make a joint representation to Government to amend the Act.]

Sind Gazette (21), 28th May.

40. "We notice that some interest has been excited in our contemporaries by the fact that the *Sind Gazette* has been asked to furnish security under the new Press Act. We had not regarded the fact as of any importance, nor should we have referred to it, but that errors have crept into the opinions expressed by these same contemporaries upon the question, which, in justice to the local authorities, must be corrected. The *Pioneer*, in its issue of May 25th, says: 'to select a paper here and there at random for disciplinary treatment is highly invidious and in effect a grave injury.' As a matter of fact no such selection has been made in this district, as all papers and presses within the jurisdiction of the Collector of Karáchi have been asked, or are being asked, for security. The Collector, in making the demand, expressly stated that in asking any paper to furnish security no reproach was intended by the authorities. All papers and presses in the district were alike being asked for such security, with the express object of giving equal treatment to all and of avoiding the faintest suspicion of favouritism. Whether the Local Government is rightly interpreting the intentions of Government in asking security at all of papers, existing before the passage of the Act is another question altogether. In the debate on the Press Bill in the Legislative Council both Mr. Sinha and Sir H. Risley expressly stated that existing newspapers and presses were not to be touched by the operation of the new Act. We commented upon this at the time expressing our opinion that such exemption was a mistake. The furnishing of security, we said, should be binding on all presses and papers, European and Indian alike, and the rule should be applied to existing concerns as well as to such as came into existence after the passing of the Act. The evils which the unfettered liberty of the Press in India had brought upon the country at the time of the passing of the Bill were so grave and so alarming that it was absolutely necessary that the Government should have some check upon it, and we believe all well-conducted and responsible journals were perfectly ready to submit to the operation of the Act in order to strengthen the hands of Government and to assist it in exercising a salutary control. It is obvious that the local authorities can exercise this control very much more effectively if they have taken security from all presses and papers under their jurisdiction before any offence is committed than if they have to wait to do so till after the offence."

Change in the proprietorship of the *Akhbár-e-Souddgar*.

Akhbár-e-Souddgar (25), 1st June, Eng. cols.

41. "There are vicissitudes in the lives of journals as of individuals, and nowhere else is sturdy optimism more necessary than in the hearts of those who undertake the always responsible and not infrequently precarious profession which goes by the honourable nomenclature of the 'fourth estate'. It is particularly so in a country like India, where journalism is yet in its infancy, where there is a great scarcity of readers and almost a famine of those who can appreciate the tremendous strain involved in conducting a journal on up-to-date lines.......... This vast continent is to-day under the

supreme ægis of the benign British Government, and the reptile press can do it but little harm. But even the negative evil they cause is the source of not a little anxiety, and it behoves all journals of standing to see that it is most completely counteracted. This loyal duty devolves with particular emphasis on those journals which have aged in the public service, but yet have not grown old. The *Akhbár-e-Soudágar* may certainly, though humbly, claim to be one of this honourable minority. With one exception it is the oldest Indian journal in Bombay.......... But during the last few days this veteran journal has had to pass through some of those vicissitudes to which reference has been made in the opening lines of this article. We are happy now to announce that those discouraging conditions have ceased to be. The *Akhbár-e-Soudágar* has changed hands, and the new management is determined not only to restore it to its pristine prominence, but also to introduce many new features and make it the most up-to-date journal on this side of India.......... Loyal to the throne, we will be equally loyal to our countrymen, losing no opportunity to ventilate their legitimate grievances. And with this solemn purpose we start on our labours to-day, putting our trust in the Almighty, who always rewards honest labour, and in the general public which has never been slow to appreciate the same."

Protest against allowing Europeans to enter Jain temples on Mount Abu with shoes on.
Jain (177), 29th May.

42. The *Jain* strongly protests against the notification of the Cantonment Magistrate of Mount Abu, allowing European visitors to the Jain temples on the hill to enter the temples with their shoes on, and urges the Jain community to raise a loud protest against it. It feels confident that if a proper representation were made to Government, the evil which is looked upon by the Jains as a sacrilege and which has deeply wounded their religious susceptibilities would be soon done away with.

Education.

Suggestion for the imposition of a poll tax for the establishment of free primary schools throughout the country.
Bhála (109), 1st June.

43. It is an incontrovertible fact that as long as a majority of Indians remain steeped in ignorance there is very little chance of India's regeneration. Free and compulsory education, though recognised as a crying need for India, is not introduced by Government for lack of sufficient funds. So far as our experience goes, private enterprise in opening free primary schools has proved a failure for lack of support. We would, therefore, suggest that Government should impose a poll tax of one rupee per head on all the inhabitants of India and utilise the proceeds in establishing free primary schools in towns and villages. We do not think that the tax will be grudged when imposed for such a noble purpose as the uplifting of a nation. The task of educating the nation will be thus successfully achieved by Government, and we hope they will give a favourable consideration to our proposal.

Railways.

Comments on the Administration Report of the Indian Railways for the last year.
Bombay Samáchár (67), 3rd June; *Akhbár-e-Soudágar* (25), 3rd June.

44. The report about the administration of Indian Railways issued by the Railway Board shows that the past year has been a prosperous one for the railways. The statistics make it clear that the income derived from third class passengers has continued to increase, while that from first and second class ones has been decreasing. Yet the programme of adding to the conveniences of the former is proceeding in a very leisurely manner. Looking to our Presidency we know as a matter of fact that most of the Railway Companies do not even care to see whether they provide sufficient sitting accommodation for the third class passengers. Although there is generally overcrowding in night trains, the Railway authorities cannot afford to run special trains or to attach more

waggons, while they consider themselves bound to supply all conveniences to second and first class passengers. Again when this class of passengers have to change trains at junctions, special through waggons should be reserved in every train, which may be attached to the other train at the junction. Thirdly, it is necessary that the intermediate class waggons which are disappearing should be used more freely, as there is a great demand for them now that the second class fairs have been raised. [The *Akhbár-e-Soudágar* also presses the claims of the third class passengers to a more favourable consideration. It further urges the necessity of large additions to the number of waggons both for passengers as well as the goods traffic.]

Municipalities.

Comments on the suspension of the Ahmedabad Municipality.
Surya Prakásh (44), 28th May, Eng. cols.

45. "The Government of Bombay and the Collector of Ahmedabad are to be congratulated on their having performed the best piece of work done within late years, namely the suspension of the Ahmedabad Municipality. We are sorry of course for the credit of Gujarát, of the capital of this province, but unless Government were prepared to sacrifice the interest of a large growing town, the step they have now taken, evidently with extreme reluctance, was inevitable.......... There is no need to recapitulate at length the sins of omission and commission of the Municipality. The Government Resolution speaks for itself. The cup was full, strong measures were essential and we repeat that Government and Mr. Sladen deserve well of the city for the wise and bold step that they have taken. The orders passed by Government will of course be strongly criticised in the Press and in the Council, and Government will be pressed on all sides to revoke or modify their decision. We earnestly hope, however, that Government will remain unmoved and will decline to have the semblance of a Municipality in Ahmedabad for at least three years to come."

Vrittasár (165), 26th May.

46. There might be some truth in the allegations made by Government against the Ahmedabad Municipality, but our experience of subordinate District Officials gives us reason to suspect that many of the faults of the Municipality may have been magnified by the bureaucrats. The suspension of the Municipality will, we are afraid, be availed of by some people as illustrating the unfitness of the Indians for enjoying the rights of self-government. The suspension should serve as a warning to the citizens of other cities to put aside their petty jealousies in the public interest. The officials have still much to learn in seeing eye to eye with the people and in appreciating their difficulties. They should not be swayed by private animosities in the discharge of their duties but by a desire for the public welfare.

Rájasthán (87), 28th May; *Arya Prakásh* (27), 29th May; *Garjana* (72), 31st May; *Káthiáwár and Mahi Kántha Gazette* (77), 28th May.

47. The true patriots must feel pained to hear that within one year of the liberal extension of the right of local self-government to all towns in the Presidency possessing a population of 15,000 or more, the Ahmedabad Municipality had to be closed. When we consider with what great tact and cleverness the late Ráo Bahádur Ranchhodlál had managed its affairs, and compare them with the tactlessness of the last President which has cost the public its invaluable right of self-government, we cannot but feel grieved. It is not the Ahmedabad public alone which is at fault in the matter. The official members are as much at fault as the elected. With all that, the sins committed by the late Municipality were heavy, and Government have made an example of Ahmedabad for the good of other Municipalities as well by suspending it for one year. [The *Arya Prakásh* writes:—We can hardly blame Government for the death of the Municipality of the premier city in Gujarát. What can be more disgraceful than the failure of the Municipality to utilise the fifty thousand rupees granted to it by Government? The members have brought about the murder of the

valuable rights conferred by Lord Ripon after so much difficulty. It must be said, however, that this very Municipality was well managed in the time of the late Mr. Ranchhodlál and that a strong President would have surely been able to prevent this stigma from falling upon the whole body. As it is, the innocent have suffered along with the guilty. Even now, we hope Government will include, among the new Committee, some of the more competent members of the late Corporation. At the same time, we would urge upon the public the necessity of giving up internal disunion and of being very careful in their choice of representatives. The *Garjana* writes:—No doubt, the step taken is quite proper, but it would not have been improper if Government had dismissed only those members that were to blame and given the Ahmedabad Municipality the opportunity of selecting better ones. The *Káthiáwár and Mahi Kántha Gazette* makes similar remarks]

Comments on the constitution of the Committee appointed by Government to carry on the Municipal administration of Ahmedabad.
Sánj Vartamán (42), 28th May; *Bombay Samáchár* (67), 30th May.

48. The Ahmedabad public cannot but feel obliged to Government for their careful selection of the new Committee for the administration of Ahmedabad Municipal affairs. The names prove the good intentions of Government and dispel the fears once entertained by the public. The Committee comprises a good number of popular members. The new President, Sardár Chinubhái, grandson of the late Ráo Bahádur Ranchhodlál Chhotálál who had raised the Ahmedabad Municipality to a first class Corporation, is a non-official and we think no better selection could have been made. Mr. Rámanbhái is retained as Vice-President and is respected by Government and the public. On the whole looking to the *personnel* of the new Committee, the Municipal administration bids fair to go on very smoothly. But the omission of Diwán Bahádur Ambálál Sákerlál's name gives us some surprise. [The *Bombay Samáchár* publishes a letter from 'A citizen' expressing approbation of the selections for the Committee and making various suggestions. It suggests that better supervision should be kept over the levy of octroi duties at the city gates and that the Municipal service should be purged of all who have got in by influence and are unfit for their work.]

Complaint against the Mahád (Kolába) Municipality for increase of house tax.
Dnyán Prakásh (46), 31st May.

49. The Mahád correspondent of the *Dnyán Prakásh* complains that the local Municipality has unnecessarily increased the house tax heavily, without granting any concession to the people of the place in return. He also protests against a contribution of Rs. 150 made by the Municipality towards the Dufferin Fund on the ground that inhabitants of the place do not get any benefit from it and suggests that the local Bench of Honorary Magistrates should be strengthened by appointing on it some person conversant with law, as it is at present altogether lacking in legal talent.

Native States.

Comments on the administration of Captain Burke as administrator of Sángli State and an appeal to the Chief newly installed.
Dnyán Prakásh (46), 2nd June.

50. Shrimant Appásáheb Patwardhan having been found by age and education fit to carry on the administration of Sángli State the installation ceremony has been fixed to take place to-day. Five years ago when Captain Burke was appointed as the administrator of the State, grave doubts were entertained as to his fitness for the post. It was then suggested that the post should have been given to some Indian, and the service to which Captain Burke belonged was alleged to make him particularly unfit for the administrator's position. His liberal administration, however, very soon disarmed all adverse criticism and endeared him to the citizens of the State. Captain Burke introduced reforms in every branch of the State administration, and it certainly redounds to his credit that in spite of his liberal educational policy which has furnished educational facilities for about 90 per cent. of the school-going population of waggons, while they consider themselves bound to supply all conveniences to second and first class passengers. Again when this class of passengers have to change trains at junctions, special through waggons should be reserved in every train, which may be attached to the other train at the junction. Thirdly, it is necessary that the intermediate class waggons which are disappearing should be used more freely, as there is a great demand for them now that the second class fairs have been raised. [The *Akhbár-e-Souddgar* also presses the claims of the third class passengers to a more favourable consideration. It further urges the necessity of large additions to the number of waggons both for passengers as well as the goods traffic.]

Municipalities.

Comments on the suspension of the Ahmedabad Municipality.

Surya Prakásh (44), 28th May, Eng. cols.

45. "The Government of Bombay and the Collector of Ahmedabad are to be congratulated on their having performed the best piece of work done within late years, namely the suspension of the Ahmedabad Municipality. We are sorry of course for the credit of Gujarát, of the capital of this province, but unless Government were prepared to sacrifice the interest of a large growing town, the step they have now taken, evidently with extreme reluctance, was inevitable.......... There is no need to recapitulate at length the sins of omission and commission of the Municipality. The Government Resolution speaks for itself. The cup was full, strong measures were essential and we repeat that Government and Mr. Sladen deserve well of the city for the wise and bold step that they have taken. The orders passed by Government will of course be strongly criticised in the Press and in the Council, and Government will be pressed on all sides to revoke or modify their decision. We earnestly hope, however, that Government will remain unmoved and will decline to have the semblance of a Municipality in Ahmedabad for at least three years to come."

Vrittasár (165), 26th May.

46. There might be some truth in the allegations made by Government against the Ahmedabad Municipality, but our experience of subordinate District Officials gives us reason to suspect that many of the faults of the Municipality may have been magnified by the bureaucrats. The suspension of the Municipality will, we are afraid, be availed of by some people as illustrating the unfitness of the Indians for enjoying the rights of self-government. The suspension should serve as a warning to the citizens of other cities to put aside their petty jealousies in the public interest. The officials have still much to learn in seeing eye to eye with the people and in appreciating their difficulties. They should not be swayed by private animosities in the discharge of their duties but by a desire for the public welfare.

Rájasthán (87), 28th May; *Arya Prakásh* (27), 29th May; *Garjana* (72), 31st May; *Káthiáwár and Mahi Kántha Gazette* (77), 28th May.

47. The true patriots must feel pained to hear that within one year of the liberal extension of the right of local self-government to all towns in the Presidency possessing a population of 15,000 or more, the Ahmedabad Municipality had to be closed. When we consider with what great tact and cleverness the late Ráo Bahádur Ranchhodlál had managed its affairs, and compare them with the tactlessness of the last President which has cost the public its invaluable right of self-government, we cannot but feel grieved. It is not the Ahmedabad public alone which is at fault in the matter. The official members are as much at fault as the elected. With all that, the sins committed by the late Municipality were heavy, and Government have made an example of Ahmedabad for the good of other Municipalities as well by suspending it for one year. [The *Arya Prakásh* writes:—We can hardly blame Government for the death of the Municipality of the premier city in Gujarát. What can be more disgraceful than the failure of the Municipality to utilise the fifty thousand rupees granted to it by Government? The members have brought about the murder of the

valuable rights conferred by Lord Ripon after so much difficulty. It must be said, however, that this very Municipality was well managed in the time of the late Mr. Ranchhodlál and that a strong President would have surely been able to prevent this stigma from falling upon the whole body. As it is, the innocent have suffered along with the guilty. Even now, we hope Government will include, among the new Committee, some of the more competent members of the late Corporation. At the same time, we would urge upon the public the necessity of giving up internal disunion and of being very careful in their choice of representatives. The *Garjana* writes:—No doubt, the step taken is quite proper, but it would not have been improper if Government had dismissed only those members that were to blame and given the Ahmedabad Municipality the opportunity of selecting better ones. The *Káthiáwár and Mahi Kántha Gazette* makes similar remarks]

Comments on the constitution of the Committee appointed by Government to carry on the Municipal administration of Ahmedabad.
Sánj Vartamán (42), 28th May; *Bombay Samáchár* (67), 30th May.

48. The Ahmedabad public cannot but feel obliged to Government for their careful selection of the new Committee for the administration of Ahmedabad Municipal affairs. The names prove the good intentions of Government and dispel the fears once entertained by the public. The Committee comprises a good number of popular members. The new President, Sardár Chinubhái, grandson of the late Ráo Bahádur Ranchhodlál Chhotálál who had raised the Ahmedabad Municipality to a first class Corporation, is a non-official and we think no better selection could have been made. Mr. Rámanbhái is retained as Vice-President and is respected by Government and the public. On the whole looking to the *personnel* of the new Committee, the Municipal administration bids fair to go on very smoothly. But the omission of Diwán Bahádur Ambálál Sákerlál's name gives us some surprise. [The *Bombay Samáchár* publishes a letter from 'A citizen' expressing approbation of the selections for the Committee and making various suggestions. It suggests that better supervision should be kept over the levy of octroi duties at the city gates and that the Municipal service should be purged of all who have got in by influence and are unfit for their work.]

Complaint against the Mahád (Kolába) Municipality for increase of house tax.
Dnyán Prakásh (46), 31st May.

49. The Mahád correspondent of the *Dnyán Prakásh* complains that the local Municipality has unnecessarily increased the house tax heavily, without granting any concession to the people of the place in return. He also protests against a contribution of Rs. 150 made by the Municipality towards the Dufferin Fund on the ground that inhabitants of the place do not get any benefit from it and suggests that the local Bench of Honorary Magistrates should be strengthened by appointing on it some person conversant with law, as it is at present altogether lacking in legal talent.

Native States.

Comments on the administration of Captain Burke as administrator of Sángli State and an appeal to the Chief newly installed.
Dnyán Prakásh (46), 2nd June.

50. Shrimant Appásáheb Patwardhan having been found by age and education fit to carry on the administration of Sángli State the installation ceremony has been fixed to take place to-day. Five years ago when Captain Burke was appointed as the administrator of the State, grave doubts were entertained as to his fitness for the post. It was then suggested that the post should have been given to some Indian, and the service to which Captain Burke belonged was alleged to make him particularly unfit for the administrator's position. His liberal administration, however, very soon disarmed all adverse criticism and endeared him to the citizens of the State. Captain Burke introduced reforms in every branch of the State administration, and it certainly redounds to his credit that in spite of his liberal educational policy which has furnished educational facilities for about 90 per cent. of the school-going population of

Sángli he leaves the State richer by fourteen lakhs of rupees. Captain Burke gradually familiarised the subjects of the State with the rights of local self-government, and his methods of taking the people into confidence may well be said to have given the first lessons in representative Government to the Indian people and to have provided an object lesson to officials in British India. [In a subsequent issue the paper exhorts the new Chief so to tend the new popular institutions established by Captain Burke in the State as to add greater lustre to the reputation of the Patwardhans as devoted benefactors of their subjects.]

Indian Social Reformer (7), 5th June.

***51.** "Captain Burke, the Administrator of Sángli State, handed over the administration to the young Chief on the 3rd instant. His tenure of office has been distinguished for its beneficence, and shows what a British officer, inspired by sympathy and a wise spirit, can do. A hospital, a school, regular administration of justice, a consultative assembly of the people and other reforms, have made the State a model one and Captain Burke's personal popularity is immense. But the well-organised institutions and a happy and contented people are not the only things for which the young Chief has to be grateful to the late Administrator. The great legacy which Captain Burke leaves with the Chief is the example of regular, methodical work and a strenuous life. Our Chiefs are apt to be indolent and to leave everything to their subordinates, but Sángli has placed before them the example of a strenuous worker in Captain Burke."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th June 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 24 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th June 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- British Rule:
  - Alleged failure of the Commerce and Industry department of the Government of India 19
  - Approval of Lála Lajpatrái's letter suggesting the grant of certain concessions to the people of India on the occasion of the Coronation . 8
  - Comments on Mr. Roosevelt's utterances on — in Egypt . . . . 15—17
  - Comments on the observance of the day of mourning in India . . 6
  - Comments on the prohibition of Mr. Mackarness' pamphlet on the methods of Indian Police 10
  - Intended reform in the tariff of Japan 18
  - Justice and mercy are the characteristics of the — in India . . 12
  - Mourning commanded by an official order is a mere mockery . . 7
  - Politics not the only path to a country's regeneration 13
  - Reflections on China's awakening 14
  - Suggestion that all political prisoners be granted a general amnesty in commemoration of the accession of His Majesty King George V. 9
  - The differences between the Hindus and the Muhammadans have arisen under the — 11
- Comments on the instructions issued by Government *re* prevention of cholera in villages 27
- Governor of Bombay: Comments on His Excellency the Governor's speech at Mahábleshwar *re* the exodus to the hills . . . . 23 & 24
- Indians in Canada: Grievances of — 21
- Indians in South Africa: A plea for the prohibition of indentured labour . 22
- Judicial matters:
  - Alleged harsh working of the new Press Act 37
  - Comments on the Bombay Government Resolution *re* the taking of security under the new Press Act . . . . 31—36
- King-Emperor:
  - Approval of the Honourable Mr. R. N. Mudholkar's proposal to the Government of India *re* an all-India Memorial to His late Majesty. 5
  - Comments on the Royal Message to the Princes and Peoples of India . 4
- Medical matters: Comments on the Government's reply to the memorial of the Bombay medical men . . . . 25 & 26
- Police: Suggestion that houses of ill-fame should be removed from Girgaum (Bombay) 38
- Public Service:
  - Genuine Indians alone should be appointed Deputy Superintendents of Police 29
  - Suggestion that the pay and prospects of the Subordinate Judges should be improved 28

CON 314—1

PARAGRAPHS.

Politics and the Public Administration—concluded.

Samarth Vidyaláya : Comments on the Government of India's notification declaring the — unlawful 29
Sind : Suggestion that pleaders should be made eligible for the post of Additional Judicial Commissioner in — 30
Vicefoy :
    The new — . . . . 1 & 2
    Why Lord Kitchener should not be appointed to succeed His Excellency Lord Minto 3

Education—

Comments on the Right Honourable Syed Amir Ali's speech on compulsory education . . . . 40—42
Suggestion that there should be an education Member in the Imperial Council 39
The conscience clause in the Grant-in-aid Code should be made applicable to all Indians 43

Municipalities—

Ahmedabad : Comments on the suspension of the — Municipality . . 51—53
Approval of the Collector of Kaira's notice to the members of the defunct Municipality of Kaira to make good the moneys embezzled by the Municipal Secretary 54
Bombay :
    Comments on the Government proposals *re* the loan proposed to be raised by the — Municipality . . . . 49 & 50
    Comments on the Government's reply to the — Municipality *re* the leper nuisance . . . . 44—48

Native States—

Baroda : Comments on the Administration Report of the — State for the year 1908-09 55
Sángli : Comments on the reforms introduced by Captain Burke in the — State 56

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinḥ Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	3,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Párси; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar); .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhınan); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
134	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.**	**315**
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle ; Hindu (Maratha) ; 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50.	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále ; Hindu (Chitpáwan Bráhman) ; 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Saláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri) ; 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE .				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Commercial Gazette ...	Sukkur	Weekly	......	...
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
	GUJARATI.				
86A	Prátahkál	Ahmedabad ...	Monthly	......	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi ; Hindu (Konkanastha Brahmin) ; 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra ; Hindu (Gaud Saraswat) ; 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 40. (2) Shivram Eknath Bharde ; Hindu (Deshastha Brahmin) ; 48. (3) Nagnath Laxman Ranade, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 28.	...
160A	Vaishya Másik ...	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar ...	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer ; Eurasian ; 50 ; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A. ; Hindu (Karáda Bráhmin) ; 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha ; Goanese ; 35.

Nos. 73, 74, 90, 97, 100, 127, 145, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

[illegible] the list of Newspapers and Periodicals [illegible]

Circulation [illegible]

Politics and the Public Administration.

The new Viceroy.
Pársi (39), 12th June, Eng. cols.

*1. "The various speculations have been set at rest by the announcement that Sir Charles Hardinge, Permanent Under Secretary for Foreign Affairs, is appointed to succeed Lord Minto as Viceroy of India. Sir Charles has a brilliant diplomatic record, and has to his credit the successful turning of difficult corners of British policy in its relations to Persia and Russia. In politics he has not been a conspicuous party man, and even if the present Government collapsed and the Unionists came into power before Lord Minto's term of office expired, it would make no difference to the appointment. Sir Charles Hardinge has given many proofs of his knowledge of men and affairs and of his tact and firmness in difficult situation, so on the diplomatic side there is every hope of his complete success as Viceroy of India. And it is the diplomatic side which is most important at the present time. Lord Curzon cleared out a great deal of the departmental fossilisation, but Lord Minto's office has hardly endured long enough to mollify all exacerbated feelings, and the adjustment of all the new relations which the Morley-Minto reforms have called into being is only just beginning. Sir Charles Hardinge, who assumes office at the zenith of his intellectual powers, has plenty of work worthy of his talents before him. The same wire which announces the appointment of a new Viceroy informs us that it is settled that the Duke of Connaught will succeed Earl Grey as Governor-General of Canada. The appointment of the Duke to the Viceroyalty would have been exceedingly popular, and every reason why he should go to Canada could be multiplied tenfold in favour of his coming to India. But it was not to be. Excepting for this spice of disappointment, which, of course, bears no relation to the qualities of Sir Charles Hardinge and the esteem in which he is held we have every reason to congratulate ourselves upon the appointment of Lord Minto's successor."

Mahrátta (15), 12th June.

*2. "It is now settled that Sir Charles Hardinge will succeed Lord Minto as Viceroy of India. So long as no Indian may aspire to become the Governor-General of India, the appointment of one Englishman must be as uninteresting to India as that of another. But we must recognise that between Lord Kitchener and Sir Charles Hardinge we unhesitatingly prefer the latter, because he is a Civilian and cannot be committed to a policy of governing the country in a dictatorial military fashion. We owe to Lord Kitchener the big white elephant of the new military reorganisation fed and reared at the cost of crores of rupees taken from the peaceful and loyal Indian ryot, and the appointment of a military despot to rule India could not but have been looked upon as an insult to their intelligence and loyalty by the Indian people."

Why Lord Kitchener should not be appointed to succeed His Excellency Lord Minto.
Praja Bandhu (40), 5th June, Eng. cols.

3. "A soldier, no matter howsoever distinguished he may be, has naturally a bias for strong measures according to his usual creed of 'martial law and no d-d nonsense.' An apostle of a creed like this as Viceroy of India is certainly out of place at all times, and more especially so at this juncture and cannot but do immense harm both to the rulers and the ruled. We hope, therefore, the report of Lord Kitchener's being our next Viceroy will turn out to be merely an idle rumour, and the people of India will have some eminent English statesman possessing liberal views who will keep up the policy of Lord Minto and prove to be his worthy successor. The authorities cannot, of course, select a better man than Lord Kitchener for the post in question in case they desire that the whole Indian administration should be pervaded with a spirit of strong militarism, though it would be nothing short of a disaster from the standpoint of the people."

Comments on the Royal Message to the Princes and Peoples of India.
Sind Journal (22), 2nd June.

4. "The Message which His Majesty the King-Emperor has sent to the Princes and Peoples of India on his accession to the British Throne will prove another link between the Royal House of England and the inhabitants of India.......... The solemn pledge given on this historic occasion that 'earnest sympathy' must 'ever be the inspiration of my rule' will no doubt have wonderful effect upon the imagination of the Indian people as well as—let us hope—upon the representatives of the King-Emperor in this country. If only our Anglo-Indian rulers be imbued with the spirit of sympathy which characterises our new sovereign, the task of governing India—in the words of His Majesty—would be made infinitely easier.......... We would suggest that the Message should be translated into all Indian vernaculars and distributed broad-cast in every nook and corner, village and hamlet of the vast Indian Empire."

Approval of the Honourable Mr. R. N. Mudholkar's proposal to the Government of India *re* an All-India memorial to His late Majesty.
Mahrátta (13), 12th June.

*5. "The death of the late King-Emperor has given rise to the question of a memorial that may perpetuate his memory; and short-sighted men, advocating short-sighted policies, have been busy suggesting various methods of raising this memorial. To us it seems that if it be deemed at all necessary to raise a formal memorial to the late King, it should at any rate be an all-India memorial, and should take a form in which there will be an agreeable mixture of sentiment and utility. And for this reason, we heartily support the proposal put forward by the Honourable Ráo Bahádur R. N. Mudholkar in his written memorandum addressed to the Government of India which suggests that the all-India memorial to the late king should be an all-India Technological College, as it will link the memory of the king with the esteem and regard of future generations through the further impetus which it will give to the industrial education of the Indian people. Ráo Bahádur Mudholkar very properly observes that strictures intended for merely æsthetical purposes will fail to evoke those sentiments of loyalty, affection and gratitude which it is desirable should be cultivated, and it is to be deprecated that the memory of a great and good monarch should be associated with ideas of waste and uselessness."

Comments on the observance of the day of mourning in India.
Sind Journal (22), 2nd June.

6. "The heart of the country had been deeply touched at the death of the great and gifted king; and the hearts of all Indians of all shades and denominations, rich and poor, high and low, educated and uneducated, beat in unison and sighed the one sigh of sorrow. The sight was one without precedent in the history of India except the occasion of the death of Victoria the Good.......... It is a great pity that in several places the local officers did not even take the trouble to go round the towns of their residence. At Karáchi on the occasion of the funeral of Queen Victoria, Sir Evan James, the then Commissioner, had gone about the city; but this time neither the Commissioner nor the Collector did so! The spectacle could not but set an outsider a-thinking. The whole of the vast Indian continent going into national mourning on the death of a foreign king who had been living thousands of miles away! It is a thing of which the English as well as the Indian may well be proud. For this constitutes an eloquent though silent tribute to England for the sacred work of regeneration of a great country in which she has been engaged so long. It also proves beyond the shadow of a doubt that the heart of India is in the right place and that she appreciates the high mission and herculean labours of England to uplift India and train her to occupy in course of time her destined place of prominence in the scale of the civilized nations of the globe, and is grateful to the mighty sovereigns of England to whose sympathy and love is due very largely the uplifting of the country.......... The appreciation of this aspect of the event will help the rulers in the right government of the country and will make the solution of the Indian problem easy.......... India has shown in an un-

mistakeable manner that she is quite prepared to continue a member of the British Empire on the relations that exist between England and its self-governing colonies. Of course, this footing of equality with British colonies can alone satisfy a civilised and gifted country like India and broad-base the Indian empire on the contentment and good-will of the people. It is now for the governing race to extend the hand of co-operation and fellowship to India and to turn it into an important and organic part of the British Empire."

Mourning commanded by an official order is a mere mockery.

Mahrátta (13), 12th June.

*7. "Mourning and rejoicing are personal sentiments; they cannot be commanded; and the failure to command them in a whole nation is naturally magnified in the same proportion which a nation bears to an individual. Mournings and Jubilees, ordered by official *firmans*, may be pretended; but naturally the soul is lacking in them. And the attempt to produce by force a universal, if even momentary, harmony of sentiment must signally fail and react upon the susceptible mind. The news of the death of King Edward must have really made thousands of minds sad for the moment. But when measures were taken for a forced cessation of business, the counter attempt at their evasion became immediately observable and the solemn formality soon lent itself to a jest.......... In London itself the offence against public mourning was graver than anywhere in India. On the day of the King's funeral the house-owners, who could offer sites for sight-seeing along the path of the funeral procession, are said to have made a roaring business by charging exorbitant fees. And the liquor-seller had reason to regard the day of the funeral as the day of his Jubilee.......... But perhaps the liquor-vendors may argue that some drink because they are glad, some drink because they are sad; and that liquor is the best solvent for sorrow! And the argument we will allow is irresistible."

Approval of Lála Lajpatrái's letter suggesting the grant of certain concessions to the people of India on the occasion of the Coronation.

Praja Bandhu (40), 5th June.

8. The extraordinary loyalty shown by the Indian public at the time of the demise of His late Majesty has not been without its effects on the English public and English press. Even the London *Times* has commended this feeling. It will not be surprising if the public desire to see this mutual good-feeling take some practical shape. Thus Lála Lajpatrái has made some noteworthy suggestions. He suggests that the celebration of King George's Coronation should be commemorated by granting the nation some unique boons, such as the liberation of political prisoners like Tilak, the repeal of the repressive enactments passed during the last four years, and the introduction of free primary education. We consider these suggestions as quite appropriate. It is unjust to make the political prisoners undergo the same hardships as other offenders, and this is the time for Government to show their graciousness by liberating them. As to the repressive enactments referred to, we know that they were tentatively passed to meet the disturbed state of the country, but now the discontent has disappeared, and this is most suitable occasion for repealing them and thus earning the profound gratitude of all people in India. As to the introduction of free primary education, it is an important necessity to the public. We hope the Lála's suggestions will receive due consideration from Government.

Suggestion that all political prisoners be granted a general amnesty in commemoration of the accession of His Majesty King George V.

Sindhi (58), 28th May, Eng. cols.

9. "To be consistent with his Guild Hall speech, His Majesty the King-Emperor should grant general amnesty to political prisoners not of the anarchist type. We have always differed from the extreme views of some of the advanced Anglo-Indians that sedition creates the assassin. It is the desperation that accompanies heavy and disproportionate sentences that creates the revulsion of feeling. Not that we believe that a seditionist will do any good to his mother-country; but the present tendency of bringing everything within the elastic definition of hatred or contempt makes the situation hard. We have never held that extremely severe sentences are deterrent. The question is a delicate one, and it is always difficult to draw a line between too harsh and too lenient sentences, but men convicted of sedition are usually men of intelligence. To them a tolerable term of imprisonment that does not savour of over-harshness is just enough. Clemency for the rest is the wisest policy."

Comments on the prohibition of Mr. Mackarness' pamphlet on the methods of Indian Police.
Indu of Bombay (10), 7th June.

10. "The Governments of Eastern and Western Bengals and of the Central Provinces and Berar have prohibited the importation into their respective provinces of Mr. Fredrick Mackarness' pamphlet 'The Methods of the Indian Police in the Twentieth Century." Our own Local Government, as also that of Madras and the U. P.'s, have not yet issued this prohibitory order......... Under the recent legislation the Local Governments have been made quite independent of the Supreme Government in matter relating to sedition, etc. But when a Local Government takes the initiative in these matters, the other Governments are obliged to follow suit, so that the isolated position of the former may not bring it an unenviable notoriety in the eyes of the public. The illiberalism and sometimes the blunders of the backward provinces are thus thrust on the unwilling shoulders of the more advanced Governments, with the consequence that the blunders instead of being repaired come to be persisted in and the retrograde policy thus strikes root far and wide. We cannot but consider as a grave blunder the step which some of the Local Governments have taken to ban Mr. Mackarness' pamphlet...... Mr. Mackarness may not have visited India, but that is no reason why he should not draw the serious attention of the English people at Home, to one of the gravest, if not the gravest blot on the administration of this country, *i.e.*, the questionable, and sometimes the reverse of civilised, methods of at least a section of the lower ranks of the Indian Police. Mr. Mackarness has not drawn from his imagination. He has condemned the way of the Police from the mouths of the Police themselves and from the various judicial pronouncements on the record in the several provinces. It is mainly on the findings of the Police Commission presided over by no less a personage than Sir Andrew Fraser, 'Friend of the Police,' that Mr. Mackarness bases his charges against the lower ranks of the Indian Police. The allegations of 'habitual' torture and such other barbarous practices are not Mr. Mackarness' own, but are the unanimous findings of the Police Commission itself and Mr. Mackarness has done no more than quoted these deliberate findings and pointed out how they find support and illustration in the well-known judicial pronouncements of the highest tribunals of justice in the land.......... Mr. Mackarness and the India Civil Rights Committee of which he is the chairman have done a real service to Government by pointedly drawing their attention to the festering sore on the administrative body. The Indian Government, afraid to look upon its own shortcomings and not liking to be reminded of its own past avowals, may deem it advisable to silence Mr. Mackarness. But it cannot shut its eyes to the dangers of neglecting to treat the sore on its own body. If Mr. Mackarness' endeavours to rouse the Indian Government and the British people to the dangers of the Police sore bear fruit, we shall not be sorry for the ban on his writings.......... But this shielding of the Police on almost every occasion and preventing the healthy light of public criticism from entering behind the Police *pardah* cannot be wholly beneficial to the Police themselves. It makes them peevish and swelled-headed and thus naturally prevents them from behaving as they should."

The differences between the Hindus and the Muhammadans have arisen under British rule.
Shakti (91), 4th June.

11. What is the reason of the daily increasing friction between the Hindus and the Muhammadans? This friction does not exist in all parts of the country. Strangely enough, the Native States are free from the undesirable occurrences taking place under the powerful British Government. It will not do to explain this by saying that the Native States are small in extent,

while the British territories are large and so it is not possible for them to maintain as effectual a control on the people as the former. This would be to lower the prestige of and do injustice to powerful British Government. Past history will show us that this question did not rise even under the rule of Aurangzebe. When thus the Muhammadan rulers were able to prevent such a question from arising, it would be improper to say that the British Government is not able to do the same. What then is the real cause of this question having arisen under the British rule and of its growing more and more acute day by day? Some say that it is due to the Aligarh College, while some ascribe it to Lord Curzon's Partition of Bengal which showed undue partiality to the Muhammadans. Some there are who attribute it to Lord Morley's acceptance of the political importance of the Muhammadans, while others trace it to the secret sympathy of officials for them. Be it what it may, it is clear that this racial conflict, if allowed to assume serious proportions, will not fail to be a source of great calamity to the ruled and the rulers alike. The sooner Government take steps to improve this situation, the better for the interests of all concerned.

Justice and mercy are the characteristics of the British rule in India.
Indu Prakásh (123), 10th June.

12. If there is any virtue that more than any other has tended to create veneration and love for the British rule in the hearts of the Indian people, it is justice tempered with mercy that has characterised their administration in India. The liberal policy introduced by Victoria the Good was continued in the reign of Edward the Peace-maker, and it is hoped will be maintained hereafter. The critical phase through which India has passed of late amply illustrates the liberality of British rule in India. It was feared that repression would be resorted to by Government in order to suppress the disloyalty manifested by the anarchical outrages that followed each other in such rapid succession. But undaunted by these Government introduced further reforms in their administration. They were, however, not slow in adopting stern measures to root out anarchism. The Press Note recently issued by the Bombay Government to modify the harsh working of the Press Act gives a further proof of their solicitude for the public weal. Government are sometimes constrained to resort to strong measures, but it must be admitted that they are not lacking in mercy.

Politics not the only path to a country's regeneration.
Prátahkál (86A), for Apl.

13. In the course of an incomplete article, the *Prátahkál* writes:—We are being asked by many people as to why we do not take part in the work of the country's regeneration and why we do not join in movements like the Congress, Boycott, or the like. Let us first see what the word country signifies. Instead of saying "this is my land," the Rishis and Saints of our country say that to magnanimous minds the whole world is their family. The object of our Shreyassádhak Varga is to be broad-minded. The members consider the whole world—nay the universe, as their family. Of course, it might be questioned if it be proper to stick to this principle even when a foreign nation is ruling over one's country and harassing it. To this we would reply thus. Supposing two persons lay claim to some land. Is it more seemly that they should fight out or that the dispute should end by one party making some sacrifice? We know the latter party's conduct will be considered more creditable. Now, why does this man forego his share? Because his faith in God tells him that he will recompense him for what is thus taken from him by violence or intrigue, and in this consciousness he suffers this loss. Of course, some people will doubt if we are likely to attain the difficult object we are after. We would reply that people have been trying for *swarájya* very long and with comparatively small results. Our independence has not increased, but has gone down and at the present rate it is impossible to estimate when we shall gain *swarájya*. The obstacles in the path of those trying to gain *swarájya* are increasing every day, while in that of the Shreyassádhak people they are diminishing. Thus we are ahead of others in marching faster towards our goal.

Reflections on China's awakening.

Shakti (91), 4th June.

14. China, which in spite of its large population was a short time back putting up with kicks from foreign powers, has now awakened from its lethargy, has entered Tibet and regained its lost authority there, while the powers looked on in amazement at this wonderful event. China, which had to give one province to Germany for such a trifling incident as the murder of two missionaries, has now, owing to its new life, attained such a position that it cares two straws for Russia's threats demanding the re-installation of the Dalai Lama. What must have been the secret of this new state of affairs? It is this that the Chinese have adopted the maxim 'China for the Chinese.' Just as in all other political movements, we see the principle of self-reliance in the programme of the Chinese. The reason why the Chinese are so very anxious to proceed with their programme without the help of foreigners will be easily apparent from the policy of the foreign States. In return for their loans they charge high interest, and obtain some commercial concessions. In course of time, taking advantage of some internal disturbance or war in the State to which they have lent their money, they introduce their armies there on the pretext of protecting their interests; then they gradually establish their power in some parts of the country, and finally subjugate the whole country. China had to taste of the bitter fruits of this policy and therefore has come to entertain very strong feelings against foreigners, and has therefore resolved upon seeking its salvation unaided by them.

Comments on Mr. Roosevelt's utterances on British rule in Egypt.

Oriental Review (15), 8th June.

15. "Mr. Roosevelt in his *rôle* of Imperial adviser to European States does not present an edifying sight.......... Of course, he is made much of by a section of the British Press for his extreme adulation of the British Government, but really he is one of those who would have it that it is for the West to rule, for the East to be ruled.......... He has outdone himself in his recent speeches in London on British rule in Egypt and Africa. We have no quarrel with his panegyrics tuned to a high pitch. Only we wish that he should not keep back some of the faults of the Egyptian administration.......... Instead of doing this he, contrary to all the best traditions of Republicanism, condemned the Nationalist movement in Egypt and did not hesitate to call it a 'murderous' cult. Such an appreciation of Nationalism betrays a bureaucratic tendency, a false Imperialism.......... But the chief point in which he has erred and against which we in India have the greatest reason to protest is the advice he gave to British people to drive off what he called 'sentimentality' and to carry on their Empire with a veritable iron hand....... Sir Eldon Gorst is to him a weak man, for he does not pass ruthless and tyrannical measures. Similarly we think he would call Lords Morley and Minto weak.......... How ill disposed Mr. Roosevelt is towards the Asiatic races will be seen from his saying with reference to East Africa and Uganda that 'no alien race should be permitted to come into competition with them (Britishers).' Of course, the Anglo-Indian Press has gone into raptures over Rooseveltian performances and hails him almost as a second 'Messiah.'"

Kesari (131), 7th June; *Sudhárak* (159), 6th June.

16. The sum and substance of Mr. Roosevelt's speech at the Guildhall is that the British Government have introduced far-reaching reforms in Uganda and therefore they should not allow any non-white races to settle in the Protectorate. It is no wonder that his speech was not relished in America. America is a democratic country and is the home of liberty. But American statesmen differ between themselves as to whether independence should be enjoyed by all human races alike or should be limited only to particular white races. Mr. Bryan holds the first view and Mr. Roosevelt advocates the second. It is but natural that the latter view should coincide with that of the Imperialists and Anglo-Indians. But those who conscientiously try to elevate their country by righteous methods need not care for such opinions. These people once ridiculed both

Turkey and China. They doubted the power of the 'sick man of Europe' and were waiting only to parcel out China between themselves. But as soon as those countries revealed their latent power, they began to praise them for their patriotism and enthusiasm. We have no doubt that they will follow a similar policy in the case of countries they are now laughing at. [The *Sudhárak* remarks:—Those who have studied Egyptian history and the part England has played therein as well as the aspirations of the Egyptian Nationalists will feel convinced of the unreasonableness of Mr. Roosevelt's remarks. He seems to have forgotten that it was owing to the inspiration derived from the exalted principles which he is now pleased to condemn that the United States of America have achieved their independence.]

Akhbár-e-Soudágar (25), 6th June, Eng. cols.]

17. "Mr. Roosevelt, the *ex*-President of the United States of America, is near the close of his meteoric tour through Africa and Europe, and his latest utterances at Guildhall, London, were not less outspoken than his previous efforts.......... His denouncement at the Guildhall that the Egyptian Nationalists 'were neither desirous nor capable of guaranteeing primary justice,' and trying 'to bring murderous chaos on the land' is, on the face of it, pitched in too high a key.......... The British people know that their work in Egypt is cut out clear and are not likely to recede one step until it is fully accomplished. They have never yet advertised for advice from strangers in the matter of the Egyptian question. But if eminent men like Mr. Roosevelt volunteer to give advice, they will be doing much good to all parties concerned by more restraint. Needless to say that the same kind of restraint is equally necessary in the case of birds of passage who make oracular pronouncements on India."

Intended reform in the tariff of Japan.
Mumbai Vaibhav (137), 10th June.

18. The intention of the Japanese Government to reform their tariff and enhance duties on foreign goods has raised a new problem for the consideration of British statesmen. They will have to consider the feasibility of imposing duty on cotton exported to Japan from India. In the opinion of the Bengal and Bombay Chambers of Commerce such a duty is not only just but requisite for enabling Indian merchants to make a successful stand against Japanese competition in the merkets of China. The Japanese merchants receive bounties from their Government and are thereby enabled to undersell Indian merchants in China. Such a measure, therefore, is absolutely necessary for protecting the interests of Indian merchants trading with that country.

Alleged failure of the Commerce and Industry Department of the Government of India.
Praja Bandhu (40), 5th June, Eng. cols.

19. "We understand from an Anglo-Indian newspaper that Mr. Clarke of the Board of Trade in the United Kingdom has been appointed to the post of the Member for Commerce and Industry to the Government of India rendered vacant by the death of the last incumbent, Mr. W. L. Harvey. It will be remembered that when this costly Department was first established about five years ago high hopes were entertained of its doing great good to the people. It was believed that it would help the sons of the soil to exploit and develop the resources of the country. Unfortunately, however, it has in a great measure disappointed all these hopes, and has up till now at least done precious little.......... What is needed is a genuine Minister of Commerce having an inspiring head to keep the Department alive. Unfortunately no such Minister has been hitherto found, and it remains to be seen how far Mr. Clarke will come up to the standard. It is but bare truth to say that the indigenous trade has derived very little, if any, benefit in consequence of the establishment of this expensive department. In order that this may be so it is necessary that the head of the department must be a man of large sympathies and fully in touch with Indian men of business."

Comments on the Government of India's notification declaring the Samarth Vidyálaya unlawful.
Mahrátta (13), 12th June.

***20.** "At last the operation of the more dangerous provisions of the Indian Criminal Law Amendment Act of 1908 has commenced in the Bombay Presidency. The Governor-General in Council published at Simla on Friday last the following notification:—'Whereas the Governor-General in Council is of opinion that the Association styled the Samarth Vidyálaya situated at Talegaon in the Poona District of the

Bombay Presidency has for its object interference with the maintenance of law and order and constitutes a danger to the public peace, in exercise of the power conferred by section 16 of the Indian Criminal Law Amendment Act of 1908, the Governor-General in Council hereby declares the said Association to be unlawful.' Here is an extreme measure taken by the Government to put down what was really a school for giving improved education on national lines; and we doubt whether the application of the particular Act to the particular case is really justifiable. It passes our comprehension how the Samarth Vidyálaya could be called an association having for its object interference with the maintenance of law and order. The Vidyálaya may perhaps be teaching books as to the merits of which there may be an honest difference of opinion. But Government had already the power to proclaim any books as forfeited to Government, and the proclamation of books regarded as objectionable would have met the needs of the case. We are not aware that any teachers or students of the Samarth Vidyálaya were ever prosecuted and convicted of personal violation of law or incitement thereto. The public would, again, have liked to see some evidence that apart from any books or personal example, the defiance of law or the interference with the maintenance of law and order was being systematically preached and taught in the Vidyálaya. As it is, the action of Government in summarily suppressing the institution, involving the loss of about ¾ of a lakh of rupees, subscribed by the public at large, appears to us to be arbitrary and unreasonable in the highest degree.''

Grievances of Indians in Canada.
Bombay Samáchár (67), 6th June.

21. The Canadians, it is true, have not still gone so far in ill-treating the Indians in their country as the Australian and South African whites, but their recent conduct in insisting that the Indians going to Canada will not be admitted there unless they possess a direct passage from India, and perform their voyage without even the short necessary break at Honkong or any other place on the route, clearly shows what turn their policy towards the Indians is going to take in the future. Recently they have transported an Indian student named Náthrám who had gone there last January. As there exists no arrangement for making a direct journey to Canada from India, Náthrám had gone to Honkong from Calcutta and stopping there from 11th to 26th January, had proceeded to Canada. The Canadian authorities, however, ordered him to leave the country, alleging that as he had stopped at Honkong he could not be considered to have come directly from India. And though Náthrám proved to the Vancouver law Court that he had travelled by the most direct route possible from India, the Court arguing that the travellers by a direct passage cannot break their journey on their way, decided that Náthrám had not performed a direct journey from India to Canada. The fact that such an obstacle has been thrown in the path of even a student and that he has been ordered to be deported, clearly shows that the Canadians want to bar the entrance of Indians for ever. It is highly revolting to see British justice thus prostituted by Candian law Courts for selfishness. The regulation which requires that the foreigners coming directly from their native country would alone be admitted in Canada was enacted with the only object of stopping the Japanese from entering Canada through the United States, and it is to be deplored that the Canadian authorities should have thus applied it in the case of Indians. Such conduct on the part of the Canadian Government towards Indians is extremely unbearable, and we earnestly wish that the Government of India would soon try their best to get the objectionable clause repealed. If the Canadians want to debar the Indians from entering Canada, it is highly necessary that they in their turn should be debarred from entering India.

A plea for the prohibition of indentured labour.
Mumbai Vaibhav (137), 6th June.

22. A case recently reported by the *Natal Mercury* in which a European engineer was acquitted of the charge of shooting an Indian coolie working in one of the plantations in Natal, emphasises the urgent necessity of prohibiting indentured labour altogether. It has been our bitter experience that the life of an Indian coolie is not worth a straw in the eyes of the planters and unless the British Government prohibit the export of indentured labour they will not have earned the full credit of abolishing slavery, for indentured labour is but another form of slavery.

Comments on His Excellency the Governor's speech at Mahábleshwar *re* **the exodus to the hills.**
Jám-e-Jamshed (35), 9th June, Eng. cols.

23. **"Recently there has been a great deal of talk about the official migration to the hills..........** The death of His late Majesty, King Edward, and the absence of the head of the Local Government from the capital of the Presidency, at the time of the performance of certain ceremonial functions, have accentuated the wrath and indignation of those who have been always against the system, and we do not know if His Excellency the Governor's reply to his critics has not had the effect of adding fuel to the fire.......... We are all of us prepared to make the utmost allowance for the system of annual migration to the hills; but even when the utmost allowance has been made for it, it must be admitted that it remains a vicious system and that an early modification would be desirable as much in the interest of the general efficiency of British administration as in that of its reputation.......... If Government do not feel themselves called upon to give up the holiday-making on the hills, they at least owe it to the public to recognise that under such peculiar circumstances as it was our misfortune to experience last month, they should consent to leave the hills and be in the capital city for the performance of the duties devolving upon them and which could not be performed so well by others. Of course, Sir George Clarke did not mean it. But it was a sad mistake on the part of the Bombay Government to have kept themselves on the hills throughout all those days, and we cannot but sympathise with those who have protested against and resented it."

Sudhárak (159), 6th June.

24. The controversy that annually rages over the vexed question of the advisability or otherwise of the exodus of Government to the hills affords interesting reading. The initiative in the matter is generally taken by the Anglo-Indians who are prevented either by business or circumstances from enjoying the salubrious climate on hills and they are backed by the Indian economist on the score of the expenditure it involves. It cannot be denied that those that have to approach Government on some important question have to suffer inconvenience on account of the constant change in the seat of Government. It might be true, as affirmed by His Excellency Sir George Clarke while laying the foundation stone of the Parsi Gymkhana at Mahábleshwar, that direct contact with nature enables the officials to defy bureaucratic tendencies, but a question now arises as to why the officials should be allowed to develop such tendencies by a few months' stay at Bombay. The general tenor of behaviour of the forest officials, however, does not go much to prove that direct contact with nature has any humanising effects.

Comments on the Government's reply to the memorial of the Bombay medical men.
Indian Spectator (8), 11th June.

25. "The disinclination of certain medical men in Bombay to recognise even Military Assistant Surgeons and Civil Sub-Assistant Surgeons as 'duly qualified' practitioners, who can register themselves under the proposed Act of Registration, is characteristic of the profession. It may be that these gentlemen are fit to occupy the lowest rung of the ladder. There are various grades of qualified practitioners, and some may have superior and others inferior qualifications. Let it be granted that the particular individuals who are considered 'unqualified' by their 'qualified' brethren are inferior to them. But they practise the same system of medicine, and registration is not a means of levelling up men of all grades of education. The Bombay Government, however, has given another reason for declining to believe that the superior practitioners will lose caste by the proposed registration of the inferior men also. It is pointed out that the Military Assistant Surgeons and Sub-Assistant Surgeons have in the past been given by Government 'all the privileges of qualified medical practitioners and have performed as part of their routine work all the duties which could have been demanded of them had their qualifications been of the highest.' It seems that the privileges to be granted to the registered practitioners will be full recognition by public bodies of the medical, lunacy and death certificates signed by them,

and power to sue in courts of law for medical attendance and other medical charges. The heterodox practitioners are not likely to care for the first privilege. They have not demanded it in the past, and they may not covet it in the future. It is not clear what sort of disability the second suggestion will impose upon them.......... Yet in principle the labourer is worthy of his hire. If a patient makes a contract with a physician that he is to be treated for a certain pecuniary consideration, there is no reason why the law should make that contract unenforceable, as long as the practice of other systems of medicine besides allopathy is not declared to be a criminal act. The law may not recognise any fixed scale of charges which the 'unqualified' physicians are entitled to demand, but it would be a strange kind of law if it taught people to break their contracts."

Bombay Samáchár (67), 9th June.

26. At every stage in the movement on the question of Medical Registration, we see nothing but selfishness and disregard for the welfare of the general public on the part of the various parties concerned in the question of Medical Registration. The British Medical Association in its zeal for advancing European medicine did not hesitate to make recommendations which amounted to pouncing upon the just rights of others. The medical men of Bombay also, who, disagreeing with the recommendations of the British Medical Association, made a separate representation, have made recommendations which, though less harmful to the interests of Vaidyas and Hakims, have only urged the encouragement of European medicine. They wanted, moreover, that the Military and Civil Hospital Assistants, who are now designated by Government as Sub-Assistant Surgeons, should not be allowed the privilege of being registered; Government's reply to them on this point will, we are sure, hardly please them. Though Government decline to acknowledge these Sub-Assistant Surgeons as fully qualified persons in the matter of promoting them to Assistant Surgeonships, they want to consider them qualified for the purposes of registration. Why then should competent Vaidyas and Hakims be not registered. In our opinion all those who are really competent in any of these three branches of the Medical profession should be registered; and if it is quite impossible to do so, the question of registration should be abandoned altogether. In the case of those following European methods of medicine it is very easy to determine the qualifying test. In the case of Vaidyas and Hakims it is no doubt difficult, but can, however, be made somewhat easy if Government were to create a council of Vaidyas and Hakims, and to give it the power to examine and recommend successful candidates for registration. The Indian public cannot do without Vaidyas and Hakims and in bestowing careful attention on the representation of the latter Government would be doing nothing but justice. Government would do immense good to the public if they can manage to include them in the list of persons qualified to be registered. If, however, they find it impossible to do so, they should be careful that in no way they trample upon the rights of Vaidyas and Hakims for the sake of this registration for which there seems no need whatsoever.

Comments on the instructions issued by Government *re* prevention of cholera in villages.

Gujaráti (31), 12th June, Eng. cols.

***27.** "We have published *in extenso* the instructions, issued by Government regarding the measures to be adopted to prevent the spread of cholera among village communities for general information. The instructions are really very valuable and ought to be made widely known amongst the villagers. We do not know if Government have taken any steps for disseminating them broadcast through the medium of vernacular leaflets; otherwise, they are not likely to be of much use. It is no small evil that important official notifications are published in English, even when they affect the population at large. The publication of agricultural bulletins, for instance, in English, in which the agricultural classes are deeply interested is an utter absurdity and entails unjustifiable waste of public money. We write, of course, subject to correction, but our impression is that these notifications are not conveyed to the people in language intelligible to

them, and if that impression is correct, we invite the attention of the authorities to the absurdity of issuing such important and useful notifications in English and to the urgent necessity of changing the existing practice. 'On the first appearance of cholera,' says the Notification, 'the Patel of the village should send to the Táluka head-quarters for cholera mixture, permanganate of potassium and phenyle.' But the Notification does not point out what the Patel is to do or whether the poor villagers will get these medicines and disinfectants gratis or on payment of a charge. Further, the Notification is quite silent upon the question as to whether any steps have been or will be taken for training the Patels in the work that has got to be done when a village is infected with cholera. Really speaking, this class of officers must be properly trained, and if they understand their duties fully and know how to discharge them when cholera is raging in a village, there is some chance of the official instructions being availed of with good effect."

Suggestion that the pay and prospects of Subordinate Judges should be improved.
Indu of Bombay (10), 6th June.

28. In a contributed article the *Indu of Bombay* writes:—"The Honourable Mr. Justice Heaton in the course of his 'General Notes' of his 3rd tour of inspection of the mofussil Civil Courts remarks: 'What has impressed me more than anything else during the whole course of my tour is the remarkable improvement in the manner in which judicial business is disposed of. The old piecemeal method of trial is, except in a few Courts, a thing of the past. Witnesses are less often sent away unexamined and required to come again. Execution matters engage more of the personal attention of the Judges, and are disposed of in a more rational manner. The members of the establishment are more closely supervised, and the testimony is practically universal that bailiffs give less trouble and do better work. For this the credit is due to the Judges and it is very cogent evidence of what I have always held, that we have a body of Judges, capable, conscientious, hard working and anxious to make the administration of justice a credit to the Government.'......... The remarks of the Honourable Mr. Justice Heaton are worthy of notice. That there has existed for a long time grave discontent in the ranks of the Subordinate Judges about their pay and prospects is a well known fact deserving the generous attention of Government. The Honourable Mr. Justice Heaton may have probably submitted a report to Government and it may be assumed from his sympathetic tone that His Lordship has suggested proper reforms to promote the prospects of the Subordinate Judges.......... Is the question of the pay and prospects of the Subordinate Judges being delayed until the question of the separation of the judicial and executive functions is decided? Government, we feel sure, will not shelve the question of the prospects of a highly spoken class of public servants on any unsubstantial grounds."

Genuine Indians alone should be appointed Deputy Superintendents of Police.
Sind Journal (22), 9th June.

29. "We quote the following from Lord Curzon's Resolution on the Police Commission's report. The Government of India have therein clearly defined the object of creating the posts of Deputy Superintendents of Police and the source from which the new officers are to be drawn:—'All Local Governments agree with the proposal of the Commission to create a Provincial Police service to be filled by the Natives of India called Deputy Superintendents who are qualified for the existing Provincial services.' The appointments are open to 'Natives of India' or to 'Indians' and in the statutory sense, no doubt, Europeans, born and bred in India, are also 'Natives' of the country. But if the paragraph is closely read and if its spirit is to be understood, it will appear that the real object of Government was to confine the selection of Deputy Superintendents, as far as possible, to pure Indians. The Police Superintendent in Sind is always an England-recruited European; so also is the Assistant Superintendent. So, if the Deputy Superintendent is not a genuine 'Native of India' but one who only calls himself such for the purpose of obtaining a coveted appointment, then the object Government had in view is, to a very great extent at least, frustrated. The duties defined for this class of officers make the intentions of Government still more clear. .... There are men who habitually call themselves Europeans and are even entered in the service book as Europeans, men who will claim certain appointments because they are Europeans, and yet when they find a certain appointment can only be had by a 'Native of India,' they forthwith throw dust into the eyes of the higher officials and, calling themselves Indians, succeed in getting the job."

Suggestion that pleaders should be made eligible for the post of Additional Judicial Commissioner in Sind.

Sind Patrika (57), 28th May, Eng. cols.

30. "We regret to learn that Government have not seen their way to confer the post of Additional Judicial Commissioner upon Rái Bahádur Dewán Tekchand. Of course, as rules stand only Civilians and Barristers can enjoy that post, but as the post is to lie vacant for a short time only, there should have been no hesitation in appointing Dewán Tekchand. And similar instances do occur in almost all other Departments when acting appointments are held by men otherwise not eligible for them. But now that the choice is said to have been made, there is no use crying over spilt milk. What we want is that Government should be pleased to make such alterations in the existing rules by which similar acting appointments can be conferred upon competent pleaders as well."

Comments on the Bombay Government Resolution *re* the taking of security under the new Press Act.

Praja Bandhu (40), 5th June, Eng. cols.

31. Commenting on the Government Resolution *re* the taking of security under the new Press Act, the *Praja Bandhu* quotes the letters from the Secretary to the Government of India, Home Department, embodied in the Resolution and says:—"The Resolution issued by the Judicial Department of the Bombay Government and received during this week containing further explanation and amplification of the security clause of the new Press Act does not in our opinion come a day too soon.......... We heartily welcome the Resolution, and hope that Magistrates will always bear it in mind when disposing of cases under the security clause of the Indian Press Act. At the same time it is not too much to hope that the higher authorities will in the light of the two letters we have given above be pleased to order a refund of the security amount taken from certain newspapers and presses on their making fresh declarations in connection with them under the orders of Magistrates passed under a misapprehension. The letters completely bear out the contention urged by the entire indigenous Press that the Government of India never intended that an indiscriminate exercise of powers under the security clause should be resorted to by Magistrates."

Indian Spectator (8), 11th June.

32. "The magistracy having in some cases shown a disposition to administer the Press Act with unnecessary and irritating strictness, the Government of India has placed proprietors of printing presses and newspapers under an obligation by explaining its intentions. The only objection that must necessarily occur to one against the procedure is that it reminds us how the Legislature is under the thumb of the executive Government. When a law is passed, we are concerned with the intention of the Legislature, rather than of the executive Government. We are told that 'it was necessary to retain the power to demand security in all cases of fresh registration,' and yet it was 'Never the intention of the Government of India' that such power should be exercised by the magistracy in certain cases. We have never been able to understand why the Government finds it necessary to ask from the Legislature powers which it does not want to exercise. Why should not the Legislature be allowed to claim that magnanimity which the executive Government wishes to be credited to itself?"

Kesari (131), 7th June.

33. The Government Resolution on the Press Act is not in keeping with the expectations raised by the Honourable Mr. G. K. Gokhale's letter to the Press. It appears that the Resolution was issued after a good deal of wrangling. The Bombay Government in particular were not in favour of it and consequently they have edited it and taken away much of its force. We have no hesitation in saying that the Bombay Government have completely ignored the intention of the Government of India and that they have left to the Magistrates as before unlimited discretion. The question of security should be solely determined by the fact as to whether the printing press or the paper existed before the enactment of the Press Act. The Bombay Government have asked the Magistrates to take into consideration the character, standing and views of the keeper of the press or the editor of the paper. If a paper writes anything offensive, it is open for Government to demand heavy securities. Why should they stealthily attack the papers and demand securities, when they are before the Court to make formal changes in the declaration? It is not desirable to harass them thus and take revenge on them. The point of the Bombay Government is not whether the press or paper is old or new, but whether the views advocated by the paper are favourable or unfavourable to Government. They do not consider it an injustice to demand securities of the papers attacking them while they are at a disadvantage. The Resolution only means that pro-Government papers should not be harassed.

Sudhárak (159), 6th June.

34. The Resolution recently issued by the Bombay Government to explain some of the sections of the Press Act will, to some extent, tend to modify the harsh working of the Press Act, but it will not certainly guarantee the exemption of editors of newspapers or owners of presses from depositing security. Granting exemption from security will mostly depend on the idiosyncrasy of Magistrates. We really do not see any reason why Government should have brought the Act into force when they have ample powers to suppress presses and newspapers that are either objectionable or seditious.

Gujaráti (31), 5th June; *Káthiáwár and Mahi Kántha Gazette* (77), 5th June.

35. After the instructions issued by the Bombay Government to District Magistrates and others for taking action under the new Press Act in the matter of requiring securities for Presses it remains to be seen how the Magistrates make use of the discretionary powers thereby vested in them. Since the issue of this Resolution it is practically certain that no authority would dare to proceed against any Anglo-Indian. The explanation of the Bombay Government of the views of the Government of India is rather ambiguous and we do not know how it is going to be acted upon. But the issue of these instructions is after all a welcome change in the working of the new Act. At the same time we cannot help observing that unless these instructions are incorporated into the body of the Act, they are, we are afraid, likely to be set aside at any convenient moment the Executive gets to do so. If they are not thus incorporated, there is a danger of the hollow outcry raised by the Anglo-Indians against the Native Press being listened to with the result that new and repressive measures may be forged. Again, arbitrary self-willed Viceroys like Lord Curzon have proudly refused to be bound down by such non-legislative actions, and hence also there is the necessity of incorporating these instructions into the Act. It has now been repeatedly acknowledged by Lord Minto, Lord Morley and others that the situation in the country has changed for the good, and consequently it would not be futile to hope that Government would, as an act of grace, withdraw the action taken against several newspapers which in the light of these instructions would never have been taken. Such a procedure would be highly appreciated by the public on the occasion of the accession of King George V. [The *Káthiáwár and Mahi Kántha Gazette* thanks the Government of Bombay for thus relieving the anxiety of the owners of small presses.]

Sind Journal (22), 9th June.

36. "The letter explaining the scope and limitations of the Press Act of 1910 and putting an end to what looked like a cruel persecution of the Press, addressed by the Government of India to Local Governments, lifts a heavy load off the head of the proprietors of presses and newspapers. It is noteworthy that although the matter was of such an urgent character—inasmuch as several presses and papers were in the meantime being bound over and throttled—it has taken the Bombay and most other Provincial Governments fully two months to issue their Resolutions giving effect to the instructions conveyed in the letter of March 31st. Such is official red-tape in India! The question here arises that since it was never—as the Government letter makes clear—the intention of the legislature to take security from old presses or papers except when they committed some offence mentioned in the Act, why should not the Magistrates return the deposits taken under a misconception (or something of the kind) during the months the Act has been in operation?......... The pitiless and unreasonable working of the Press Act has been ended, but why should not the same rule apply to new concerns that is applied to old ones? Why is it not enough to bind down new concerns only after they are guilty of some offence under the Act? The fear that at any time the Executive and not the dispensers of law can come heavily down upon them if objectionable matter is issued from the Press, is bound to exercise a wholesome check upon the vagaries of irresponsible writers or printers, and it is nothing but needless harassment to take from every concern a security before its good faith has been tried. We do not see any logic in the distinction that is made between old and new presses in this respect. We hope the Honourable Mr. Gokhale and others will give their attention to the subject and see their way to move an amendment of the law, especially when the country—and the Press—is much quieter now than it was at the time of the passing of the Act—a fact due not to the Press Act alone but to a combination of circumstances, working simultaneously."

Alleged harsh working of the new Press Act.

Indian Spectator (8), 11th June.

37. "Whatever their preventive or punitive value, anti-sedition laws sometimes lead to rather comical issues. A schoolmaster wrote to us some time ago, complaining that in his province Government servants were being visited with the severe displeasure of their superiors if found travelling in the same tonga, for instance, with suspicious characters. How are the poor pedagogues to know who their fellow-passengers are? And what about railway trains, fairs, festivals, marriage and funeral ceremonies? The line must be drawn somewhere. More serious than this drawback is the result of recent legislation on the few comic papers we have in the country. India is not rich in humour—the genuine article is extremely rare. But what little of light banter we possess has to be doled out in almost invisible driblets, lest the humourist should come into the clutches of the law! The effect of this on light literature and journalism may be imagined. We have no quarrel with the Legislature for what the Press has brought upon itself, that is, certain members of the fourth estate. But as things are settling down, may we hope that our law-makers will remove the embargo on honest laughter and let people move about in peace even though found in doubtful company unawares?"

Suggestion that houses of ill-fame should be removed from Girgaum (Bombay).

Indian Social Reformer (7), 12th June.

***38.** "The question of removing women of ill-fame from the vicinity of educational and religious institutions and from public thoroughfares is engaging the attention of the authorities and of public-spirited men in many parts of the country. We referred in a recent issue to the drastic action adopted by the Commissioner of Police of Calcutta to clear an important street in that city of this class of residents. Our friends in the Punjáb have taken up the matter with characteristic vigour. What happened at Ludhiána is significant of the great change that is coming over public opinion all over the country on questions of this kind.......... We find from the Láhore papers that an energetic attempt is being made to remove public women from Anarkháli which is the main street of the capital of the Punjáb......... The evil is becoming acute in Bombay also. Attention has been called in these columns and elsewhere to the growing nuisance in Girgaum in particular. The difficulty here seems to be that the public and promiscuous character of a person must be established before the Police can take action. It would be interesting to know how this is done in other places and upon what kind of evidence the Police act. We are inclined to think that a conference of the Police Commissioners and persons interested in the work in the principal cities to discuss this subject would help in the framing of a common plan of action. It may be that in a town where small houses occupied by single families are the rule, there is less difficulty in getting the necessary evidence than in Bombay with its mammoth hives of human beings called *chawls*. From one point of view, however, these *chawls* are an advantage in dealing with this question. Unlike small houses which are owned by poor individuals, *chawls* are generally owned by capitalists solicitous of public honours and recognition. We have heard of a case in England in which a solicitor was struck off the rolls of the High Court because he had leased one of his houses to women of ill-fame. There are probably a few J. P.'s and even men of higher official status among the owners of some of the worse *chawls* in Girgaum. If an example is made of one or two of them, we shall be within measurable distance of seeing the last of this great evil in a locality where hundreds of young students live or frequent. We understand that a meeting of residents will shortly be held in Girgaum to consider the question and we trust that they will act on this suggestion."

Education.

Suggestion that there should be an education Member in the Imperial Council.

Indian Spectator (8), 11th June.

39. "We wonder how it came to be understood that India was to have the benefit (?) of another Education Commission. It is a relief to learn that Lord Morley has no intention at present of conferring this doubtful boon on the country. If an inquiry is necessary, perhaps the best plan would be to entrust it to a capable and unbiased expert. He may move about from place to place, consulting, not only the educational authorities in each province, not only English-educated representatives of the people, but others also who are interested in the solution of a most difficult problem, on which solution mainly depends the good government of the country and the welfare of its population. The expert may submit a report after such consultation; it will be time enough then for the heads of the Education Department to say their say as to any proposals for reorganisation that the specialist has submitted. We believe the Government of India favours the idea of entrusting education to a special Member. Whether the appointment of a Member in charge of education, or even a special Secretary, will serve the purpose in view, depends upon what that purpose is. Personally, we should leave education to the Viceroy. But if he has too much already to attend to, what with Foreign affairs and the general supervision of business, the next best thing might be to relieve the Home Member of some of the miscellaneous work that weighs down his heavy portfolio and to pass it on to a new Member or Secretary, in addition to education which should be his special charge. Some such arrangement seems workable to us, and it does not need a Royal Commission to evolve it. The time, trouble and especially the expense entailed by the latter could be ill spared at this juncture. But whatever steps Government may take, they will have to find more money for education in its different branches. Where is the money to come from? Economy in this matter means almost criminal neglect of Government's first duty to the subjects."

Comments on the Right Honourable Syed Amir Ali's speech on compulsory education.

Jám-e-Jamshed (35), 10th June, Eng. cols.

40. "Mr. Amir Ali, speaking at the annual meeting of the London All-India Moslem League, has sounded a warning note which the Congress enthusiasts would not like and might be even soon enough found to decry violently......... Mr. Amir Ali has expressed his dissent from the view expressed by the Honourable Mr. Gokhale at the last session of the Imperial

Legislative Council on the subject......... Mr. Gokhale demanded free and compulsory education as the sole panacea for the rejuvenation of the land and the rebirth of a powerful and prosperous Indian nation. Against that most authentic Hindu view, we have now the most authoritative Muhammadan opinion as to the likely effects and results of making education compulsory in the land, as the great Western nations did years and years ago and from which they have reaped many undoubted advantages. Mr. Amir Ali could not of course deny the blessings of education as such. But, according to Reuter, he greatly doubted the wisdom of compulsory education except in small areas. Not a few of those who, as a rule, share Mr. Gokhale's views on current politics and the great social problems affecting the future of the Indian peoples, would be disposed to endorse the Muslim leader's doubts, and to think that after all the latter has in this particular question a better conception of the practical and the possible than the eminent Congress spokesman."

Bombay Samáchár (67), 10th June.

41. The Right Honourable Mr. Amir Ali has done well to broach the all important question of Indian education at the annual gathering of the London All-India Moslem League, but it is deplorable that while doing so, rather than echoing the public opinion in the matter, he should have strengthened the hands of narrow-minded officials. The question of making primary education free and compulsory has been engrossing the attention of the Indian people and Government for some time past; and its importance has been discussed in and out of the Reformed Councils so exhaustively that it is now practically settled that the solution of the problem would be taken in hand by Government as soon as the necessary funds are forthcoming. Leaders of Moslem thought and representative and influential Muhammadan bodies have, during recent years, expressed themselves clearly on the subject and not hesitated to recognise the necessity and utility of free and compulsory education so far as their community is concerned. Reuter has not told us what Mr. Amir Ali has said precisely on the subject, but from what has been wired to us it can safely be surmised that he has based his arguments on information he possessed when he left these shores ten years ago. It seems he is practically unaware of the rapid changes that have come over the popular mind in this country on the question of education and also of the keen enthusiasm and anxiety with which his co-religionists have been striving for the spread of education in the community. All these considerations drive us to the conclusion that the sentiments given expression to by Mr. Amir Ali are highly detrimental to the interests of his own community.

Indian Social Reformer (7), 12th June.

***42.** "The Right Honourable Syed Amir Ali is reported to have delivered a speech in London on the Indian Educational problems. Nobody, he said, favoured education more than he, but he greatly doubted the wisdom of compulsory education except in some small areas. We do not know what Mr. Amir Ali would regard as a small area, but we think it unlikely that a State like Baroda would come within that description. Perhaps, it is not quite fair to criticise him on the strength of a single sentence. His suggestion that the State should subsidise indigenous primary institutions, is obviously not based on any special knowledge of what these institutions are like. It is rather hard that Indian gentlemen who have not chosen to honour the country of their birth by their presence after retirement should interest themselves in obliging their compatriots in the old country to be satisfied with the ridiculous travesty of elementary schools, which the indigenous institutions mostly are. Mr. Harold Cox's plea that compulsory education imposed by an alien Government would create intense irritation, if carried to its logical conclusion, must lead to the withdrawal of British rule from India. If the imposition by an alien Government of taxation, of legislation and of a hundred other things, has to be undertaken in spite of any irritation that they may cause, it is not easy to see why education alone should fall under Mr. Cox's ban. We admit that the question has two sides, but, the fact that the existing Government is an alien one has nothing to do with it and Mr. Harold Cox ought to know better than to trot out this bogey which when employed by Indian writers against some accomplished imposition is held, not without reason, to be objectionable matter."

The conscience clause in the Grant-in-aid Code should be made applicable to all Indians.

Kesari (131), 7th June.

43. **Government did not care for religious education till the younger generation got out of control and committed outrages.** The Hindu boys did not receive any religious education in Hinduism in Government or ordinary aided schools. But they were compelled to study the Bible in aided missionary schools and colleges. Such a system did not actually convert Hindu boys to Christianity, but produced in their minds disrespect for Hindu religion and customs. If Government are anxious to maintain their character of religious neutrality unbroken, they should allow Hindu parents to absent their boys from Bible hours in missionary institutions. There is a conscience clause in the Grant-in-aid Code, but it is limited only to Europeans. It is necessary and just to make it applicable to all Indians. The Government of India had recommended such an extension to the Secretary of State. But the Missionary Societies raised a hue and cry and prevailed upon him to reject the proposals of the Government of India. Until Government do justice to Hindus and Muhammadans in such an important matter, people will continue to believe that their boasted religious neutrality is a false claim and that the cry of religious education is a hollow one.

Municipalities.

Comments on the Bombay Government's reply to the Bombay Municipality *re* the leper nuisance.

Gujaráti (31), 12th June, Eng. cols.

*44. "Government have at last awakened to the necessity of taking some steps for ameliorating the lot of lepers and ridding this city and its crowded streets of the victims of leprosy in all its hideous forms.......... Under the Police Charges Act, 1907, the duty of providing accommodation for lepers in the city is cast upon the Municipality, but it is unfair to ask the rate-payers to bear the burden of supporting even such lepers as come from up-country. We are glad the Local Government recognise the iniquity of such a demand. They are, therefore, prepared to defray the cost of removing from Bombay to asylums in the mofussil all pauper lepers who have been ordered to be detained by a Magistrate and shown to have come from the districts within the last five years. The cost of supporting these lepers will fall upon the respective asylums. The Municipal Commissioner has been asked to prepare a list of the trades and callings to be prohibited to lepers in this city. Then there is the all-important question of protecting little children of leprous parents. Government suggest that a nursery should be attached to each asylum for the unaffected children who will be under the care of a matron. Parents will be allowed free access to their children during certain hours of the day. It is awful to think that 50 per cent. of these children who are in habitual contact with leprous parents become lepers, and it will be admitted that the above proposal is, therefore, eminently humane and satisfactory......... There is one more point that requires notice. It is well known that a number of lepers visit Narsoba's Wadi in the Southern Marátha Country, and Oudambar in the Sátára District in the belief that a stay at these places and prayers and worship at the sacred shrines and temples there conduce to a relief from the disease. We do not know if a large number of lepers have become permanent residents of these places. But that they are most frequented by lepers and victims of other diseases or misfortunes admits of no doubt. The selection of such places for founding asylums is a very excellent idea. Such asylums will be voluntarily resorted to by many lepers, and that will doubtless facilitate the solution of the leper problem. In our opinion it will be the happiest and the most effectual solution of the question, provided it is carried out in the same spirit of religious toleration, magnanimity and humanity in which the proposal has evidently been made by some member of Government in close touch with the habits and feelings of the people."

Pársi (39), 12th June, Eng. cols.; *Rást Goftár* (41), 12th June, Eng. cols.

*45. "Government has replied to the Bombay Municipality and has passed a Resolution on the leper question. It is gratifying to record this action, but the imperfections in the arrangements made indicate that the difficulties are still but imperfectly apprehended in the

Secretariat. Government has recognised the justice of the Municipal contention that the city is liable only for its own lepers, and provides that lepers who can be shown to have migrated to the city during the past five years shall be despatched at Government expense to the district whence they came and shall be chargeable to the funds of the asylum of their own district for maintenance. A list is given of eight or nine asylums, with a total accommodation for about 1,180. But as there are twenty-five districts in the Presidency (including Sind) the chances are a little more than two to one that the immigrant leper will be found to have no asylum in his district. In this case, is the poor wretch to be turned loose, or even bundled over the frontier to be an unprotected misery to himself and an unisolated danger to the neighbourhood? And in the very likely event of the district asylum being full, what is to be done with the leper? There seems to be absolutely no shadow of a foundation for Government's belief that the present accommodation justifies putting the Leper Act into force in the principal towns in the Presidency……… Then, since a large proportion of the lepers in Bombay do belong to the city, it is obviously impossible to put the Act into force without providing more adequate accommodation……… Government's action is directed solely at filling existing asylums; there has been no complaint made of the difficulty of filling asylums—the cry has been for more accommodation, so that the dangerous nuisance of the begging leper may be drastically dealt with. Although Government's action is encouraging, as an earnest of more to follow, it cannot by itself be regarded as a serious attempt to deal with the problem that has been forced upon its notice. Its only possible consequence is the dispersal through the smaller towns and the rural districts of the begging lepers now infesting the six 'proclaimed' towns—a result which will lessen the outcry but increase the public danger." [The *Rást Goftár* approves of the Government Resolution.]

Mumbai Vaibhav (137), 7th June.

46. It is very satisfactory to note that Government have determined to take immediate steps in the matter of housing lepers in asylums. The compromise hit upon by Government in regard to the accommodation of lepers in the Island of Bombay will, we hope, be acceptable to Bombay Municipality. It would be inadvisable to allow the lepers to follow a profession that would bring them into contact with the people at large and it would also be unsafe to allow the children of leprous parents to have any communication with them whatsoever. The suggestion to build leper asylums at those holy places where lepers congregate in large numbers, in the hope of being cured of the disease is very practical and deserves to be carried out.

Bombay Samáchár (67), 8th June.

47. The fact that the number of lepers wandering in Bombay has much increased thoroughly justifies the Resolution recently issued by Government. We only regret it was not issued earlier. The public cannot but feel grateful to Government for the steps which they propose to take for protecting them from this disease which threatens to increase every day owing to the freedom with which the lepers were wandering from place to place in densely populated areas. It is pleasing to note the way in which Government have solved the complicated question of the Corporation's objection to bear the cost of providing for all the lepers in the city. In solving it, Government have shown great generosity, and we hope that the Corporation will now have no ground to complain of in the matter. The steps which Government intend to take for checking the spread of the disease throughout the Presidency deserve great praise, and we are sure that the suggestions of the Commissioners of Divisions which Government have been pleased to invite will not fail to be useful.

Oriental Review (15), 8th June.

48. "Better late than never. After the lapse of more than a year and after many appeals from the Press and the public the Government has thought fit to concentrate attention on the leper nuisance in the Presidency and to take systematic steps for the eradication of all existing danger as to the wandering leper spreading this loathsome disease.

This will be effected by applying the Lepers Act III of 1898 to several parts of the Presidency.......... We wish to bring to the notice of the Government the high Eugenic law which forbids breeding of the incapable and beg to ask, therefore, that there ought to be a complete segregation of the sexes. Society ought not to be saddled with tainted children and race-degeneration ought to be stopped with a strong hand."

Comments on the Government proposals *re* the loan proposed to be raised by the Bombay Municipality.

Bombay Samáchár (67), 10th June.

49. We are sorry we cannot subscribe to the view taken by the Government of Bombay in the matter of the application of the proceeds of the loan proposed to be raised by the Municipal Corporation of Bombay. It is indeed a gratifying fact that the new Municipal Commissioner has taken an independent and bold view of the matter and clearly shown how the Government proposals are contrary to the interests of the Corporation. We sincerely hope that the Corporation will unanimously adopt a reply to Government in the terms of Mr. Cadell's recommendation. While the Municipalities in England and all other civilised countries are having the greatest facilities in the matter of raising loans for works of public utility it is regrettable that the Governments in India should throw obstacles of a technical nature in their path and dictate terms to them in a jealous spirit. Government must be aware that the burden of primary education has fallen entirely on the shoulders of the Bombay Municipality. Provision of buildings for primary schools is as much a necessity as the undertaking of sanitary works and yet a distinction is sought to be made between the nature of these two kinds of works. The recent debate on the Municipal Budget has clearly revealed the fact of the expenses reaching the maximum limit and showing that unless they were curtailed the Corporation would have to provide for them by augmenting the taxation. In view of this fact how is it possible for that body to accept the suggestion of Government and provide by means of additional taxation for sanitary and other works of a miscellaneous nature? It is incomprehensible why an attempt should have been made to handicap the Corporation in carrying out works of public utility. We trust that if a clear statement of the views and requirements of that body is submitted to His Excellency for reconsideration there is every chance of the Municipal demand for the raising of the loan of 55 lakhs being fully granted.

Pársi (39), 12th June, Eng. cols.

***50.** "In objecting to the inclusion of minor, though permanent, works in a scheme of outlay to be covered by a loan, the Government has sprung a mine on Bombay Municipal finance. The Municipal Commissioner has warmly taken up the Corporation's view on the matter, and Government's decision is to form the subject of a special debate to-morrow.......... Of course, in the case of a few minor works, the Municipality should (and does) pay for them out of revenue, but while the Government lays down no minimum which it thinks might be conveniently and justly regarded as the smallest amount to be included in loan works, it also seems to forget that what is a small amount to a Government may be a large one to a Municipality. The Municipality possess powers of enhancing the present scale of taxation very considerably, and if they are compelled to pay for all the minor works for which the Government objects to a loan, out of revenue, there is no other course open to them except to exercise those powers. If they do this, it will probably end in a more extensive borrowing for larger works which are at present shelved (such as the doubling of the Tansa main)—a course of which the wisdom would be still more open to debate than the inclusion of minor works in the loan scheme."

Comments on the suspension of the Ahmedabad Municipality.

Gujarát Mitra (32), 5th June, Eng. cols.

51. "The *personnel* of the new Committee appointed by the Collector to carry on the Municipal administration in place of the defunct Municipality looks on the whole to be fairly representative of the wealth, education and commerce of the first city of Gujarát.......... While the indictment against the Municipality which the Resolution of Government details at such length may be held to remain as the principal accusation for incompetence and wanton neglect meriting the application of the punitive clause of the Act, we find that there is a deal of force in the argument advanced by some people that the authorities must needs share the blame for allowing the state of things to go on till the cataclysm overtook it.......... The sudden withdrawal of official control in any such bodies, we assert, must be fraught with grave risks, unless they are held to be competent to carry on municipal work efficiently and peacefully with due regard to public interest."

Jám-e-Jamshed (35), 6th June, Eng. cols.

52. "It is to be hoped that Indian publicists who affect to be concerned about the progress and welfare of India and the advancement of their countrymen along the path of self-government will not lightly pass by the Government of Bombay's recent Resolution suspending the Ahmedabad Municipality .... If Ahmedabad, the capital of Gujarát, has been found to have been so remiss in the discharge of its duties, so incompetent and inefficient, is it likely that others, the towns which are so greatly behind it in education, in intelligence, in material prosperity are much better managed?......... Ahmedabad has not been by any means a solitary sinner. There are scores of Municipal Councils which could be easily convicted of charges as serious; and it would be a public misfortune if the fate of that body does not lead to the reform and purification of those others. There is one other point for consideration and reflection. If the fate of the Ahmedabad Municipality is to be taken as a warning by our public men and the rest, there is not a little in it to warn Government as well. Few could have failed to ask themselves, as they waded through the Government Resolution on the subject, what Government had been doing all these years. Why did they tolerate such gross mismanagement and neglect for years, knowing as they did what was going on? Were they not responsible to the people for the efficient management of the civic affairs of the town? Then, why did they not call the Council to account at once? Thankful as the public is bound to feel to them for having interfered at last and stopped the farce of local self-government from being carried to further lengths in Ahmedabad, it cannot but feel that they permitted it to be carried too far and that it was their duty to intervene much earlier. Those who know how ready the Government of Bombay are to apply what are called the Bludgeon Clauses of the Municipal Act as soon as the Bombay Corporation is found to have sinned in any particular respect, they cannot but feel staggered by the spectacle that they have witnessed in regard to Ahmedabad. The policy of the long rope may be a good policy at times; but one may well doubt if, by carrying it to undue lengths, the British Government do not incur the risk of permitting much of the fairest work they have done for the country to be marred and undone."

Surya Prakásh (44), 4th June, Eng. cols.

53. "In connection with the suspension of the Ahmedabad Municipality there have been complaints in some quarters about the alleged injustice to the rate-payers in being deprived, through no fault of their own, of the privilege of being associated with the Municipal government of the city through their elected representatives. This is a superficial view of the question because it ignores the fact that the rate-payers themselves are not free from blame for the muddle which necessitated the intervention of Government....... Local self-government in most of the Indian towns is a name and not a thing, because the persons from whom the power of the elected Councillors is derived are not generally alive to their duties, dreaming that all civic obligations are discharged when they record their vote once in three years, the voting being mostly dictated by private considerations. So long as this fundamental misconception persists, self-government, whether it be local or on a wider scale, can never be a success anywhere.......... People in this country have yet to acquire what are called civic virtues, to learn to care for something more than their immediate personal interests.......... Everybody in Ahmedabad knew since long that the Municipality was rotten. But did the rate-payers do anything to pull up their representatives? Did they even once petition Government to prevent the steadily growing deterioration?......... If

the electors deliberately choose to be misgoverned by their own representatives it means that they are incapable of collective action or are too apathetic to care for collective interests. In either case such a body of electors is emphatically not fit to govern itself through its elected representatives and is not justified in complaining if, when the resulting mal-administration reaches its climax, a higher power steps in and takes the reins into its own hands." [Elsewhere the same paper writes:—"The strong action of Government in suspending the Ahmedabad Municipality has not been followed up by equally effective action to remedy the long standing abuses. It was expected on all hands that the Municipal administration of the city would be placed in the hands of a capable British officer. Instead of this Government have appointed a committee of twenty-one gentlemen who are to do the work of the defunct Corporation under the advice of the Collector. This is hardly an ideal arrangement. None of the gentlemen of the committee seem gifted with a strong individuality; many of them belong to the old gang so rightly sent about their business. The new Council will doubtless be an improvement on its predecessor as it will work under the supervision of the Collector, but we should not expect to find radical changes during the committee's civic rule. And then they have only twelve months to work in. What is the good of that? Is the old set to be re-instated a year hence? If that is so, the suspension had better not have come at all."]

Approval of the Collector of Kaira's notice to the members of the defunct Municipality of Kaira to make good the moneys embezzled by the Municipal Secretary.
Surya Prakásh (44), 4th June, Eng. cols.

54. "The members of the defunct Municipality of Kaira have been served with a notice by the Collector of Kaira to make good the loss arisen out of the defalcations of their Secretary now in jail. Government take the view that these defalcations would not have been possible but for the culpable negligence of the Councillors, and this opinion will be unhesitatingly endorsed by the public. This procedure will remind all Municipal Councillors of the fact that they sit on the Corporations as trustees of public money, and not merely to raise themselves in the estimation of their friends and their better halves. The frauds practised by the municipal servants at Kaira would never have been exposed but for the auditors of the Accountant-General's office whose duty it is to examine the accounts of the Municipalities. The majority of the Commissioners knew very well what was going on, but 'everybody's business is nobody's business' and the Secretary went on unchecked. A rigorous enforcement of joint and individual responsibility will have the highest results in bringing about a closer guarding of the people's purse."

Native States.

Comments on the Administration Report of the Baroda State for the year 1908-09.
Indu of Bombay (10), 10th June.

55. "It is always a pleasure to get a glimpse of the genuine progress made by many of our leading Native States, in the front rank of which must be placed the territory of His Highness the Mahárája of Baroda. By universal consent it is known to be the most progressive and enlightened of all the States subject to the paramount Power.......... The Administration Report of the Baroda State for 1908-09 bears ample testimony to what has been done by the various departments, specially of industry and commerce, of education and legislation.......... It appears that the revenue of the year amounted to 1·76 crore rupees against 1·58 crores in the previous year which was one of a less abundant harvest. There was a net increase of 18 lakhs. On the other side, the expenditure was 1·41 crores against 1·52 crores in the preceding year. Thus practically there was a net surplus of 35 lakhs, which was indeed most satisfactory....... We are so accustomed in British Indian finance to see on the debit side the colossal amount of interest which we are supposed to pay for productive works, namely irrigation and railways, on a huge capital of 400 crores, the expediency of which as far as railways are concerned has been open to the severest criticism, that it is indeed most refreshing to notice a State like Baroda, with a hundredth part of the revenue of British India, showing a net credit receipt of 5·55 lakhs being the amount of part surpluses invested in Government of India securities and other bonds guaranteed by the Government. On the other hand, our regret is great that the excise revenue is as much as 9·55 lakhs. For an enlightened Hindu State, with almost a whole non-drinking population, this revenue ought to be, in our opinion, the least.......... It is much to be wished that the Gáekwár would pay the greatest attention to the best and most efficacious method of reducing the excise revenue to the irreducible minimum. On the expenditure side we are glad to notice a large expenditure on public works....... Small works of irrigation are being rapidly pushed on as protective measures well calculated to minimise distress in time of scarcity, and similarly we are glad to see that the expenditure on education is nearly a lakh more, though, at the same time, we feel a sense of squeamishness at army expenditure being also increased by a lakh.......... A reduction in army expenditure is equivalent to a saving which might be better utilised for purposes of progressive education in all its branches."

Comments on the reforms introduced by Captain Burke in the Sángli State.
Kesari (131), 7th June.

56. Commenting on the reforms introduced by Captain Burke in the Sángli State, the *Kesari* observes:—We question whether Lords Morley and Minto have ever dreamt of what Captain Burke has achieved in Sángli. He has conferred the right of election to the Rayat Sabha on ordinary rayats paying an assessment of Rs. 25 per annum. The British Government does not think of imitating what is being done in Sángli on a smaller scale or in Mysore and Travancore on a larger one. It is wasting time to watch over these political experiments being carried on in the Native States. British statesmen may feel that in so doing they are displaying sagacity and foresight, but from the common rayat's point of view, this attitude of the British rulers is a blot on their love of independence and progress.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th June 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 25 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th June 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Africa: Disabilities of Indian children in public schools in Natal . . . 17
Agrarian matters: Suggestion that section 148 of the Land Revenue Code should be enforced in the case of Inamdárs' villages also 49
British rule:
  Comments on Mr. Balfour's speech in the House of Commons *re* Egyptian affairs . . . . 20—22
  Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman* . 25—32
  Comments on the Fattehgarh (United Provinces) Jail riot 38
  Comments on the prohibition of Mr. Mackaness' pamphlet on the Indian Police 33
  Comparison between the political condition of Egypt and India. . 24
  Disabilities of Indians in Canada . . . . 18 & 19
  Mr. Mackarness' views on the prohibition of his book in India . . 34
  Reflections on China's awakening 35
  Reflections on the recent revolution in Turkey 23
  Suggestion for a Princes' Court for Indian Princes 37
  Suggestion for the celebration of the anniversary of Shiváji's coronation 39
  The Japanese tariff and Indian trade 36
Forest Department: Comments on the Forest Administration Report for the year 1908-1909 50
Governor of Bombay: Comments on His Excellency the Governor's remarks on the migration of the Government to hill stations . . 41
High prices: Comments on the prevailing — in India 40
His Majesty the King-Emperor:
  His Majesty the King's birthday should be observed on the day on which it actually falls 8
  The Royal Message to the Princes and Peoples of India 7
His Majesty the late King-Emperor:
  Comments on the Bombay public meeting *re* the King's Memorial . . 1—4
  Suggestion for the founding of a Technological College in memory of the late King-Emperor . . . . 5 & 6
Judicial matters:
  Comments on the action taken by the District Magistrate, Kaira, against the *Gujarát* Printing Press of Nadiád 48
  Comments on the permission granted to S. M. Paránjpe to conduct his old *Kál* press under a new name without security 47
  Comments on the Resolution of the Bombay Government *re* the taking of securities under the Press Act . . . . 45 & 46

PARAGRAPHS.

Politics and the Public Administration—concluded.

Medical matters: Comments on the Government Resolution *re* the registration of Medical Assistant Surgeons and Sub-Assistant Surgeons as medical practitioners 51
Public service: Suggestion that there should be more Muhammadan Sub-Judges in Sind 52
Samarth Vidyâlaya: Comments on the India Government Notification declaring the — an unlawful institution . . . . 42—44
Viceroy: The new — . . . . 9—16

Legislation—

Comments on the Indian Patents and Designs Bills 53

Municipalities—

Bombay:
  Comments on the Government communication to the — Corporation *re* the consumption of liquor in the City 56
  Comments on the refusal of Government to sanction the loan proposed to be raised by the — Municipality . . . . 54 & 55
  Comments on the steps taken by Government to abate the leper nuisance 57

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye; Hindu (Karaháda Brahmin); 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited; Manager, Damodar Savlaram Yande; Hindu (Maratha); 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas; Goanese Christian; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
	ANGLO-TELEGU.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH, MARA'THI AND GUJARA'TI.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai; Hindu (Vaishnav Bráhman); 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáckwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
178	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika... ...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Commercial Gazette ...	Sukkur	Weekly	......	...
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
	GUJARATI.				
86A	Prátahkál	Ahmedabad ...	Monthly	......	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer; Eurasian; 50; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A.; Hindu (Karáda Bráhmin); 50.

No. 48, is a daily.

No. 49, does not exist.

No. 62, the editor of the *A Luz* is R. Naronha; Goanese; 35.

Nos. 73, 74, 90, 97, 100, 127, 145, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

Politics and the Public Administration.

Comments on the Bombay public meeting *re* the King's Memorial.

Indian Social Reformer (7), 19th June.

***1.** "The speech which His Excellency the Governor delivered at the public meeting held on Wednesday to take steps to commemorate the reign of the late King-Emperor was entirely worthy of the occasion. It is extremely difficult to say anything new or original on such a well-worn theme as the late King's virtues, but Sir George Clarke succeeded in making his remarks both appropriate and suggestive. The address of condolence which was adopted at the meeting was very brightly phrased. The question of the form which the provincial memorial should take was glanced at in Sir George Clarke's speech, and was referred to by other speakers. The idea of a great hospital in the northern part of the city seems to us to combine all the characteristics which should find place in a monument raised by the first city in India to the memory of the late King. Such an institution will relieve thousands of the poor of their ailments; it will foster research and thus assist in making Bombay a prominent centre of medical education; and it will enhance incalculably the economic value of labour both to the workers and their masters by promoting health and longevity. When it is remembered that the provision and improvement of hospitals was a subject in which King Edward took a whole-hearted interest in his life-time, it is clear that no more suitable form of memorial can be devised to keep green the memory of his short but beneficent reign. Subscriptions to the extent of about half a lakh of rupees were announced at the meeting."

Gujaráti (31), 19th June, Eng. cols.

***2.** "The citizens of Bombay have not done their whole duty by merely holding a public meeting and passing resolutions of condolence and in favour of raising a suitable memorial. Adequate funds must be forthcoming if the memorial is to be worthy of this city and of the great sovereign whose memory it is proposed to commemorate. All sorts of memorials have been proposed and even an All-India memorial has been seriously recommended....... These proposals have created a feeling of suspense and uncertainty in the popular mind and everywhere it was being asked if another project on the lines of 'Curzon's Folly' was going to be taken in hand in this city by way of emulating the example of Calcutta. This feeling of doubt and suspense would have discouraged many people from contributing to the memorial fund. We are, however, glad that His Excellency Sir George Clarke endeavoured to remove that feeling and gave an indirect assurance to the public that the memorial would be in accord with the feelings of King Edward himself who took great interest in hospitals and in the promotion of scientific research leading to the saving of life and alleviation of suffering. An 'All-India' memorial in the shape of a great Central Technological Institute for India, if the project were feasible, would be welcomed by all classes of the Indian population. But if that is not a practicable proposal—for our own part we do not think it is impracticable—a Provincial memorial worthy of this great presidency and thoroughly humanitarian and catholic in its aims, objects and principles, would no doubt fitly commemorate the name and memory of a Sovereign who had all along endeavoured to advance the cause of peace and the alleviation of human suffering and scientific progress. Having regard to the strong feeling that prevails throughout the country regarding the indiscriminate manner in which memorials have been raised in this country to perpetuate the names of even tenth-rate persons, or the form of these memorials, there is a natural reluctance to respond to calls made on such occasions. Some indirect assurance of the kind given by His Excellency was an absolute necessity."

Pársi (35), 19th June, Eng. cols.

***3.** "At the memorial meeting at the Town Hall on Wednesday, His Excellency the Governor paid an eloquent tribute to the memory of King Edward......... As the meeting was convened not only to express sorrow but to discuss the raising of a suitable memorial, His Excellency spoke of late King's passion for the relief of human suffering, and how anything in the way of a hospital or a laboratory for medical research would have appealed to him. Just at this moment comes the Government of India's circular to all Local Governments on tuberculosis, which is increasing in India while it is being mastered in other countries. Sanataria for consumptives would have appealed to King Edward very strongly, and there is a particular reason why this disease should receive special attention. Not only is it very deadly—its ravages in Bombay being terrible—but from its nature the ignorant find great difficulty in understanding its infectiousness and cannot appreciate the necessity of taking precautions against its spread. Hospitals and sanataria would do something to draw public attention to the dangers of consumption."

Bombay Samáchár (67), 17th June; *Sánj Vartamán* (42), 16th June; *Jám-e-Jamshed* (35), 18th June; *Akhbár-e-Islám* (63), 17th June; **Mahrátta* (13), 19th June.

4. We hope the efforts of the Sheriff's meeting at the Bombay Town Hall to adopt an address of condolence will succeed in producing a tangible result fully in consonance with the feelings and sentiments expressed there and which may be creditable to the second City in the Empire. The Honourable Sir John Muir Mackenzie's references to the share taken by the people of Bombay in raising a fitting memorial to the late Queen Victoria were, we think, unjust. The Honourable gentleman forgets that at the time there were many urgent calls upon philanthropic citizens and that their apparent lukewarmness was due more to the reason that the funds raised in the city were to be applied towards the raising of an All-India memorial, the fad of Lord Curzon. After the assurances from Sir George Clarke that the funds collected in the Presidency would go towards the erection of a fitting monument to the memory of our late revered sovereign we have no doubt that the people of the province will not lag behind in offering their share towards so noble a purpose. As to the form the memorial should ultimately take opinion seems to converge towards the opening of a public hospital in the city. If we are assured that such a charitable institution will be productive of practical good to the people, there would be no hesitation on the part of the wealthy to provide the necessary funds for the same. Considering, however, the miserable condition in which medical institutions of the Presidency have fallen we doubt if any good would result from adding one to their number. Unless provision is made for the carrying out of research work we do not think a hospital would be appreciated here. The provision of such an institution is, however, for the alleviation of sufferings. Would it not be possible to keep green King Edward's memory by raising an institution which would prevent suffering coming to the Indians and strengthen them against economic miseries to which they have been exposed? After all that has been said in the meeting we are more inclined to support the raising of a Technological and Industrial Institution which besides providing a scientific training would stimulate the industrial development of the country. Nothing would gladden the hearts of Indians more than the creation of such an institution, and we are sure that if the memorial takes this form subscriptions will pour in from all sides. [The *Sánj Vartamán* writes in a similar strain and observes that while a hospital would be useful to the citizens of Bombay alone, the creation of a Technical College would bring vast advantages to the people of the Presidency without any distinction of caste or creed. The *Jám-e-Jamshed* refrains from expressing any definite opinion as to the form the memorial should take, but shows a decided leaning towards the erection of a hospital. The *Akhbár-e-Islám* views with favour the proposal to establish a large hospital in memory of King Edward. The *Mahrátta* declares in favour of a Technological institute.]

Suggestion for the founding of a Technological College in memory of the late King-Emperor.

Kesari (131), 14th June.

5. The question of the King Edward memorial is being actively discussed everywhere. What necessity is there of a separate memorial of a glorious person like the head of the British Empire? How is it possible to have it worthy of his glory? However, we perform *Shrádhas* (a periodical funeral ceremony consisting of offerings to gods and manes) and eat good dishes

The question of memorials also is of a similar nature. We need not discuss whether the *Shrádha* is to be performed or not, in this case, as it has been already settled to have a memorial in Bombay. The question that remains open for discussion is what dish should be prepared for the *Shrádha* and who should get the best advantage out of it. If we are to have a memorial, it should be one which would be useful to one and all. If a technological College be decided upon, there is no doubt that people will loyally contribute towards the memorial just as bureaucrats and their creatures will. Bombay possesses a memorial of Queen Victoria in the form of a technical school. It would be proper to have a similar memorial in honour of her son. Instead of having a stony statue in Delhi or elsewhere as the memorial of the late King, it would be better to have a technological College which would increase the wealth of the country.

Indu of Bombay (10), 14th June.

6. "To our mind, as suggested by the Honourable Ráo Bahádur Mudholkar, a first class Polytechnic Institute would be the fittest memorial to one whose reign will be ever memorable for its triumphs in the arts of peace—in industries, in commerce, in science, and in art.......... As Ráo Bahádur Mudholkar says, there are a number of elementary and secondary technical schools teaching only a few of the branches of Technology, but there is no first class institute which will crown and complete these.......... Hence if India is to keep pace with the industrial nations of the world, she must have her own fully equipped and all-embracing Polytechnic Institute."

The Royal Messages to the Princes and Peoples of India.

East and West (5), for June.

7. "The acts of Sovereigns even on ceremonial occasions become precedents and create traditions. What is done on occasions of political importance possesses that tendency in a greater degree. The Queen's Proclamation of 1858 set the precedent of Royal Messages to the Princes and Peoples of India. It was aptly followed by a Message in 1908, fifty years after the date of great original Charter, not after a political upheaval, but at a time when it became expedient to review the progress of the previous half-century and to announce a decided step forward in the policy of associating the people with the government of the country. The sentiments of the earlier Charter were confirmed and repeated in the later Message. King George V has followed the tradition and addressed a Message to the Princes and Peoples of this dependency on the occasion of his accession to the throne. Thus an important constitutional practice has gradually become settled, and there is little doubt that just as the King of England makes a declaration to his Parliament when he ascends the throne, every Emperor of India will, as by the unwritten law of the constitution bound, address the Princes and Peoples of this part of the Empire and confirm the Messages of the past. Each Emperor may add some sentiments of his own to the previous Messages. They may mark his individuality within the limits allowed by the constitution, they may establish his peculiar claim to the gratitude and veneration of his subjects, and may perhaps fix a landmark in the history of the relations between Great Britain and her dependency if they contain even a faint but unmistakeable allusion to the political situation of the time and to the central idea which must govern that situation. King George's name will ever be associated with the great truth—too often forgotten perhaps just because it is familiar and undisputed—that the success of the administration of a dependency, for which the people are not themselves responsible, will be assured in proportion to the element of sympathy which is infused into it. Uttered as this truth was when His Majesty was as yet a Prince of Wales, it adorns the Message to the People, and the formal recognition which it finds there will be a guarantee of what, the subjects have every hope, will constitute the inspiration of His Majesty's rule. While assuring the sympathy of the administrators who will carry on the Government in the name of King George V, the Crown has a right to expect the loyal and cheerful co-operation of the people whose well-being is to be their anxious care. That co-operation, which is always needed in every country, is particularly needed in India at the present juncture, and His

Majesty's demand of that duty from his subjects may well occur to posterity, in reading the Message, as reminiscent of the period when it was addressed, while it must also contribute to strengthen the hands of those who are responsible for the Government of India."

His Majesty the King's birthday should be observed on the day on which it actually falls.
Praja Bandhu (40), 12th June, Eng. cols.

8. "The actual birthday of His Majesty the King-Emperor falls on the 3rd June, but the authorities in England have announced that Midsummerday or 21st June will be celebrated as His Majesty's birthday. This is not the first instance of an anomalous arrangement which is anything but natural. To the people of India in general the observance of the birthday on a day other than the actual date of birth is inconceivable. This year, owing to the recent death of His Majesty King Edward VII there may be some justification for the observance of King George's birthday as arranged. But surely this plea cannot hold good in future years, and it is, therefore, not too much to hope that His Majesty's birthday will be celebrated throughout the entire British Empire on the day on which it actually falls. This we believe is the view of a majority of the people of India, and since India forms a very important portion of the British Empire we hope due consideration will be shown to the feelings and sentiments of the people and the more so because it can be done without any inconvenience at all."

The new Viceroy.
Indian Spectator (8), 18th June.

9. "Hardinge is a name which is already inscribed in the roll of Indian history, and a very eventful and stirring period of history too. If Sir Charles Hardinge has been connected with the foreign affairs of England and has enjoyed no opportunity of gaining an insight into the affairs of this dependency, the traditions preserved in his family and his inherited interest in India must enable him to gain the insight quickly. Those traditions are not merely of war, but also of economic and social reform. Sir Charles has spent years in studying the art of evading war, and his close and privileged association with the Peace-maker of Europe, whose death the Empire is mourning, gives him a start in the esteem and good-will of the people of India, of which a diplomat of his talent and experience will not fail to make the fullest use. We cannot acknowledge that he will be paying us a compliment if he prides himself on that knowledge of 'oriental nature' with which certain newspapers have credited him: we rather hope that he will enter upon his duties in the firm conviction that the best and the most equitable way of dealing with orientals is to follow the example of the most liberal-minded statesmen of his grandfather's time, who recognised no caste in the Government of India."

Indu of Bombay (10), 13th June.

10. "The Viceroy-elect is perhaps as innocent of Indian experience as His Excellency Lord Minto was when he was elected to fill the post. But since Lord Minto came to display a firm grasp of the Indian situation within a few months of his arrival in Bombay, it is not impossible to hope that Sir Charles Hardinge too would exhibit statesmanship of equal parts......... There is nothing in his antecedents, so far as we know, that would lead us to infer whether he is a Liberal or a Conservative in his leanings. But from the fact that he is the choice of Lord Morley we may conclude that he is not ultra-Conservative like some of those whose names were prominently mentioned as the likely successors of Lord Minto. Let us hope that he will prove quite worthy of the trust which Lord Morley has reposed in him. Sir Charles is not quite unconnected with India; he has ties with this country similar to those of Lord Minto......... Sir Charles is the grandson of Viscount Hardinge, and this fact will perhaps, as with Lord Minto, make him regard India with an affectionate interest. Let us hope he will evince the same, if not a greater love to the people of this country as Lord Minto, who has won for himself an imperishable name and an unbounded popular regard."

11. "At last all the rumours of busy gossip-mongers in London are set at rest by the appointment of Sir Charles Hardinge as Viceroy of India. The best attitude for Indian publicists in matters of this kind is the golden rule of silence, at least till the time when the public can judge as to the merits or otherwise of the occupant of the Viceregal *gádi*. Men who have distinguished themselves in home politics or as administrators in colonies or in diplomatic circles are all more or less 'black horses' with regard to India. This greatest dependency of the Crown occupies really so little attention of the public men of England that their views on its important problems are hardly known. We can, therefore, only hope that our new ruler will come with a fresh mind without any of the prepossessions and prejudices of the 'men on the spot.' The appointment of Sir Charles Hardinge is at least satisfactory in this way that India is saved from the military rule of Lord Kitchener—an autocracy which would have been even more grievous than the autocracy of Lord Curzon.......... The *Englishman* has gone into agonies over the passing over of Lord Kitchener and has in its own way abused the Liberal Government. Some of these Anglo-Indian papers, self-constituted Nestors of the Indian Press, are sometimes providing edifying sights of journalistic etiquette and good sense. How many times does it need mentioning that abuse of the Liberal Government when in power is as suicidal, short-sighted and mischievous as the anti-Government writings of the Extremist Press? Some of the Anglo-Indian papers posing as organs of conservatism in this country pause at nothing in their condemnation of the Liberal Government and their abuse of some of its foremost Ministers! As to Sir Charles Hardinge there is occasion neither for jubilation nor for groans. As the *Bengalee* observes, he has to prove that he has the qualities required for an Indian Viceroy. Let us hope that he will do so and that the pendulum of the Government may not swing to the so-called 'iron-glove' side."

Oriental Review (15), 15th June.

*12. "The news of Sir Charles Hardinge's appointment will come as a relief to those who feared the selection of Mr. Winston Churchill or Lord Kitchener to the post. Neither of these gentlemen, in spite of their great abilities, would have proved successful at this juncture. Although much is not known about Sir Charles, he is already known for great tact and cool judgment. During the Russo-Japanese War the relations between the British and Russian Governments were strained almost to breaking point. It was no doubt partly due to the great diplomatic skill of Sir Charles that cordial relations were soon established. Besides this his long stay in Persia and Turkey has enabled him to get an insight into Eastern diplomacy......... The appointment is out of the ordinary run, because being in the diplomatic service, Sir Charles Hardinge has never figured in political circles at home......... What his capacity for administrative detail may be, it is impossible to say. Possibly no one will suffer if he lacks something of the zeal which certain of his predecessors have shown. His whole energies, so far as can be seen, have hitherto been devoted to international affairs. With the problem of the Far East filling more and more the world's stage and with the Indian Empire playing in it an increasingly important part, it is not to be regretted that a man of this type should be the new Viceroy."

Kaiser-i-Hind (36), 19th June, Eng. cols.

13. "Sir Charles Hardinge has been appointed Viceroy of India. Of course, with regard to this particular appointment we have no cause either for joy or sorrow. Though he may have proved himself an able administrative officer, his views with regard to India are yet to be formed. This is in one way an advantage, for he will bring a fresh mind to bear upon Indian problems. It is to be seen what impressions first influence the *tabula rasa* of his mind. He will be given his first lessons in Indian politics by Lord Morley, and we can only hope that these lessons will have an indelible influence. It is a just complaint of Liberal papers that the Liberal Government, while in power, does not appoint its own men to high administrative

Akhbár-e-Soudágar (25), 16th June, Eng. cols.; *Dnyán Prakásh* (46), 13th June.

offices in the State. It cannot be understood why the Liberal party should give support, by its policy, to the carping criticism of its opponents that Liberals have no administrative talent. The choice could have been made this time from either Mr. Lewis Harcourt, the Earl of Crew or Mr. Winston Churchill. Here too we cannot say whether any of these could have proved himself to be a Viceroy to the liking of India. Let us hope that Sir Charles Hardinge will respond to the aspirations of the millions he is appointed to rule over." [The *Dnydn Prakdsh* writes:—Sir Charles Hardinge being a man of Lord Morley's choice, it must be said that he has made the selection after being convinced of his qualification to take up the reins of the Indian administration after Lord Minto. The whole of India expects that Sir Charles will prove himself worthy of Lord Morley's selection, and that the Reforms initiated by Lord Minto will be further extended during his *regime*.]

Jám-e-Jamshed (35), 16th June, Eng. cols.

14. "Lord Kitchener has, contrary to the expectations raised in many quarters, failed to secure the prize.......... Had he been only a lesser man than he is, the greatest appointment in the gift of the British Crown might have been easily his.......... He was seven years in our midst, and yet, during the time that he was in the country, one never heard a single story of oppression or injustice at his hands.......... In short, he was no enemy of the country in the sense in which many high officials and functionaries are held to be her 'enemies.' He was not for high-handed actions and the sneering and contemptuous tone they affect while referring to India and the Indians. Still the mandate went forth that he would now do, and that his appointment would be an insult to India and would give positive umbrage to her people. There was really no reason why this should have been the case; both in Egypt and South Africa, scenes of his greatest triumphs as a soldier, he had shown that he could play the statesman with consummate ability and success; and India had really no good reason for going into hysterics as she did at the very barest mention of his name as the likely successor to Lord Minto. With his close and intimate knowledge of Indian problems of the present day, Lord Kitchener had certainly more to recommend him for the post than all his competitors put together. But Lord Kitchener was held to be impossible, and he was shelved; and India's destinies have been entrusted to an unknown and untried man so far as the work of practical administration and statesmanship is concerned. Of course, Sir Charles Hardinge's record is fair and unblemished.......... It would be more than injustice to say anything that might sound as a discordant note in the chorus of universal praise and approbation with which his appointment has been welcomed. Still, one can hardly feel quite sure if, after the first gush of rejoicing has abated, people would not begin to ask themselves if, after all, they have any very special reason for being so very grateful for Sir Charles Hardinge's appointment. The fact of his having been a successful diplomatist after all, warrants little for his success as an administrator and statesman. Lord Dufferin was one of the greatest of British diplomatists, and it must be remembered that Lord Lytton came directly from one of the British Embassies to play the Great Mogul in India.......... And, yet, when one has mentioned Sir Charles Hardinge's success as a diplomatist, one has said everything that could be said of his claims to this high appointment."

Bombay Samáchár (67), 13th June; *Jám-e-Jamshed* (35), 13th June; *Akhbár-e-Soudágar* (25), 13th June; *Sánj Vartamán* (42), 13th June; *Akhbár-e-Islám* (63), 14th June.

15. The *Bombay Samáchár* approves the appointment of Sir Charles Hardinge as Viceroy and hopes that like his diplomat predecessor Lord Dufferin, Sir Charles would evince a keen and sympathetic interest towards the aspirations of educated Indians. The paper then eulogises his first-hand knowledge of foreign countries, and feels confident that it would prevent him from pursuing an aggressive and injurious foreign policy like Lord Curzon. It then requests Sir Charles Hardinge to follow in the footsteps of his grandfather, Lord Hardinge, who after careful inquiry into the Military requirements of India, discharged fifty thousand men from the Indian Army and effectively checked the unnecessary Military expenditure of the country. In past years the Military policy of India, it observes, was directed by the policy of Russia and France who were then not on terms of friendship with Great Britain as is the case at present, and hence it would be but proper if the new Viceroy would decrease the army which is out of proportion with the present requirements of India. If looking to the requirements of the Empire on the whole, it continues, it is found necessary to maintain the present proportions of the Indian Army, Sir Charles should at least see that India is not made to bear the whole cost as is done at present. Further, the paper appeals to the Viceroy-designate to follow in the footsteps of his grandfather in the matter of education and irrigation and fervently hopes that his Viceroyalty would prove conducive to the welfare of the people. [The *Jám-e-Jamshed* also approves the appointment, and loudly praises the new Viceroy's impartiality, tact and self-control. The *Akhbár-e-Souddgar* also comments in a similar strain, and hopes that Sir Charles would continue the policy of Lord Minto which has produced such good results. The *Sánj Vartamán* also welcomes the appointment. The *Akhbár-e-Islám* is glad that Sir Charles who is a student of Islamism is appointed to succeed Lord Minto.]

Kesari (131), 14th June.

16. As Lord Minto's tenure of office is about to expire shortly, many names were in the running for the Viceroyalty of India. Sir George Clarke's name also was suggested by some as the successor of Lord Minto. But as it is against the tradition of British administration to appoint a Provincial Governor as Viceroy of India, he had very few chances. Lord Kitchener's name also was repeatedly mentioned in this connection. If he had been appointed, both the posts of Commander-in-Chief and Viceroy would have been virtually held by one man. The Liberal Ministry have, however, considered the question from all points of view and appointed Sir Charles Hardinge, who has seen much diplomatic service, as the coming Viceroy of India. He is quite free from party-politics. It would have been injurious to place such a man at the helm of Indian affairs at any other time. But it is good from one point of view to have an independent man free from all prejudices as our Viceroy in the present critical condition of India. He has lived in many realms and studied different political movements minutely, from a neutral stand-point. He knows the strength and determination of people who are under the influence of an awakening and has imbibed statesmanship enough to control and direct their political agitation and satisfy their aspirations. We hope he will not hesitate to apply political principles he has learnt elsewhere, in India, forgetting for a moment that it forms part of British Empire and that it is in Asia.

Disabilities of Indian children in public schools in Natal.

Praja Bandhu (40), 12th June, Eng. cols.

17. "It is a matter of some satisfaction to learn that the authorities in Natal have after all seen the advisability of removing the restriction imposed against Indian students over 14 years of age joining public schools in that colony. The restriction in question, although of a comparatively recent date, must be characterised as one of the worst manifestations of the anti-Indian spirit that is solely responsible for the different kinds of disabilities under which our countrymen have been labouring for a pretty long time. It must be remembered that the prohibition was ordained in spite of the fact that an equality of treatment was guaranteed to the Indian subjects of the British Empire, but it is a matter of history that even Royal pledges count for very little in the eyes of the colonists and the colonial authorities. Treatment such as this cannot but give rise to a feeling of discontent throughout South Africa, and the more so because the promise to open new schools for Indian students given at the time of the prohibition was not fulfilled. It is, therefore, right that the Natal Government should realise the untenable position taken up by it in a matter in which, according to our Oriental ideas, there should be absolutely no restrictions whatsoever, and even at this late stage abrogate the prohibition order."

Disabilities of Indians in Canada.
Mahrátta (13), 19th June.

***18.** The *Mahrátta* publishes certain resolutions passed by a meeting of Indians held in America and commenting on them remarks :—"We give in another column a special report of the public meeting of the Hindus residing in the dominions of Canada to adopt resolutions protesting against unfair discrimination of the Dominion Government against British Indian immigrants, and to request that the restrictions against immigration be removed. No parallel exists to these restrictions against British Indian immigrants even in foreign countries such as United States of America, Germany, Japan and others, though they owe no allegiance to any of these countries. In Canada all British subjects are eligible to the right of citizenship after a residence of six months. But this privilege is denied to the Indian people, from whom it is also demanded that they must possess 200 dollars in cash when entering the dominions. It is insisted on immigrants that they must come direct from the land of their birth or citizenship; and on this ground Indian students and merchants, coming from Japan, China and Europe, &c., have been refused admission to the dominions. The unreasonableness and hardship of this restriction is emphasised when it is remembered that there is no direct line of steamships from India to Canada and tickets have necessarily to be changed at ports from which such direct communication exists."

Gujaráti (31), 12th June; *Praja Bandhu* (40), 12th June.

19. The *Gujaráti* while complaining against the alleged ill-treatment of Indians in the Colonies observes:—When the Boer War was going on, the Indians in the Transvaal believing that their grievances would be redressed if England was successful in the struggle, helped the British forces there even at the risk of their lives. But now though British supremacy is established there, their grievances are not only not redressed but even aggravated. England which is ever ready to complain if a European is harassed by an official in China, Persia and Turkey is powerless to protect her own subjects in her own colonies. The present Liberal Government in granting self-government to South Africa, without making any provision for the Indians there, has committed a grave mistake, and the Indians there shall have to suffer for it. But it is not in the Transvaal alone that they are made to suffer. In Canada too they have to suffer in a similar way. The decision given by the Canadian law Courts in the case of an Indian named Nathurám is a clear proof of this fact. But the wonder is that though the Colonies are so much averse to our countrymen, they are not able to dispense with their services. Recently the Council of British Guiana has passed a resolution to effect improvements in the agriculture there with the help of Indian labourers and has requested the Indian Government to supply them with 2,300 Indian labourers. The Government of India ought not to allow Indian labourers to proceed there unless their proper treatment is guaranteed by the colonists. They should also see that the colonists agree to allow the Indians to settle there after the period of their indenture is over. [The *Praja Bandhu* after bitterly commenting on the decision of the Canadian law Courts in the case of Nathurám appeals to the Government of India to resort to strong measures to bring the Colonies to their senses.]

Comments on Mr. Balfour's speech in the House of Commons *re* Egyptian affairs.
Indian Social Reformer (7), 19th June.

***20.** "In the course of the debate last week in the House of Commons on Egyptian affairs, the late Prime Minister, Mr. Balfour, is reported to have observed: 'It is not a question of superiority or inferiority but of historic fact that Egypt and other Oriental countries had never shown a trace of capacity for self-government. Their great contributions to history were made under absolute Government, and we exercised absolute Government for their good.'......... To begin with, we should go behind the forms, the mechanism with which absolute government and self-government are generally associated and go to the root of their significance.

Absolute government signifies a form of government which is not responsible to its subjects. Self-government prevails where the citizens of a State control those who make its laws and carry on its government. The difference between the two forms thus hinges on the principle of responsibility of the rulers to the ruled. Now, we very much doubt if absolute government in the sense of an irresponsible rule was at any time the permanent condition of government in Asia or anywhere else. By its very nature it could not have been so. The fact that through long centuries the peoples of Asia were never obliged to combine and demand guarantees from their rulers, and that, on the contrary, they usually came to look upon them as representatives of God on earth, must according to every canon of criticism be interpreted as denoting that, as a rule, the monarchs of this great continent guided themselves by the ethical, social and political traditions which had grown up with the growth of their people. Both in England and elsewhere, all great movements towards self-government originated in periods felt to be of great oppression.......... That there have been few such movements in Asia is, to our mind, more naturally explained by the supposition that Asiatic despotisms seldom cut athwart the cherished sentiments of the people than by the assumption that the people were disposed to submit to any indignity from their rulers though, we daresay, the Asiatic is by nature more long-suffering than the European....... It may, we think, be fairly contended that a country ruled according to the traditional ideas of a people by one of themselves, though there were no representative assembly and other forms of self-government, had self-government in all its essentials. Self-government does not mean government by the self of each individual citizen but according to the sum of the ideas and interests which constitute the personality of a people. From this point of view, absolute government by a ruler of the same nationality as the ruled would not imply the same antithesis to self-government as absolute government by a ruler or rulers alien in race and nationality. Given the same high ideals of duty and honesty in purpose, in the hands of an indigenous ruler, absolute rule can rise to a height of effective, because informed, beneficence, which it cannot in foreign hands. In the absence of such ideals, it can also, of course, owing to its close and intimate insight into the national susceptibilities, apply the thumb-screw and the boot with more fiendish effect than a foreign ruler can. The possibilities of alien rule so long as it remains alien and absolute are limited at both ends. An absolute government by a native ruler and an absolute government by outsiders are two very different things which Mr. Balfour confounds in his all too sweeping proposition. ...... Great Britain does not contemplate becoming one with the peoples whom she governs in Asia and Africa. So far as a political policy is of any account in such a matter, she wants and is determined that her rule shall continue to be that of an alien. History, to which Mr. Balfour appealed, holds no record of an alien rule which was more than a transitory episode in the annals of a country. Oil floating upon water does not seem to have been ever intended by Nature as a permanent type of government in any part of the earth. There is no doubt whatever that few indigenous rulers and no foreign ones have shown themselves to be actuated by as high ideals as those which, on the whole, inspire British rule in its dependencies. No conceivable alternative of indigenous rule can, in the present social conditions, offer, much less ensure, the same possibilities of moral and material progress as British rule. It is at the same time becoming increasingly evident that the chances of these possibilities being realised are considerably hindered by the lack of natural and spontaneous channels of sympathy between the head of England and the heart and hand of subject races. Our faith in forms of government is by no means fanatical. We are not at all sure that the best thing for Egypt as well as for other Eastern countries would not, at any rate for the time being, be a strong central government under a single ruler of great intelligence, high character, fervid patriotism, a thorough knowledge of the people and, above all, an iron will. England can give us great intelligence and high character and also the iron will. But for knowledge of the people, for intimate insight into their minds and hearts, she has only formulæ enunciated at divers times and in different moods by men who knew only as much as it was their interest to know or that of official subordinates to tell them......... The East is no longer, if she ever was, in a state of perfect rest. She is moving, moving at her centre and at her extremities, and formulæ are becoming obsolete every day. Those who build their hopes on the time-worn platitude of Oriental immobility, will wake up one day, as Russia did, to find that they have been building on quicksand. The alternative before England is either to embrace boldly a policy of assimilation, or to extend rapidly the sphere of association of representatives of the people with her administration. To stand still hoping that things will continue as they have been and finding solace in repeating old shibboleths which have greatly lost their meaning is to court disaster."

Indian Spectator (8), 18th June.

21. "The debate in the Commons, on the present situation in Egypt, is not without interest for India, in more respects than one; nor is it without a lesson. In the opinion of a responsible statesman 'Egypt and other oriental countries have not shown a trace of capacity for self-government.' Does it follow that even under the wisest of Western guidance the East may never discover a capacity for self-government? That does not seem to be the implication. Nor is that our reading of the future. But for the East to advance towards its political goal, British guidance and control for an indefinite period seem to be necessary and any interruption of the present relations between Great Britain and her Eastern allies means an indefinite postponement of self-government for the latter, in whatever sense we interpret the term self-government. What has been said of Egypt applies in a large measure to India. It is for her political workers now to decide whether they should work in a spirit of idle boastfulness or manly co-operation. To stand aloof by way of protest would be something like suicide; to seek to upset the vehicle of a Government of law and order and the best available civilised agency must lead to wider and deeper disruption. Is it wise of a handful of ardent irreconcileables to plunge the country into unknown horrors after attaining to peace and progress undreamt of by our grandfathers?"

Pársi (39), 19th June, Eng. cols.

***22.** "Mr. Balfour enunciated the dictum that Egypt 'and other oriental countries' had never shown a trace of capacity for self-government. Their contributions to history, he said, had been made under absolute governments, a continuation of the absolute treatment was the only possible way to revive that historic greatness.......... Mr. Balfour and his party are apparently committed to the egregious doctrine that oriental countries have never shown a trace of capacity for self-government and that the longer they are governed, the longer they will have to be. The debate was on Egypt, but Mr. Balfour threw out in a hint for India. If Mr. Balfour was right, why these reforms? Why any attempt at political progress at all?...... As for 'occupation,' India and Egypt are, of course, quite differently circumstanced. Egypt is not an integral part of the Empire as India is, but some of the same problems confront it. Chief among these is the wise direction of the growth of nationalism. But Mr. Balfour would hardly dare to speak specifically of India in the same terms as he did of Egypt, while such a speech would certainly not receive the endorsement of the Indian Secretary of State."

Reflections on the recent Revolution in Turkey.

Mahrátta (13), 19th June.

***23.** In the first of a series of articles on the political history of Turkey, the *Mahrátta* sketches it up to the accession of the deposed Sultan Abdul Hamid, and in the course of it says:—"It was for a time believed that the Oriental people had no martial spirit power of organisation and national aspirations left to them, and their sole duty rested in being the submissive tools to carry out the behests of the powerful Westerners and to remain contented under their sway.......... But these speculations were soon proved to be mere imaginings of the aggressive spirit. The first blow to the crude notions about the capacity and powers of the Eastern nations is dealt by Japan, the land of the 'Rising Sun.'......... Another Asiatic country, China, has begun slowly to shake off the slumber of centuries and is feeling her way to realise the responsibility of resisting the surging tide of Europeanism over Asia. Upto now she has made a fair record of progress and promises to be a leading power of the East in the near future. Not less remarkable is the inauguration of a democratic *regime* in the Ottoman Empire which had been groaning under the dead weight of despotic rule for years past. The metamorphosis in Turkey only proved to be the forerunner of the constitutional government in Persia which was introduced a few months later. The new *regime* in Turkey is an event of far-reaching significance, as disproving the European ideas about the unfitness of the Oriental for democratic institutions, and also as marking a new era in the evolution of the Islamic world.......... Turkey seemed to be on the verge of ruin. But all of a sudden, a new life seemed to dawn in her, the best of her manhood awoke and stood resolved to make one last effort to exalt the mother country from the degraded condition she had been reduced to. The party of reform known as the 'Young Turks' took upon itself this arduous task and carried it out successfully, by means of a bloodless revolution, in a manner which has gained the admiration of the civilised world."

Comparison between the political condition of Egypt and India.

Mahrātta (13), 19th June.

*24. "The close parallel between Indian and Egyptian affairs, which already existed in a remarkable degree, is further accentuated by the recent developments in that African protectorate. The conflict between the aspirations of the people and the prestige of the *de facto* rulers has become perhaps more keen in Egypt than it is in India. On the part of the Egyptian people the objection to the occupation of Egypt has apparently served the same purpose of accentuating and clinching the demand for self-government as the assertion of the right to national independence has done to the same cause in India. But this earth is not for unmixed good, and in Egypt, as in India, the demand for national independence has been misunderstood; and consequently in both the countries while the claim for self-government is being conceded gradually, the rulers have taken up a position of theoretical *non possumus* and have begun repression as if their very existence in the countries of their rule was seriously threatened. In Egypt as in India political leaders have been wrongly held responsible for murders by fanatics; and in both countries the Press law has been immensely strengthened in the hope that the absence of strong public criticism will be able to effectively put down and crush the growing sentiment of nationalism. And to complete the parallel, the Tory opposition has begun to lay at the doors of the Liberal Government the same charges in respect of both countries, *viz.*, of encouraging nationalism to grow by their policy of making concessions and reforms of administration. In one respect, however, Egypt appears to be better situated than India. In Egypt the Legislative Council can sometimes effectively voice forth the feelings of the people, though Government has the power to set aside the will of the Council. In India our difficulties begin even with our Legislative Councils in which we have no popular majority and which, therefore, are unable to record the decrees of popular opinion. This point of contrast between the circumstances of the Indian and the Egyptian people was recently emphasised when the Egyptian Legislative Council disallowed certain provisions of an unnecessarily drastic Press law against the wishes of the Government."

Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman.*

Indian Social Reformer (7), 19th June.

*25. "Our first feeling on perusing the letter of the Government of India on the duty of officers in regard to political movements was one of doubt as to the appropriateness of the occasion chosen for publishing it. From end to end of the country, the sudden death of our late sovereign has evoked the deepest sentiments of grief and devotion. Sir George Clarke rightly gauged the situation when he said in his speech at the Bombay Town Hall meeting that there was a lull in political controversy country as in England. Statesmanship should have in this utilised this overwhelming display of attachment and loyalty rather to emphasise the deep-rooted aversion of the Indian people from methods of disaffection than to indict a verbose and tiresome analysis of the motives of a small number of persons most of whom are now in jail. Whatever might have been the reasons for writing this letter in the early part of March, its publication at this time is worse than inopportune. A budding journalist may be excused if he felt disinclined to withhold from the public what he considered a smart piece of writing in order to save a situation, but a great Government should be above such petty literary vanity. The letter having been circulated among officials for whom it was primarily intended, it might very well have been left undisturbed on the office file, at any rate till a revival of the movement against which it is directed made its publication a matter of some relevancy. Then, again, the essence of good manners is the impression they leave of spontaneity. The expediency of proclaiming that henceforth if officials are more kind and courteous to Indian visitors, it is in obedience to orders from above, may well be doubted. The letter is no doubt well-meant, and it contains much that is wise and useful. But its publication does not seem essential to the object in view, and indeed, seems rather incompatible with it. Although the publication of the letter strikes us as being unnecessary, and its publication at this moment as exceedingly inopportune, it is impossible to overlook the spirit of fairness and even generosity which has inspired the pronouncement. 'It should always be borne in mind that the Government desire to prevent rather than to punish.' This is but an echo of the Viceroy's fervent declaration at the opening of the reformed Legislative Council that he had longed to let bygones be bygones and to open a new chapter in the relations of Government with the people. Every suggestion in the letter is directed to this end of prevention rather than of punishment. The suggestions contained in the letter may be reduced to a few heads: the removal of ignorance and misapprehension of the nature and consequence of British rule in India; the detachment of those who betray suspicious leanings from extremist or anarchical propaganda; the encouragement of Indian gentlemen in exposing seditious agitation; and the prompt dismissal of officials who are in secret sympathy with disloyal movements. The Government letter contains instructions under each of these heads. We wish it had gone a little further and pointed out that the success of these or any other schemes of prevention must ultimately rest on the growth of the feeling among officials and Indian leaders that they are fellow-workers in the great common interest of national safety and advancement. Sir Edward Baker's letter seems to contain a hint to this effect, but we should like to see it developed more fully. An official who devoted himself only to detecting and preventing sedition would not attain as much success as another who threw himself heart and soul in all the progressive and beneficent movements of the people and won their confidence as a true friend and well-wisher. It is not so much by trying to persuade the seditious agitator of the error of his ways as by convincing the responsible and public-spirited members of the community of his abiding interest in their well-being and dignity and happiness, that an official will attain most results in the work of prevention. How many officials know anything of what is being done in social or religious reform? How many of them read an Indian newspaper, or attend an Indian meeting for literary or philanthropic purposes? How can the Indian be expected to volunteer his acquaintance to persons whose interest is limited to sedition and collection of revenue?"

Indian Spectator (8), 18th June.

26. "The Circular of the Government of India reminds all officers that their duty to the State does not end when they have done the work for which they are paid. As regards the existence of societies and individuals that directly or indirectly spread sedition, many an officer may have heard more about them than the Government of India. Such officers, however, may not have realised the consequences and the trend of the sentiments that are uttered around them. They are reminded that people who do not advocate the immediate use of violence and who even profess to abhor it need not be necessarily the friends of the British Government. A fear of law may be the beginning of wisdom, but it is not innocence. In introducing the Press Bill Sir Herbert Risley instanced a number of statements made in the press which, he seems to have thought, would bring a newspaper within the orbit of the law that he was devising. Both in the press and in Parliament the happiness of the selection made by him of seditious sentiments has been questioned, and the Government may well doubt the possibility of arresting the growing popularity of mischievous sentiments by merely exercising the statutory powers it possesses, great as these may be. All fallacious statements and all allegations that tend to create ill-will against Europeans are not necessarily seditious. They may be met by remonstrance, as the Government of India suggests or they may be corrected. But they may elude the grasp of the law. Men are not made moral merely by the magistracy and the police. The task with which the Government has charged its officers is much more difficult than the function discharged by the police and the magistracy. To convince is more difficult than to convict, and persuasion requires higher ability and deeper study than prosecution. There is no doubt, as we have frequently said in these columns, that the 'drain' theory has worked incalculable mischief. Yet it may be doubted whether the Government would have as openly condemned that theory as it has done in the circular letter if the murderer of Sir Curzon Wyllie had not mentioned his staunch belief in that theory as one of the reasons of his hatred of Europeans. What the Government now expects from its officers is that they should know and should be able to estimate the effect of an allegation on the public mind, and that they should be able to disprove by argument, and not merely discourage by threats, all political theories which may savour of sedition by bringing the Government and the ruling classes into hatred or contempt....... Do the officers know how the Government of India would refute the drain theory?......... Are they all clever enough to hold their own in a debate on that question with the acute Indian intellects that have in the past preached that theory? School-masters and professors are required to teach the correct kind of politics to the young men under their charge. But who is to teach the school-masters and professors the right view of things? The Government of India's circular letter will correct the impression that all public servants are expected to keep studiously aloof from all political discussions, and that the Government trusts only to the Penal Code and other criminal laws to arrest the course of sedition in the land. This impression is not altogether unfounded. It was perhaps confirmed in many minds, rather than dispelled, by the action of the Secretary of State in excluding the East India Association from an organisation to take care of Indian students in England.......... Thus, rightly or wrongly, the Government is credited with the belief that it is inexpedient to allow its officers to associate themselves or to show their sympathy with any school of controversial politics. It is clear from the Government of India's Circular that, while it may not be prepared to approve of officials taking sides in controversies carried on by others, it does not desire them to remain indifferent to the talk around them and to the kind of politics that is gaining the public ear in the land. If, then, responsible officers are to watch the state and progress of public opinion on any question, and to interfere and guide it whenever the public interest requires their interposition and help, do they not themselves require guidance from the central Government? Otherwise, Government may be credited with the individual opinions of its representatives, and these may be varied and contradictory, even if always wise. We notice that the Government recognises the desirability of drawing up simple instructions for the guidance of young officers 'as to the treatment of Indian gentlemen and the manner of receiving, addressing and terminating interviews.' The Government has not overrated the importance of courtesy in the dealings of European officers with Indian gentlemen. But if instructions are necessary in a comparatively simple matter like that—a matter more difficult in the practice than in the understanding—are no instructions necessary to advise them on the Government's attitude towards particular political doctrines or administrative measures? Such instructions, if intended in the first instance for officers, may also be useful to the public generally."

27. "**The lengthy letter which the Government of India have addressed to Local Governments regarding the present political situation in this country may be taken to embody the legacy of administrative policy which Lord Minto wishes to leave to his successor in office,** before His Excellency finally leaves these shores. The legacy is a strange blend of good and evil, of conciliation and concession, and distrust and repression. It has not been all of Lord Minto's own making. He came into a portion of it—that portion which is mainly evil—as a legacy left to him by his immediate predecessor in office—Lord Curzon.......... He may not have been wholly successful in his endeavours to neutralise this evil....... But every reasonable man must admit that His Excellency did try his best to temper the evil results of the Curzonian *regime* and that he has met with a large measure of success in his endeavours to pacify the unrest.......... We have said above that Sir Charles Hardinge will not have quite a bed of roses left to him by Lord Minto. Sir Charles has sufficient statesmanship in him of the right sort; he can yet succeed in bringing about that peace and contentment which Lord Minto has been trying to achieve so long, with but partial success. Peace, Lord Minto has undoubtedly succeeded in establishing, but even His Excellency himself will be far from denying that it is peace not quite of the right sort. It is peace without contentment, peace of the cowed down and the sullen. The recent reforms in the administration have no doubt tended to bring about contentment in the minds of the people, but the harsh restrictions of the recent legislative measures, together with the glaring drawbacks of the Reform scheme itself, have prevented the fruition of the hopes of the constitutionalists among us who looked for the advent of peace hand in hand with contentment in India. It lies in the hands of Lord Minto's successor to achieve this consummation devoutly wished for. It will not do for him to simply follow on the lines chalked out by Lord Minto in his letter. The situation in India is rapidly improving in a way which, perhaps, Lord Minto is not fully aware of, occupied as His Excellency's mind must be with the experiences of the last two or three years."

***Indu of Bombay* (10), 15th June.**

28. "In the official correspondence recently published anent sedition in India, Government have expressed their views with a precision and lucidity which would not fail to command public approval.......... We are not quite sure, however, if when one sets himself to peruse the correspondence and examines the views Government express as to the cause of the mischief and the remedy which must be applied to counteract it, one will be found to agree with them. For instance, we find Government to be of opinion that there undoubtedly exists a spirit of disaffection towards them in many parts of the country, that it is confined, with a few exceptions, to the literate middle class, and that it is not expressive of revolt against excessive taxation or operative laws, but may have some slight economic basis—in the main an intellectual sentiment not founded on any material grievances. When we turn from this diagnosis of the case to look into the remedies they prescribe, we find them inveighing, as it has become the fashion to do, against the school-master, the platform orator and the newspaper scribe. Mischievous views and doctrines, we are told, are in the air, which feed the flames of the seditious spirit and pervert the ignorant and the unsophisticated; and as an instance of this we are reminded of the 'crude theory' that India is drained of her wealth by her connection with Great Britain. And for doing the needful in this direction they opine that on district officers will fall the main labour and task of checking disloyalty.......... But is it not likely that Government are still floundering in the dark as to the real cause of disaffection in the country? Is it not likely that the conduct of the individual unofficial European towards the Indian, the arrogance, high-handedness and, at times, even oppression in individual cases are more responsible for the unhappy state of things than

Jám-e-Jamshed (35), 17th June, Eng. cols.

the conduct of the official class of Englishmen and the 'crude theories' which Indian politicians and publicists constantly dangle before the people? We have often asserted before, and we shall not hesitate to say again, that for the present unfortunate state of things Government must probe deeper and wider than their surmises and prejudices lead them to do. The absence of *swarájya*, the 'drain', and the rest are not the grievances of the masses or even of the classes. They care little as to who governs them as long as they are well governed. High politics do not interest them. They really understand little and care less for the why and the wherefore of Government measures. All they ask for is kind and sympathetic treatment; and the question is whether they get this.......... Is it not likely that the wide-spread disaffection and hatred of Government in Bengal has been due to the persistent ill-treatment of the natives by Europeans—the veriest riff-raff with a white skin—for over a generation? To ascribe it to the machinations of the newspaper scribe and the platform orator is to credit them with an influence which they never possessed. The conceit, arrogance, high-handedness and worse of the East Indian population, the sneer, the contempt with which the higher class of Europeans have consistently treated the better class of Indians, the ill-treatment meted out by the European foreigner, trader, shopkeeper, mechanic, have contributed to make Government undeservedly odious with the Indians and until the individual European has changed his attitude towards Indians and learnt to behave himself the present deplorable state of affairs will not disappear. What will the enlarged Councils and the opening of the high posts in the Government service avail as long this individual grievance continues?......... It has always struck us that far too great an importance has been attached to political reforms and concessions by Government as a means of preventing the growth of disaffection in the land and that too little attention has been paid to the real evil gnawing at the root of British popularity in India."

Kaiser-i-Hind (36), 19th June, Eng. cols.

***29.** "The Government of India has issued a circular to all the Provincial Governments on the subject of the present political situation in this country and the duties of officials in checking sedition. Throughout the circular, we are glad to find a spirit of conciliation and a desire to check unrest and the spread of sedition. In the interest of peace, which is required in the progress of every community, in their arts and industry, it is incumbent upon every one to put down this spirit of unrest and disaffection. The duty which is now officially enjoined on all touring officers of Government is to make it a point of seeing all men of local influence at the places they visit. It is one which we greatly welcome. There must be harmony between the officers of Government and the people for whom they work. The need of cultivating better social relations with the people is as imperative now, as it was before."

Sind Gazette (21), 17th June.

30. "The letter addressed by the Secretary to the Government of India in the Home Department to the Chief Secretary to the Government of Bengal is a most interesting document. It treats of the duty of officers of Government in dealing with sedition, under whatever form it may be met with, and is noticeable in that it inculcates on all officers of Government, European or Indian, the duty of actively endeavouring to prevent the spread of sedition or the ideas which may lead to sedition in this country.......... In our opinion it is almost entirely to the educational department that the Government must look for assistance in this matter. For it is the officers of this department who mould the minds of the young. The officers in other departments have to deal with those whose opinions are already formed and who will listen politely, but whose views will be but little modified by any arguments which can be brought to bear upon them. Apart from education what is wanted is that Government should make it worth while to be loyal. Except with the very young self-interest is the most effective form of persuasion. And Government have apparently recognised this, for one of the most important sections of the letter is that dealing with possible sedition among the rank of public servants themselves. In this it is stated that public servants against whom there is good ground for suspicion must be warned that there will be no hesitation in removing them from their appointments if they do not alter their conduct and that their responsibility does not end with themselves but extends to their sons and to those relatives over whom they have influence. Such a provision, if really carried out, is likely to have very far reaching effects and to be more useful in stemming the spread of disaffection than any amount of argument. The letter very rightly enjoins on officials the importance of courtesy and consideration to persons with whom they may come in contact. The warning appears to be more particularly addressed to young Europeans, but it is one which in many instances is badly needed by Indian officials. The tone of Indian officials to members of the non-official public is often of a nature to make the blood of the indifferent bystander boil, much more that of the individual who is addressed. Many Indians will bear us out in the statement that they receive far more courtesy from European officials than from their own compatriots."

Bombay Samáchár (67), 17th June; *Jám-e-Jamshed* (35), 15th and 17th June; **Rást Goftár* (41), 19th June.

31. Although we may not accept all the reasons advanced by the Government of India in support of the various suggestions made by them in their letter of March last to the Government of Bengal as published by the *Englishman*, we should regard these suggestions as useful and on the whole advantageous. It is distressing to read in the letter that Government suspect the literate middle class of sedition, and that of this class those who have been led to resort to violent means are students attending schools and colleges. These two statements are distressing and deplorable and in the form in which they have been made hardly acceptable; with due deference to Government's source of information we find much exaggeration in this matter as in many others. There is only a handful of youths with diseased brains of whom the letter speaks, and consequently we think Government have made undue haste in associating the entire student world with them. Unfortunately this is not a subject which could be conveniently discussed further. Suffice it to say that no class of people have been more ready in correcting misconceptions and in dispelling the dark cloud of ignorance than the literate middle class which has come in for a good deal of abuse at the hands of the authorities. From the remedies the Government of India have suggested to Provincial Administrations for the suppression of sedition it seems that objection has been taken to the study of the history of Western nations and political economy, and the system of instruction has been found fault with. Government may be right to a certain extent in supposing that what is fit for a Western nation is not fit for Indians in all cases. But at the same time it is true that there are certain fixed principles which differ only in their method of application to various circumstances. As regards the study of history the British connection with India renders it inevitable for the Indians to study English history and the science of economics as it has advanced in England. A discontinuance of the study of these subjects is likely to be injurious both to the rulers and the ruled. It is a welcome suggestion that the officials instead of remaining confined to their desks should freely mix with the people and endeavour to remove any misapprehensions they may have come to entertain. This has been regarded in some quarters as augmenting the officials' responsibility, but it is forgotten that their ignorance of the feelings and aspirations of the people has led to many a grave mistake. If care is taken to act upon this suggestion, we are sure the British rule would be welcomed without any reserve. [The *Jám-e-Jamshed* writes:—If all the *firmans* contained in this circular letter were steadfastly adhered to and carried out by every Provincial Administration there would soon be a millennium in this unfortunate land. But such a day is far distant. None would raise a breath of opposition against Lord Minto's noble objects and intentions, but the question is how far Anglo-Indian officials would be prepared to execute his intentions. It has been a long-standing complaint of ours that our true affection and loyalty have failed to evoke an adequate response from the official class. The opening sentences of the letter truly reflect the mind of many a thoughtful Government officer, but we doubt if all that has been said on the subject of misrepresentation prevailing among the people is true. For instance, the drain theory is not an innovation of yesterday, and we emphatically declare that Government are mistaken in believing that any discussion of the theory encourages the spirit of sedition. Much has indeed been said and written on the subject, but it is an awkward supposition which connects such discussion with the political awakening in the country. We cannot comprehend how officials would be able to remove these economic impressions from the popular mind. If they had not considered it undignified to mix freely with the people, there would hardly have been heard any complaint to-day. In a subsequent issue the paper observes:—In opening the Reformed Council Lord Minto had specifically declared that the situation in the country had undergone a clear change. It is hardly two months after that that the above circular has emanated from the Government of India. This causes a good deal of misgiving about the real situation in the country, and it is impossible to form any ideas on the basis of these two widely divergent declarations. We postpone further consideration of the subject to a subsequent issue. The *Rást Goftár* is anxious to see what steps Government will take against the *Englishman* for publishing an official secret.]

Mumbai Vaibhav (137), 14th June.

32. We commend to the attention of Government officials some of the suggestions by the Indian Government to the provincial administrations for checking the spread of sedition by according sympathetic treatment to Indians and by freely mixing with them. If officials do not implicitly rely on Police reports, they will find that many of the funds and institutions now under suspicion exist for public and charitable purposes. Government seem to have erred in thinking that all those that profess extremist views have the subversion of the British rule as their goal. It is gratifying to note that Government have not termed legitimate aspirations for a share in the administration as sedition, but they have not clearly stated which kind of boycott is disagreeable to them; evidently it is the commercial boycott carried on for political purposes that Government have set their face against. Those who want to promote *swadeshi* should be careful not to give offence to the authorities by making use of the objectionable word. Many loyal Indians subscribe to the drain theory and reasonable and convincing proofs alone would be able to convert them from their settled convictions. Much of the discontent on this score would vanish if Government adopted measures for advancing the agricultural and commercial prosperity of the country. It would be nothing short of cruelty to punish a Government servant if a relative of his is found to entertain disloyal sentiments and we hope Government will think fit to modify their attitude in this respect.

Comments on the prohibition of Mr. Mackarness' pamphlet on the Indian Police.
Gujaráti (31), 12th June.

33. The Government of India having taken for granted that India has been affected by the disease of sedition, have taken to remedying it by destroying its so-called germs, *viz.*, books, etc., with the help of measures like the Press Act of 1910. It is still to be seen how far the remedy devised by them proves successful. Mean while they have been busy finding out the germs of sedition in every Indian language, nay even in their own, and with a view to preventing their spread among the people, have prohibited the publication of a number of books. Mr. Mackarness' pamphlet on the methods of the Indian Police in the twentieth century has now been added to their number. The pamphlet in question is merely a reproduction of several articles contributed to the *National Review* by Mr. Mackarness. Besides laying down in it the facts of several cases such as the Midnapore Bomb Case and the Gulab Banu Case, Mr. Mackarness has not put in it a word of his own by way of criticism. And yet this pamphlet which does nothing beyond laying before the public a collection of certain facts registered in the official records has been deemed objectionable by Government. When a book containing bare official facts, and published by a member of the British Parliament, has been thus considered objectionable by Government, the public is altogether at a loss to make out what is and what is not objectionable under section 124A, Indian Penal Code, and the new Press Act. Mr. Mackarness is an Englishman, and naturally he is the least likely person to wish for the destruction of the British Rule in India. The fact that his book has been deemed objectionable by Government is sufficient to prove the grave and delicate position in which the Indian Press has been put by the new Press Act.

Mr. Mackarness' views on the prohibition of his book in India.
Mahrátta (13), 19th June.

***34.** The *Mahrátta* publishes the opinions of Mr. Mackarness on the prohibition of his book in India, as published by the *Morning Leader*, among which occurs the following:—"Prosecutions, it must be remembered, have already been set on foot against Indian papers for such things as printing extracts from Seeley's Expansion of England, Mr. Bryan's pamphlet about India, and for articles laughing at people taking titles, and criticising the system of education in Egypt. When such things as these are regarded as seditious it is perhaps not strange that to expose torture by the Police is also so regarded. India is the only part of the British Empire where such things as the torture of untried prisoners would be tolerated for a moment. It is a crying scandal to British administration, and all the more that the Executive relies upon the secret information of these very Police to carry out such arbitrary acts as the deportation and imprisonment of British subjects never charged with any offence at all'."

Reflections on China's awakening.
Shakti (91), 11th June.

35. In continuing its article reported at paragraph 14 of the last Weekly Report, the *Shakti* writes:—The antipathy of China against foreigners is reflected in the Chinese Press. The papers, which are day by day increasing in number and circulation as a result of the country's awakening, are writing insolently against foreigners. They declare that they would have been happy had they not come into contact with the foreigners and that the only way of bettering their wretched condition is to rid the country of them. This feeling is very keen in the provinces. Thus in one province, it has been enacted that a document conveying property would be valid only if it contained a stipulation against the buyer selling or renting it to foreigners. In another province they have started a railway unaided by foreign capital. In order to get the shares for this railway taken up and to awaken the nation by disseminating the national spirit, monster public meetings are being held all over the country, where the speakers make strong attacks on foreigners. Now, who are the leaders of this movement? As usual, they are the much abused and much suffering and self-sacrificing students. For some years past, a large number of students have been going abroad to learn various arts, and now that they have returned, they are eager to introduce new institutions and systems of Government which have raised the countries in which they studied to their present high position. Every Chinese student feels that every citizen should know how to use his sword and should be ready to use it for his country. Thousands of them lecture the public, exciting the people against foreigners, urging on parents the necessity of sending their children abroad to receive political and military training. They follow up their words by action and themselves take military training. A school at Nanking asked

for and obtained permission from Government to equip its students with arms. Surely when these students come of age, China will be changed and the 'Yellow Peril' will become a reality. Of course, we have nothing to rejoice for in this new peril. On the contrary, we have to fear China much more than Europe. If some day Europe were to be embroiled in a great war and England were to get involved in it, there would be a very grave peril for India emasculated as it is by the Arms Act. Babu Bepin Chandra Pal has drawn attention to the 'Yellow Peril' in an English journal and has suggested that the 33 crores of Indians should be armed to meet the 38 crores of Chinese. Will Government, he has asked, have the courage to adopt this suggestion?

The Japanese tariff and Indian trade.
Pársi (39), 19th June, Eng. cols.; *Mahrátta* (13), 19th June.

***36.** "The Calcutta Indian Merchants' Bureau and Chamber have been protesting against the new duties which Japan has proposed on Indian goods, and have suggested that the Government of India should retort with an export duty on raw cotton and jute. Various Japanese merchants in India have tried to explain away the tariff, but have not done it to the satisfaction of the complainants. It would be an obvious blunder, however, to penalise our export cotton trade. A more obvious remedy would be to tax Japanese manufactured goods on their entry into India. Very little of the Indian cotton exported to Japan comes back in the shape of yarn or cloth, but there is a growing trade in knitted goods. These knitted goods are a comparatively new thing in Indian use; it would not handicap the habits of generations if the Indians were deprived of them. They form, however, a growing trade and one that might well be carried on in India itself. The knitting machine is a small contrivance and within the means of any but the poorest, and there is no reason why the trade should not flourish as well in India as in Japan. If the Government of India are to go in for experiments in retaliation, here is a suitable item for them to start with. Manchester would not mind in the least." [The *Mahrátta* writes in a similar strain and approves of the recommendations of the Indian Merchants' Chamber of Bureau of Bombay.]

Suggestion for a Princes' Court for Indian Princes.
Pársi (39), 19th June, Eng. cols.

***37.** "The Morley reforms have not been of the nature of one of those crises which determine the limits of power; the proposals to form Councils of Princes have, indeed, rather tended to define the separateness of the princes from the Government, since they invited the comment that a ruling prince has plenty to do within his own territories without assisting in the government of British India. The recent suggestion that India should be represented in the House of Lords in the persons of some of her princes will, however, if it is carried into effect, help to define their position better. The most important change which membership of the House of Lords might confer on Indian princes would be access to a Court for trial. The Sovereign princes of India, however, though representing in a somewhat similar manner the aristocracy of an empire, are on an altogether different legal plane from the peers in England. They are not amenable to the ordinary Courts of justice. They are practically as safe from the criminal Courts as they are from the civil, but with the very equivocal alternative of being at the mercy of a Resident or Agent. There is no sort of Court to try any charge of maladministration or other wrong-doing; a Rája is undoubtedly given an opportunity of explaining himself, but he is at a distinct disadvantage, surrounded as he is with men whose self-interest is their only guide and who are ready to employ tactics which it is beneath the dignity of an honourable man to encounter.......... To say that a Rája is at the mercy of his Resident may perhaps be taken exception to, but for all practical purposes, whether the final decision in the case comes from Governor, Viceroy or Secretary of State, and whether the penalty inflicted is a prohibition to visit Europe or goes the extreme length of deposition, that is what it amounts to, and that is all it can amount to if it is to be understood that a man may be subject to penalties but not to a Court.......... Dr. Thomas Batty, in an essay on this subject in *East and West*, has contrasted this with the royal Courts of mediæval Europe, where it was understood that a tributary prince, even though he sometimes claimed the right to wage war upon his suzerain, could not be tried except by peers. Some such arrangement is necessary not for the benefit of delinquent Rájas, who, no doubt, are dealt with leniently enough under the present system (or want of system), but for the dignity of Indian sovereignty.......... The existence of a Court would set Indian sovereignty on a firmer and a more dignified basis and would give it a solidarity containing immense potentialities for progress."

Comments on the Fattegarh (the United Provinces) jail riot.
Jám-e-Jamshed (35), 18th June, Eng. cols.

38. "The intelligence received from Lucknow about the serious rioting in the Fattegarh Central Jail puts us in mind of the state of affairs generally prevailing in some of the important Government jails in Northern and Western India. One has not yet completely shaken off the bad impression created by the scandalous mismanagement and shameful lack of official supervision recently discovered in the Alipore jail at Calcutta. We have not the least idea of suggesting that the jail Superintendent, Colonel Jennings, was in any way hasty or injudicious in acting up to the emergency when he ordered the guard to fire at the rioters. But what we emphatically want to point out is this important fact—which, we hope, will not be lost sight of by Government—that the whole number of prisoners aggregating to about four hundred should have been driven to such desperation that they should one and all lose their equanimity, and jointly attack the Superintendent in charge, knowing full well how futile and risky their attempt might prove. We think this affair needs a close looking into, and we trust some intelligent and authoritative version of this inexplicable episode will be forthcoming."

Suggestion for the celebration of the anniversary of Shiváji's coronation.
Bhála (109), 11th June.

39. The Mahráttas had made a name for themselves for bravery at the time of the coronation of Shiváji two hundred and thirty years ago. Shiváji is one of those divinely inspired beings that have raised their countrymen from bondage and degradation, and the mighty task he accomplished places him on a higher pedestal than that of Garibaldi or Washington. The object of Shiváji in taking arms against the Muhammadans was the preservation of the Hindu religion and the chastity of his countrywomen. The memory of the mighty difficulties that Shiváji overcame in order to achieve his goal should inspire his countrymen to extricate themselves from the slough of *despond* into which they have fallen at present. He whose heart does not dance with joy at the mention of the name of Shiváji must be dead to all feelings. Shiváji is the embodiment of patriotism, administrative abilities and religious zeal and those who think that we are lacking in those qualities may study his life with advantage. The Americans celebrate the anniversary of the Declaration of Independence with great éclat, and we should be but doing our duty to ourselves by celebrating the anniversary of Shiváji's coronation with all the pomp and ceremony it deserves. Biographies of Shiváji and Rámdás should be distributed broadcast and their portraits should be found in every Mahrátta's home and a beginning should be made though on a small scale to include the anniversary of Shiváji's coronation in the religious festivals throughout Maháráshtra.

Comments on the prevailing high prices in India.
Praja Bandhu (40), 19th June.

***40.** Now that Government have decided to investigate the question of high prices in India, we would like to make suggestions to the officer conducting it. The statistics published by the Department of Commerce and Industry show that the import of sugar has doubled itself within the last year, while the prices have also gone up. This is difficult to understand and the investigating officer should minutely examine the matter. This may be explained on the supposition that the foreign sugar manufacturers are trying to crush the indigenous sugar industry. An important point to be considered in this connection is whether the recent duties on silver have anything to do with the prevalent high price of sugar. The question of the high prices of food-stuffs should also be considered. Their export is yearly increasing and is, we believe, responsible for the high prices. We would be in a position to know where the shoe pinches if Government would supply us with a tabular statement showing the increase in population, out-turn of crop and the export respectively. The third important question is that of the export of manure, which is also increasing every year. Government are trying to impress upon the agriculturists the advantages of good manure; but how are they to profit by this advice when the manure is being exported in such large quantities? Government can, if they like, check it by imposing a duty on it.

Comments on His Excellency the Governor's remarks on the migration of the Government to hill stations.

Gujaráti (31), 12th June.

41. We had least expected that Sir George Clarke would ever take up the cudgels in defence of the Government's exodus to the hills. There can be no objection to the heads of administrations occasionally moving to the hills for a change, but at the same time if they take in their train several departments of the Secretariat and give a merry time of it to their employés their action could hardly be defended. If, as is declared by His Excellency, change of surroundings proves beneficial to the authorities themselves and that is a gain to the public, no one could be more glad than ourselves. But is such the case? Were the Official Secrets Act and the Indian Universities Act, passed by Lord Curzon at Simla, the outcome of such beneficial influences? Are the Prevention of Seditious Meetings Act and other repressive measures, also passed at Simla, to be taken as samples of the advantage accruing to the Indians from the authorities? To us at any rate it is highly surprising that something good ever results to the people through the change the officials enjoy on the hills. Granting, however, that the change is beneficial, why are District Magistrates, District Judges and a host of other district officials denied the privilege of moving with the Government? If what is declared by His Excellency is true, why do not Government of other countries copy the Government in India with a view to making their administrations more beneficial to the people? As further declared by His Excellency, the direct communion with nature tends to nullify the effects of bureaucratic influences. We are, however, inclined to think that instead of communion with nature a free contact with the leaders of the people would cure the minds of officials of these harmful tendencies. A continued stay at the capital is, therefore, the best panacea for many of the popular ills.

Comments on the India Government Notification declaring the Samarth Vidyálaya an unlawful institution.

Pragati (143), 15th June.

42 The Notification of the Government of India declaring the Samarth Vidyálaya unlawful will not come as a surprise to those who have been watching its movements. It was originally started with the avowed object of imparting education through the Vernacular, but it soon degenerated into a political institution having for its object the subversion of the British rule in India. The prohibition of such a dangerous institution will certainly be welcomed in the interests of the rising generation. [Elsewhere the paper writes :—People will naturally be curious to know the reasons that led Government to take such a serious step against the Samarth Vidyálaya and we are sure they will be convinced of the justice of the step taken by Government when they get an insight into its working. The Vidyálaya threw its doors open to students expelled from Government schools for taking part in politics and taught them to recite songs exhorting people to break the chains of bondage in which they lived. The Indian feudatories who helped the British Government were in these ways stigmatised as traitors to the motherland. Verses depicting the alleged degraded condition of India under the British rule were also taught in the school. The students were subjected to Spartan discipline in a way that told upon their health. Once, one of the students having picked up what appeared to be a gun and brought it to the school, he got praises all round. But it was afterwards found, to his discomfiture, that it was a mere iron pipe!]

43. The Bakásur (a mythical cannibal monster) of repression has claimed the Samarth Vidyálaya as his victim. Upto now, no educational institution had been declared to be an unlawful association. The prospectuses issued by the conductors of the Samarth Vidyálaya from time to time do not support the contention of Government that it was a menace to the peace and order of the country. The funds of the institution amount to nearly a lakh. Among its supporters may be found men of all castes and creeds. It would be silly or selfish to suppose that all these men were tired of lawful administration and had begun to resist it through the Samarth Vidyálaya. No teacher or student of the institution has been prosecuted for disturbing the peace of the country. The Police had paid many surprise visits to the institution and searched it, but nothing incriminating was found. Every one was quite welcome to inspect the school. The students of the institution were admired wherever they went for their discipline and respectful behaviour. The people of Maháráshtra will feel deeply indignant to see that such an institution is termed the enemy of peace and order. Government may have other sources of information, but they should know that secret information is often false and malicious or at least one-sided and delusive. They should have asked for an explanation from the managers of the Samarth Vidyálaya. As far as we know Government did not suggest any reforms in the curriculum of the school. Mr. Oke, the manager of the school, saw His Excellency on the subject and tried his best to remove his prejudices about the school. But Government did not inform him whether they were satisfied with his explanation or not. If they did not like to treat the school with courtesy, they should have asked the manager to introduce any reforms they liked in the school before punishing it. Even in a court-martial, the accused is allowed to defend himself. But Government have out-Heroded even military justice in enforcing the provisions of the Criminal Law Amendment Act. We regret the sudden closure of the school because a new and desirable educational experiment was being carried on therein. From a national point of view, education imparted in the school was more complete than that given elsewhere. Maháráshtra considered the experiment not only worthy of consideration but liked it as is testified by the enormous amount subscribed within three years for its maintenance. Government may not have liked certain books or lessons taught in the school. But we do not think that it forms a sufficient ground for destroying it altogether by one blow. It is better for educational institutions not to concern themselves with politics, as far as possible. The managers of the school may have strayed from this rule of conduct in the beginning. But the managers as well as the students had kept themselves aloof from politics altogether during the last year. If the books taught in the school were undesirable, they should have been forfeited to Government. If the education imparted was really unlawful, Government could have prosecuted criminally the managers of the school. It is high-handed to close the school without making any definite charge and without calling for any explanation. It is natural for Government to suspect a little an independent educational institution. But Government should have allowed the managers of the school to make a compromise. We cannot but say that what Government have done is extremely unjust. [The *Prakásh* writes in a similar strain.]

Kesari (131), 14th June; *Prakásh* (144), 15th June.

44. We are extremely grieved at the order issued by Government declaring the Samarth Vidyálaya unlawful. The Vidyálaya was a purely educational institution never dabbling in politics and we fail to understand how it has incurred the wrath of Government. Nearly a lakh of rupees subscribed to the institution will be lost and its two hundred students thrown adrift without any immediate prospect of carrying on their studies. We hope Government will be liberal enough to allow the students of the Samarth Vidyálaya to be admitted into recognised schools if they seek admission to them within a certain date. [The *Sudhárak* writes:—We had never heard that the Samarth

Bhála (109), 11th June; *Sudhárak* (159), 13th June.

Vidyálaya had been established to disturb the public peace. As, however, Government has not published what evidence it possesses in the matter, we are unable to make any further comments on the action taken by Government. At the same time we cannot but express our opinion that had the conductors of the institution taken the same precautions as those taken by the Calcutta National School for disarming official suspicion the present disaster would not have taken place. We may point out here that those who have honestly given pecuniary assistance to the Vidyálaya and have sacrificed their personal interests to serve on its teaching staff will not be satisfied as to the character of the institution by the short notification of Government. If the Samarth Vidyálaya was really an educational institution, the conductors are in duty bound to convince Government of the fact and not to sit silent over the matter.]

Comments on the Resolution of the Bombay Government *re* the taking of securities under the Press Act.

Bhála (109), 11th June.

45. The Resolution recently issued by Government on the administration of the Press Act makes it clear that the Honourable Mr. Gokhale had not clearly understood the intentions of Government when he reluctantly gave his consent to it. It is left to the Magistrates' discretion to dispense with the security, and the direction in which the wind blows clearly shows that only the Moderate papers will profit by it and that no indulgence will be shown to the Extremist Press. 'Out of evil cometh good' sayeth a proverb and by the extinction of the Extremist papers Government will be able to find out the real cause of the unrest and devise means to allay the existing discontent. There will be no more press prosecutions and the energies of the Extremists will be employed in more profitable channels than editing newspapers. The Moderate papers will derive some pecuniary benefit as they will have the monopoly as news agents.

Jagad Vritt (126), 12th June.

46. The Resolution of the Bombay Government about taking securities under the new Press Act states that Magistrates in exercising the discretion vested in them should consider all the circumstances in each case and the character and the antecedents of the persons in whose names new declarations are made. Though this proviso has given umbrage to some of our contemporaries, we think Government has been wise in laying it down. For, under it, the Magistrates will be able to prevent Extremist journalists, who have been thrown out of work owing to their own mischievous writings by the operation of the new Press Act, from again entering the editorial arena.

Comments on the permission granted to Shivrám Mahádev Paránjpe to conduct his old *Kál* press under a new name without security.

Kesari (131), 18th June.

47. Government warned Mr. Shivrám Mahádev Paránjpe that it was an offence to own a press, without any declaration, a few days ago. Mr. Paránjpe wrote to the Magistrate and complained that he was asked to furnish securities if he presented a declaration as printer and that he was not allowed even to sell the press at leisure. In the meantime, Government issued a Circular instructing the Magistrate not to demand securities from old presses as far as practicable. Last week, Mr. Paránjpe has been allowed to conduct his old press under a new name, "Govardhan Press," without being required to furnish any securities. If the other Magistrates apply the principle followed by the Collector of Poona in the case of old papers irrespective of their views, it may be said that the good work begun by the Honourable Mr. Gokhale would be amply rewarded.

Comments on the action taken by the District Magistrate, Kaira, against the *Gujarát* printing press of Nadiád.

Shakti (91), 11th June.

48. The Kaira Collector has declared "Swadesh Kirtan" and "Satyashodak"—two books published by the *Gujarát* Press—forfeit and has cancelled the declaration of the Press. Now the new Press Act nowhere gives a Magistrate the power of issuing such notices as that issued by the District Magistrate and of forfeiting the books. The books were published before the passing of the new Act. Again, if the books appeared objectionable to the Magistrate under section 124A or 153A, then it means that the Oriental Translator's department was sleeping and allowed such objectionable books to be published. Under the new Act, it is the Local

Government and not the District Magistrate who is given the power of declaring any books forfeit, and the fact that the former did not move in the matter shows that either the books were not objectionable at all or that the Government were sleeping while the District Magistrate was awake. In our opinion the District Magistrate has been carried away in his zeal, and his action is neither regular nor legal. Government should speedily inquire into the matter and take proper steps to check District Magistrates from taking such arbitrary steps. If they do not, it will be impossible for newspapers to criticise any action of autocratic local officers. This state of affairs will be hardly in the interests of Government. We are really sorry for the Kaira district.

Suggestion that section 148 of the Land Revenue Code should be enforced in the case of Inamdars' villages also.
Dnyán Prakásh (46), 14th June.

49. "'Inámdár' writes to the *Dnyán Prakásh*:—Inámdárs are put to considerable loss and inconvenience owing to the assessment of their villages not being paid in time. The matter having attracted the attention of Government they have recently issued several orders for the regular collection of their dues. This object will be much more easily effected if the Collectors are directed to avail themselves of the remedy provided for in section 148 of the Land Revenue Code. The section empowers the Collector to levy interest from the defaulting occupant by way of penalty in addition to recovering all the arrears. As this remedy is not availed of in the case of Inámi villages at present, the occupants defer the payment of their dues from year to year to the great loss of the Inámdár. If the Collectors are authorised to enforce the penalty mentioned above, the payment of the Inámdárs' revenues will not be unnecessarily delayed.

Comments on the forest administration report for the year 1908-09.
Kesari (131), 14th June; *Sudhárak* (159), 13th June.

50. The Central Circle is responsible for 135,761 impoundings or 71 per cent. of the total. There is very little of real forest or jungle in the Central Circle. Why should so many offences against grazing regulations occur there? The major portion of reserved forest in the Central Circle is not useful for valuable tree-growth owing to scanty rainfall or for some other reason. Only grass useful for grazing can be grown there. Many *kurans* were afforested and the grazing area available for rayats was circumscribed and the rayats had to invade the *kurans* termed as reserved forest by Government. Government are thinking of transferring such area from the Forest to the Revenue Department. They have already appointed a committee to report on the grazing question in the Central Circle. They have taken a sympathetic view of the whole matter. If the new policy inaugurated by Sir George Clarke in connection with forest administration is continued permanently, there is no doubt that a crying grievance of the rayats would be redressed. [The *Sudhárak* writes:—The part of the Forest Administration Report dealing with protection of forests clearly shows how much the people have to suffer at the hands of the Department. The Commissioner, S. D., complains that the Magistrates are ignorant of forest matters and are always inclined to side with the rayats charged with forest offences. We hope this is not a prelude for a demand for a special class of 'Forest Magistrates' by the Department. We have now a suggestion to make. Why not hand over portions of forests adjoining villages to Local Boards for management? The revenue derived from these forests will be a welcome help to the Local Boards, and the people of the villages will be relieved from many of the hardships which they have now to suffer. This will, moreover, be a fresh lesson in local self-government for the people.]

Comments on the Government Resolution *re* the registration of Medical Assistant Surgeons and Sub-Assistant Surgeons as Medical practitioners.
Gujaráti Punch (33), 19th June, Eng. cols.

51. "A Press Note issued recently by the Bombay Government settles, for the present, the vexed question whether Military Assistant Surgeons and Sub-Assistant Surgeons should not be classed as duly qualified medical practitioners for the purposes of medical Registration. The Bombay Government have answered the question in the affirmative....... We cordially endorse the opinion of Government and join with them in holding that these two classes have performed as part of their routine work all the duties which could have been demanded of them, had their qualifications been of the highest.......... In our opinion, for all practical purposes, the two classes in question have proved themselves equal to the duties demanded of them and have established for themselves a reputation for efficiency which no amount of interested clamour can shake. To us, it appears to be the height of absurdity to class the two classes in the category of 'the unqualified' and nothing but blind self-interest could have suggested such an idea. Surely none with a modicum of experience of the work of the two classes can for a moment contend that they are on a level with quacks or empirics. They are men of average intelligence, possessing such information as is requisite for the performance of the ordinary duties of the medical profession.......... Happily Government are not prepared to accept the interested suggestion of the degree-holders.......... If the degree-holders are more competent, they will be able to drive out of the market their less competent brethren, without the extraneous aid of any regulations or rules. We should have been the first to support the degree-holders, were the members of the two classes in question unfit or inefficient. None can say that their practice is harmful to the public. Many will admit that it is beneficial to the society at large. It is no exaggeration to say that many a poor person owes his life to the members of those two classes."

Suggestion that there should be more Muhammadan Sub-Judges in Sind.

Al-Haq (54), 11th June, Eng. cols.

52. "There is such a dearth of Muhammadans in the Sub-Judges' line in Sind, and such an overwhelming majority of the Hindu community, that the administration of civil justice has become far from satisfactory in this province. This state of affairs has helped to open a wide gulf of discontent and despair amongst the rural classes. The local conditions and state of education amongst the Muhammadan agriculturists, combined with the peculiar features of civil litigation in this province, would even justify the importation of a large number of Muhammadan Sub-Judges. .... The bulk of the people in this province consists of Muhammadans' who constitute four-fifth of the aggregate population, most of them being agriculturists. In 90 per cent. of civil cases the defendant is a Muhammadan, and in most cases, an illiterate one, while the plaintiff, invariably a money-lending speculating bania, whose evil stratagems have often defeated the ends of justice. To make matters worse and to accentuate this misery of the defendant, the presiding Sub-Judge is a Hindu, the Sheristèdár a Hindu, and all the ministerial officers of the court Hindus.......... It is, therefore, that we cannot help giving vent to our feeling of disappointment at one more post of Sub-Judge being given to a Hindu candidate, quite contrary to our long-cherished expectations; for we were almost sure that the incumbency recently filled up would be given to a Muhammadan and we know that there was a qualified Muhammadan available, and who was also a candidate for the same.......... No doubt, the rules do require three years' practice as a qualification for the appointment of Sub-Judge, but we do not think that these rules are intended to be so inflexibly observed as to work harm to any one community.......... Consequently, under prevailing conditions, seniority and experience should give way and be subordinated to other conditions....... But this three years' rule is nothing as compared to the recent one incorporated with other rules and published in the *Sind Official Gazette* of the 28th April. That rule requires a candidate for the appointment of Sub-Judge, to be entitled to practise in all the Courts of Sind. This would, according to the new rules for practitioners, be possible only after five years. It is impossible to expect that a Muhammadan would finish his LL.B. course at the age of 25 years; and then if he is made to pass through this five years' ordeal, he would pass over the age limit of 30 years and would be quietly thrown out as being over-age......... The rule under discussion is only calculated to operate as a bar against qualified Muhammadans while it would give a decided advantage to the present candidates who are exclusively Hindus."

Legislation.

Comments on the Indian Patents and Designs Bills.
Oriental Review (15), 15th June.

53. "The Patents Act in vogue up to this time in India is rather an antiquated one and burdened with too much formalism. The Government of India, therefore, wish to revise the Act and model it on the British one. The Honourable Mr. Robertson introduced the new Bill in the Imperial Council at its last session in Calcutta and the draft is now before the Provincial Governments for their consideration. They have consulted several local commercial bodies on the subject and of these the representation sent by the Indian Merchants' Chamber is extremely interesting and deserves serious consideration from the Government. The Chamber while thanking the Government for bringing the Indian Act in line with the British one has suggested several amendments which would tend, if accepted, to encourage inventions and industries in this country. The proposed Indian Act allows for appeals from the decision of the Controller of Patents to the Governor General in Council. Such a procedure is liable to hedge round the patentee or the parties who may wish to oppose him with many difficulties. Again, the decisions of the Executive will not, like Judicial decisions, be dictated by standing laws and precedents and consequently it may justly be feared that there will be no uniformity of procedure. The Chamber, therefore, propose that appeals from the decision of the Controller of Patents ought to be to the High Courts of Presidencies 'the most expert and independent tribunals' and to Chief Courts where there are no High Courts. The recommendation is calculated to introduce uniformity and to facilitate the work of appellants. Another recommendation and the most important one made by the Chamber is that section 27 of the British Act should be incorporated in the Indian one. Reasons given by the Honourable Mr. Robertson for the non-inclusion of section 27 are not satisfactory. Indeed if the section is introduced, it is sure to benefit the country by the importation of capital to work patents in this country and the employment consequently given to many labourers. The example of England is sufficient to convince one of this. Every month we have reports from British commercial papers as to how section 27 is working beneficently there. If the Act is intended to smooth the way of patentees, it ought also to see that they have not to suffer unduly through high fees. The Chamber has in its representation compared the Indian scale of fees with the recently revised Japanese one, and shown that there is a large difference between the two scales. Thus the total cost for a Japanese patent with its fifteen years of life is Rs. 352 while the total cost for an Indian patent for its fourteen years of life is Rs. 810. The Japanese Act also provides for the reduction or remission of fees for poor patentees, a provision which is not to be found in the Indian Act. The last suggestion of the Chamber is that section 58 of the British Act should be inserted in the Indian Act. This section refers to the designs and enjoins 'compulsory working' in their case as section 27 does with regard to patents.......... It may be hoped that all these suggestions, useful as they are, will be accepted and amendments made accordingly in the proposed Patents and Designs Act."

Municipalities.

Comments on the refusal of Government to sanction the loan proposed to be raised by the Bombay Municipality.
Oriental Review (15), 15th June.

54. "The Bombay Corporation ought to be congratulated upon having as its Commissioner a man of high financial abilities like Mr. Cadell who has shown within the short tenure of his office how capable he is to handle complex Municipal problems and that too with independence and consideration for the interests of rate-payers. This is specially refreshing after our experience of the *regime* of Mr. Sheppard. The question of the proposed Municipal loan of 55 lakhs

of rupees has drawn a vigorous and independent letter from Mr. Cadell who justly protests against the strange and inexplicable attitude of Government. The Municipal Corporation asked the permission of Government to raise a loan of 55 lakhs of rupees for sanitary purposes. The Government refused to do this and observed that the loan should be limited to 40 lakhs of rupees and that the remaining sum should be raised by the Corporation by additional taxation. Mr. Cadell pointed out that the Corporation was quite within its limits in demanding to raise the proposed loan as larger Municipal works were always met by such loans. The revenue of the Corporation has almost reached its highest point, and it is impossible to raise it further without imposing an undue burden upon the rate-payers. How can sanitary works likely to cost several lakhs of rupees be carried on out of the revenue? And yet it is this very impossible feat which has been asked to be attempted by Government. We do not know what are the reasons; but the Honourable Mr. Ibrahim Rahimtoola was perfectly right in saying that the Government was becoming stricter and stricter with regard to Municipal loans. Mr. Wacha appositely quoted the example of the London County Council which was allowed a period of 80 years for its loans. In fact to avoid any future unpleasantness and unnecessary obstruction in the way of carrying out sanitary and other works (which should be charged to capital and not to revenue) the Corporation ought to get the matter cleared up and request Government to fix a definite liberal policy with regard to the raising of loans, a policy without any of the irritating fluctuations with which we are unfortunately familiar."

Akhbár-e-Souddgar (25), 15th June, Eng. cols.

55. "The present *impasse* has been brought about by the fact that Government desire to curtail the period over which the repayment of a loan should be spread. The Municipal Corporation take quite the opposite view and insist that the procedure hitherto followed should be continued. We find it hard to understand why Government should deem it necessary to change the conditions which have hitherto proved so satisfactory to all parties.......... Government have taken up an unnecessarily uncompromising attitude.......... We honestly believe that the Corporation have been correctly advised to take the position they have taken. It is, indeed, a very fortunate coincidence that at this moment, when such an important issue is the bone of contention, the head of the Municipal Executive is a man like Mr. Cadell.......... Considering that Mr. Cadell has been at the helm for only a few weeks, the letter forwarded by him to the Corporation, and considered by them on Monday, must be pronounced to be more than masterly ...... The case, as put forth by him, is absolutely incontrovertible and we are glad to note that the Corporation are unanimously of the same opinion."

Comments on the Government communication to the Bombay Corporation *re* the consumption of liquor in the City.

Kesari (131), 18th June; *Dnyán Prakásh* (46), 13th June.

56. Government have stated in their reply to the Bombay Corporation that the consumption of liquor per head in Bombay is only half a gallon and they imply that it is not at all serious if a man consumes three or four bottles per annum. Such a reply is expected from bureaucrats hailing from a country addicted to drinking for generations. It is the misfortune of the conquered country which is free from this vice that these people do not realise what it has to suffer in this matter. The majority of people in England are addicted to drinking while the majority in India are teetotalers. It is quite ludicrous to judge of the spread of drunkenness in the microscopic minority of the population by comparing the figures of the consumption of liquor with the total number of the population. It would have been more in accordance with reason to compare the total number of frequenters of liquor-shops with the figures of the consumption of liquor. If the Bombay Government are going to wait till the rate of consumption of liquor here reaches the level of that in England, they may as well go to sleep over the matter. They need not comply with any request of the Temperance Associations or even allow them to exist. Government have avowed that their intention is to put impediments in the way of procuring drink. It is curious to note that in reply to the Bombay Corporation Government urge that the high rate of consumption of liquor in A Ward (Bombay) is due to the fact that outsiders who visit A Ward on business drink in the liquor-shops located therein. Why should liquor-shops be located near a place of business? If we urge for their removal, Government argue that they are meant for labourers. In New York, homes for curing drunkards have been started. If His Excellency does something in that direction, it would be creditable. The number of cases of disturbances by drunkards has gone up from 5 to 1,600 in 90 years. This one thing of itself is sufficient to act as an eye-opener of Government. [The *Dnyán Prakásh* writes:—There should be mutual co operation between the Government and the people in this matter. Government should show its readiness to reduce the number of liquor-shops while the people should help Government in putting down the consumption of new intoxicants.]

Comments on the steps taken by Government to abate the leper nuisance.
Gujarát Mitra (32), 12th June, Eng. cols.

57. "The Press Communique issued by Government last Saturday deals with the question on which public attention has been centred for some time with increasing interest both in Bombay and some of the larger towns in the Presidency. Government have so far not neglected consideration of the claims of the mofussil in this respect, and Commissioners of Divisions have been asked to submit proposals for carrying the Lepers Act into effect, and to report the areas from which lepers should be sent under section 3 to the various asylums. The inclusion in the proposals of Government of the asylum in Bombay for the purpose of facilitating the accommodation of the surplus leper population in the city may serve the object Government have in view, but care should be taken to see that other asylums have not placed on them the whole of the burden of defraying the expense of lepers whom Bombay might send out. The apportionment of the cost, therefore, should be fixed beforehand, and while the Municipalities in the places where these asylums exist may be called upon to defray the expenses, Government also should bear a share and not let the whole burden be placed on the Municipalities concerned."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd June 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 26 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th June 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Appreciation of Government's step in allowing the Jain Temple on the Malábár Hill to stand undisturbed . . . 40
- Approval of the Government proposal to establish a Pasteur Institute in Bombay . . . 33—35
- Birthday Honours: Comments on the — List . . . 1—4
- British rule:
  - Christian Missionaries and Indian sedition . . . 20
  - Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman* . 21—28
  - Comparison between Egypt and India . . . 18 & 19
  - Self-government is not the peculiar property of Europeans and Americans . . . 17
- Collisions between Europeans and Indians: Comments on the death of an Indian caused by one Daniel Bennet in Mysore . . . 29
- Customs: Alleged hardship resulting from the enforcement of the Salt Act in the Ratnágiri District . . . 39
- His Majesty the King's birthday: Adverse comments on the late announcement of the King's birth-day, the 24th June, as a public holiday . . . 5 & 6
- His Majesty the late King-Emperor: The King Edward Memorial . . . 7—9
- Indians in the Colonies: Treatment of — . . . 15 & 16
- Judicial matters:
  - Comments on prosecutions in connection with books declared forfeit by the Bombay Government under the Press Act . . . 37
  - Comments on the notice served on the *Shakti* of Surat for security under the Press Act . . . 38
- Public service: Better prospects should be offered to educated men in the Police Department . . . 36
- Samarth Vidyálaya: Comments on the India Government Notification declaring the — an unlawful institution . . . 30—32
- Sind: Alleged continuance of the evil of *rasai* in — . . . 41
- Viceroy:
  - Alleged impolitic attitude of Anglo-Indian journals towards the new — . 14
  - Comments on the reported interview between His Excellency the Viceroy and Mr. F. G. Carpenter . . . 10 & 11
  - The new — . . . 12 & 13

CON 366—1

PARAGRAPHS.

Legislation—

Comments on the proposed Patents and Designs Act for India 42

Education—

Comments on the Honourable Mr. Sharp's proposal for the omission of science from the Arts course of the Bombay University . . . . 43—47

Railways—

Complaint about over-crowding of passenger trains on the Madras and S. M. Railway 49

Complaint of over-crowding in third class compartments on the B. B. & C. I. and G. I. P. Railways 48

Municipalities—

Surat: Complaint about the — water-supply 50

Native States—

Comments on the transfer of the Abkári administration from the Mewási Thákors of the Rewa Kántha Agency to Government 52

His Highness the Gáekwár of Baroda's tour in Japan 51

Intelligence extracted from the Press—

A public notice issued by the Superintendent of the Samarth Vidyálaya. 54

Celebration of the Shiváji festival at Poona 53

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st April 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer.	...
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
5	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
6	Elphinstonian	Do.	Quarterly	Prof. P. B. Vácha ; Pársi ; 42	...
7	Indian Social Reformer	Do.	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
8	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
9	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
10	Indu of Bombay	Do.	Daily	......	...
11	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
12	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
13	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
14	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
15	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
16	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
17	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
18	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
19	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
20	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
21	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
22	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
23	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
24	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
25	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
26	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
27	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
28	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375
29	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
30	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—concluded.				
31	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
32	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
33	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
34	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
35	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
36	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
37	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
38	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
39	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
40	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
41	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
42	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
43	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
44	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
45	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
46	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
47	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
48	Indu of Bombay	Bombay	Do.	Dámodar Ganesh Pádhye ; Hindu (Karaháda Brahmin) ; 50.	2,000
49	Indu Prakásh	Bombay	Daily	Indu Prakásh Joint Stock Company, Limited ; Manager, Damodar Savlaram Yande ; Hindu (Maratha) ; 43.	1,500
50	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
51	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
52	O Anglo-Lusitáno	Do.	Do.	Leandro Mascarenhas ; Goanese Christian ; 50.	1,000
53	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
54	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
55	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
56	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
57	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
58	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
59	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
60	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	English, Mara'thi and Gujara'ti.				
61	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
62	A Luz	Bombay	Weekly	R. Noronha ; Portuguese ; 35	1,200
	GUJARA'TI.				
63	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
64	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
65	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
66	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
67	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
68	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
69	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
70	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
71	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
72	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
73	Gujarát	Nadiád (Kaira)	Do.	Fulchand Bápuji ; Hindu (Visa Khadáyata Bania) ; 23.	600
74	Islám Gazette	Amreli (Baroda-State).	Do.	Ibráhim Dáud ; 39 ; Abdulla Ismail ; 30 ; Muhammadans (Memons).	975
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50.	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Rájasthán and Indian Advertiser.	Ahmedabad	Do.	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
88	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
89	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
90	Satya Vakta	Bombay	Fortnightly	Keshavlál Harivithaldás ; Hindu (Dás Shrimáli Bania) ; 44.	550
91	Shakti	Surat	Weekly	Manvantrái Madanrái Ráyji ; Hindu (Vadnagar Nagar Brahmán) ; 34.	1,200
92	Souráshtra	Amreli	Do.	......	...
93	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
94	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
97	Bhárat	Bombay	Weekly	Gaurishankar Jugal Kishore (Brahmin) ; 30.	400
98	Shri Venkateshvar Samáchár.	Do	Do.	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
99	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
100	Kannad Kesari	Hubli (Dhárwár)	Do.	Bindu Náráyan Mutálik Desai ; Hindu (Vaishnav Bráhman) ; 36.	1,000
101	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600
102	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar ; Hindu (Deshasth Bráhman) ; 42.	500
103	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman).	700
104	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur ; Hindu (Deshasth Bráhman) ; 44.	250
105	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 44.	100
	MARA'THI.				
106	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani ; Hindu (Brahmin) ; 50.	200
107	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani ; Hindu (Yajurvedi Bráhman) ; 53.	500
108	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi ; Hindu (Váni) ; 31.	400
109	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B. ; Hindu (Karháda Bráhman) ; 32.	6,000
110	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe ; Hindu (Chitpáwan Bráhman) ; 27.	700
111	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman) ; 20.	About 80
112	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman) ; 44.	275
113	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 42.	100
114	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 44.	150
115	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat ; Hindu Shenvi ; 35.	800
116	Chitramaya Jagat	Poona	Monthly	Rámchandra Wásudev Joshi	...
117	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi ; Hindu (Brahmin) ; 36.	150
118	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
119	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane ; Hindu (Karháda Bráhman) ; 33.	450
120	Dinbandhu	Bombay	Do.	Vithal G. Kokte ; Hindu (Marátha) ; 25	1,400
121	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshasth Bráhman) ; 50.	450
122	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sáraswat Bráhman) ; 44.	300
123	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye ; Hindu (Karháda Brahmin); 50.	2,000
124	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis ; Hindu (Deshasth Bráhman) ; 40.	1,000
125	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye ; Hindu (Chitpáwan Bráhman) ; 55.	500
126	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
127	Kál	Poona	Do.	Sadáshiv Laxman Soman, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 26.	10,000
128	Kalpataru	Sholápur	Do	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman) ; 51.	425
129	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	...
130	Karmanuk	Poona	Do.	Hari Náráyan Apte ; Hindu (Chitpáwan Bráhman) ; 41.	4,000
131	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	20,000
132	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak ; Hindu (Yajurvedi Bráhman) ; 29.	1,000
133	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani ; Hindu (Deshasth Bráhman) ; 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
134	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
135	Maháráshtră Vritt	Satára	Do.	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
136	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
137	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
138	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
139	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
140	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
141	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
142	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
143	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
144	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
145	Pratod	Islámpur	Do.	Ganesh Ramchandra Kashalkar	...
146	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
147	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
148	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
149	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
150	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
151	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
152	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
153	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
154	Shri Saraswati Mandir	Do.	Monthly	Mahádev Keshav Kále; Hindu (Chitpáwan Bráhman); 40.	500
155	Shri Sháhu	Satára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
156	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
157	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
158	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
159	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
160	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
161	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
162	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
163	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
164	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
165	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
166	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
167	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
168	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SANSKRIT.				
169	Sunrit Vádini	Bombay	Weekly	Apapa Sharm Ráshivadekar	...
	SINDI.				
170	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
171	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
172	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
173	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
174	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
175	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
176	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
177	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
178	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
179	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
3A	Commercial Gazette ...	Sukkur	Weekly	......	...
	ANGLO-SINDHI.				
53A	Aina	Hyderabad ...	Weekly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
	GUJARATI.				
86A	Prátahkál	Ahmedabad ...	Monthly	......	...
	MARATHI.				
116	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi ; Hindu (Konkanastha Brahmin) ; 22.	150
135A	Másik Manoranjan ...	Bombay	Do.	Kashinath Raghunath Mitra ; Hindu (Gaud Saraswat) ; 37.	5,500
150A	Shetkari	Ahmednagar ...	Weekly	(1) Ganesh Krishna Chitale, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 40. (2) Shivram Eknath Bharde ; Hindu (Deshastha Brahmin) ; 48. (3) Nagnath Laxman Ranade, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 28.	...
160A	Vaishya Másik	Bombay	Monthly	......	...
	URDU.				
175A	Mufide-Rozgar	Bombay	Weekly	......	...

No. 1, the name of the editor is Charles Palmer ; Eurasian ; 50 ; and the circulation is about 500.

No. 10, the editor of the paper is Damodar Ganesh Padhye, M.A. ; Hindu (Karáda Bráhmin) ; 50.

No. 48, is a daily.

No. 49, does not exist.

No. 52, the present Editor of the paper is W. F. Pais.

No. 62, the editor of the *A Luz* is R. Naronha ; Goanese ; 35.

Nos. 73, 74, 90, 97, 100, 127, 145, 154 and 169 have ceased to exist.

The circulation of No. 132 is 500.

Politics and the Public Administration.

Comments on the Birthday Honours List.
Pársi (39), 26th June, Eng. cols.

*1. "As was promised, the List of the higher honours is a short one; but the total list is long enough, and what is most remarkable about it is that from a perusal of it one would hardly realise that Bombay had any existence at all. There is a sprinkling of Ráo Sáhibs, and that is about all. There is a distinguished exception, of course, in the case of Sir Currimbhoy Ibráhim, whose knighthood has been overtopped by a baronetcy, which may perhaps be taken as a recognition that his sons are as public-spirited as their father, and that the hereditary title, so far as can be foreseen, will be worthily borne. The Knighthood of Sir Chinubhái Mádhavlál will be much appreciated in Ahmedabad, where he represents a public-spirited type of citizens, the want of a few more of whom caused disaster to the Municipality lately. Mr. W. D. Sheppard gets his C.I.E.,—he could hardly do less after the chorus of approval with which his services to the Municipality were greeted.......... We are unable to understand for what distinguished services Mr. J. D. Rees receives a K.C.I.E. As it is now a good many years since he left India, it is presumably for his unceasing support and defence of the Government of India in Parliament."

Indian Social Reformer (7), 26th June.

*2. "Most of the higher distinctions in the Birthday Honours List go to Secretaries, Chief and General and Special, and sundry other Heads of Departments. They are the Viceroy's parting gifts to his subordinates and assistants. Mr. J. D. Rees's Knight-Commandership reminds one of Lord Palmerston's remark that the politician he most valued was not the one who supported him when he was right but the one who supported him when he was wrong. The knighthood conferred on Mr. Chinubhái Madhavlál of Ahmedabad and the baronetcy which Sir Currimbhoy Ebráhim has received will not come to them as surprises, but all the same they have been well-earned by munificent gifts to great educational projects. The second class of the Kaiser-i-Hind is most deservedly conferred on Dr. Rukhmábái, one of our pioneers in women's emancipation, who has been quietly doing much good work in Surat. Dewán Bahádur seems to be an exclusively Madras honour. There are five of the name on the list and all from the Southern Presidency. Mr. Rámchandra Ráo, Registrar of Co-operative Credit Societies, is one of them and not the least worthy of them. By his thorough mastery of the underlying principles of co-operation and his strenuous endeavours to educate the people in them, he has made Co-operative Societies very largely independent of Government aid and assistance. When all the other Provinces have been asking for official subventions and dry-nursing in one form or another, he alone has stood strongly out against them on the basis of his experience in Madras. Personally we are glad that Mr. C. Karunákara Menon's hard and uphill work with the *Indian Patriot*, which he has raised to a position of commanding influence within a few years, has met with recognition. At a critical period, he has guided public opinion with a firm and judicious hand, and has well vindicated the reputation of Madras journalism. The Dewán Bahádur conferred on him is more appropriate, too, than the Rái Bahádur thrown at the doyen of Indian journalism, Bábu Norendra Náth Sen, last year. But on public grounds we doubt the expediency of conferring titles on the editors of public journals whose independent support may be a source of strength to the administration."

**Kaiser-i-Hind* (36), 26th June, Eng. cols.; *Sánj Vartamán* (42), 25th June.

3. "The *Honours Gazette* contains several names of prominent men of Western India. Amongst them the announcement of a Baronetcy conferred on the worthy Khoja Knight of Bombay will, we are sure, be received by Muhammadans in all parts of India with the greatest pleasure. Sir Currimbhoy Ibráhim is a respected leader of the Muhammadan community of Bombay and is, at present, the President of the Anjuman-i-Islam of this city. His charities are also numerous and catholic. Sir Currimbhoy as well as the

Muhammadan community are to be congratulated upon this gracious bestowal of royal favour. Mr. W. D. Sheppard, our late popular Municipal Commissioner, has deservedly received a Companionship of the Indian Empire. Mr. Chinubhái Mádhavlál, C. I. E., an enlightened citizen of Ahmedabad, has received a Knighthood. Sir Chinubhái comes of a family well known for its catholic charities and enlightened spirit, and is a captain of industry in Ahmedabad. In knighting him Government have honoured the whole Hindu community of Gujarát. Mahárája Sir Kishen Prasád, the distinguished Minister of His Highness the Nizam, is the lucky recipient of G. C. I. E. He has been at the helm of the affairs of the Hyderabad State for the last few years, and has conducted them in a masterly manner. The subjects of His Highness the Nizam belonging to all the different communities will be equally delighted at the honour conferred on the distinguished Minister." [The *Sánj Vartamán* complains that men like Mr. D. E. Wacha and the Honourable Mr. G. K. Parekh are left out in such lists.]

Bombay Samáchár (67), 25th June; *Sánj Vartamán* (42), 24th June; *Jám-e-Jamshed* (35), 25th June; *Akhbár-e-Soudágar* (25), 25th June; *Akhbár-e-Islám* (63), 25th June.

4. The Honours List is interesting for two reasons: it is the first in the reign of His Majesty George V and the last in the Viceroyalty of His Excellency Lord Minto. The one regrettable thing about it is that it should have been published nearly three weeks after the actual birthday of the King-Emperor. It is not easy to comprehend why the King's birthday should be observed three weeks later than its actual date. It may be that this year it was deferred owing to the non-completion of the period of public mourning for the demise of King Edward VII. But we hope that this arrangement will not be made permanent. Going into details, the Baronetcy conferred on Sir Currimbhoy Ebráhim and the Knighthood on Sir Chinubhái of Ahmedabad will be received with universal approbation. The only wonder is that they did not receive the honours sooner. The C.I.E. conferred upon the late Municipal Commissioner, Mr. Sheppard of Caucus fame, and the K.C.I.E. on Mr. J. D. Rees, M. P., will hardly meet with public approval. These gentlemen have not only failed to see eye to eye with the public on public questions but have even failed to give them justice. The public cannot forget the support given by Mr. Sheppard to the Caucus. As to Mr. Rees, the part he has played in connection with Indian questions in Parliament can hardly enable him to claim that he has been serving the public. The minor titles have been pretty freely distributed, although the lion's share of them has gone to the Punjáb and Bengal. [The *Sánj Vartamán* writes:—It is satisfactory to note that the present Honours List shows signs of improvement upon the old system under which the lion's share used to go to officials. Even as it is, they have carried away the larger share. Government should become more liberal in their grant of honours to private citizens. As to Mr. Sheppard's C.I.E., we do not know of any services whatever rendered by him to this city which would entitle him to it. The *Jám-e-Jamshed* and the *Akhbár-e-Soudágar*, on the other hand, consider Mr. Sheppard's C.I.E. as a just recognition of his hard work in the Municipality. They consider the List satisfactory as a whole. The *Akhbár-e-Islám* considers the List as very disappointing to Bombay, which has been very poorly provided for. It notes with satisfaction the Baronetcy conferred on Sir Currimbhoy.]

Adverse comments on the late announcement of the King's birthday, the 24th June, as a public holiday.

Indian Social Reformer (7), 26th June.

***5.** "The announcement regarding the observance of the 24th instant as a holiday could certainly have been made before the night of the 23rd instant. The delay in postponing the matter to the last moment has not been explained. It is well, however, that Government should know that the Indian people regard these matters as more than a mere official formality and are apt to think that high English servants of the State are indifferent in showing respect to their Sovereign. We do not dwell on the inconvenience caused by the late announcement. It is hard to call upon people to put off their engagements at twelve hours' notice or to forego their desire to show their devotion to their King."

***6.** "It passes one's understanding why there should have been so much inexcusable bungling in connection with the observance of the King's Birthday as a holiday on Friday last. It was announced last week in the public press that Friday the 24th instant was to be observed as the King's Birthday. Friday was not officially notified as a public holiday. That led to doubts, anxiety and hopeless uncertainty in various offices, public and private, on Thursday and Friday, and the heads and managers of schools and colleges have acted on no uniform principle. Some schools, Government and private, were actually closed in honour of the King's Birthday at the eleventh hour on Friday after young boys had taken the trouble to go to their respective schools. Many of them were subjected to serious inconvenience, because by the time the schools were ordered to be closed their servants or carriages had already gone back. Not a few boys would have, therefore, preferred staying in their classes to returning home in the hot sun. The Elphinstone High School, for instance, was closed at 11-30 A. M. whilst many of the municipal schools got only a half holiday. In the absence of an official notification the Banks could not be closed nor business houses. Surely the Indian Government could have moved in the matter in time by wiring to the Secretary of State and issued the necessary orders. Even the Bombay Government could have wired for instructions to Simla and avoided a good deal of anxiety and disappointment. Englishmen, whatever else they may be, are not skilful and graceful masters of ceremony. We do not know of a great historic function in India where they have not bungled, sometimes grossly. We must enter our respectful but strong protest against the hopeless bungling which has occurred in connection with the observance of the King's Birthday in this city on Friday last. We do not know how far the bracing climate of Simla and Mahábleshwar is responsible for what has occurred."

Gujaráti (31), 26th June, Eng. cols.

*7. "The General Committee of the King Edward Memorial Fund of the Bombay Presidency has done wisely to decide without further delay upon the form of the memorial to be raised in honour of His late Majesty.......... It is a pity that neither the authorities nor Anglo-Indians are in favour of an All-India Memorial in the shape of a Technological Institute. Had that idea been taken up in right earnest in the proper quarters, we have no doubt that subscriptions would have come in readily for such a truly national Indian memorial. But it is not an uncommon experience that what Englishmen will not as a rule recommend in England itself by way of commemorating the names of departed worthies, is not seldom recommended and adopted as the fittest memorial in this poor country, and hence it is that, though the feeling of the entire country is in favour of the establishment of a Technological Institute, it is not fostered in a sympathetic spirit and allowed to find spontaneous expression in the way it should at least out of deference to the subject of the memorial. This incident, though it may look small to less thoughtful students of contemporary history, is fraught with a good deal of significance."

The King Edward Memorial.

Gujaráti (31), 26th June, Eng. cols.

8. "We would very much like to see the nucleus of a fund for the industrial and scientific education abroad of the youths of this province in the same way as they have in Bengal in the well-known Association of which the Honourable Mr. Jogendra Chandra Ghose is the Secretary. During the last three or four years Bengal has sent over 200 students to study in Japan and other foreign countries. The students sent in this manner from Bombay can be counted on the fingers, which shows how behindhand Bombay is in this matter of national importance. Why should not an Edward Memorial Fund be formed to undertake this important work ?......... We hope the Bombay Memorial Committee will give their best consideration to this suggestion. These memorial scholarships, joined with the proposed Science College which Government may very well name after King Edward, will be amply sufficient to form an industrial memorial to King Edward in this province."

Indu of Bombay (10), 20th June.

Sudhdrak (159), 20th June.

9. It has now almost been settled that a hospital is to be built to perpetuate the memory of the late king. We do not think that a hospital would be of much use to people in the mofussil. A technological institute would have supplied the needs of the whole Presidency and been a more fitting memorial. Should the funds collected be not sufficient for such a purpose, it would give satisfaction to all concerned to provide up-to-date equipment for the Grant Medical College so that it may turn out more efficient physicians than is the case at present.

Comments on the reported interview between His Excellency the Viceroy and Mr. F. G. Carpenter.
Indian Spectator (8), 25th June.

10. "Mr. Frank G. Carpenter, who is said to be a prominent personage in America, has supplied to a newspaper in his hemisphere an interesting account of the interview which he had with His Excellency the Viceroy while at Calcutta.......... The most interesting opinion expressed by His Excellency to the interviewer was on the fiscal policy of India. He remarked that he was surprised at the omission of the *swadeshi* agitators to make Protection their watchword, and their insistence on boycott, which must necessarily be less effective in the interests of local manufacturers. His Excellency thought that a protective tariff would be beneficial to India, and with proper protection we might 'soon be manufacturing not only for the markets of China and the Far East, but the world'—provided, we suppose, the world is unable or unwilling to protect itself against India, as some parts of the world indeed may be unwilling or unable. With protection, the home market at least would be more largely available to the manufacturers, whatever the consumers may feel about it. His Excellency did not forget the ill success that would attend the efforts of India to obtain protection, for he admitted that Great Britain would not allow it on account of the objection of Manchester and Birmingham. He would, however, evidently approve of an agitation in favour of protection. If he were speaking officially as head of the Government of India, he would obviously not have expressed himself as freely on this subject as he did to the interviewer."

Gujarâti Punch (33), 19th June, Eng. cols.

11. "An interesting interview is reported to have taken place between Lord Minto and Mr. Frank G. Carpenter a prominent American.......... We join with His Excellency in holding that the effect of the departure of the British from India and the subversion of British rule would be nothing but disastrous and calamitous to India.......... It is nothing but a dream to imagine that India would be a united whole, unless and until her people are sufficiently educated and enlightened to rise superior to the passions and prejudices of sectarianism and shake off all influences of castes and creeds. Such a day is unfortunately far off and so long as Indians are what they are, it would be an act of sheer folly even to think of an overthrow of British rule in India. The dictates of enlightened self-interest peremptorily call for the continued existence of British rule in India, and he is an enemy of his country who thinks of driving out the British from India. We are not, however, to be supposed to say that no effort should be made for claiming a larger participation in the administration of the country; on the other hand, we do firmly believe that Indians cannot advance politically unless they strive by all lawful means of agitation in their power to secure the objects they have in view. No nation is gracious enough to make concessions to subject people who do not agitate for them and who do not show that they are fit for them, and the British nation is no exception to the general rule."

The new Viceroy.
Praja Bandhu (40), 19th June, Eng. cols.

12. "We welcome the appointment of Sir Charles Hardinge as the next Viceroy of India in succession to His Excellency Lord Minto when the latter vacates his office some time in November next, in the first place because India will be spared the threa-

tened *regime* of a military Viceroy like Lord Kitchener and in the second place since it has finally set at rest the speculation that had been naturally going on in this connection for some days past.......... The appointment of Sir Charles Hardinge bears a very close resemblance to that of the late Marquis of Dufferin in more respects than one.......... Lord Hardinge who was his grandfather was the Viceroy of India during the forties. His *regime* was memorable for several beneficent measures introduced by him.......... We can assure the Viceroy-designate that he may safely count upon the loyal and hearty co-operation of the people of India in all such measures that aim at securing their moral and material well-being, and if he pursues a policy of trust in the people he will have absolutely no reason to regret having done so."

Gujarâti (31), 19th June; *Sânj Vartamân* (42), 18th June, Eng. cols.

13. Sir Charles Hardinge seems to be fully qualified by virtue of his age, experience and attainments to undertake the onerous duties devolving upon the Viceroy of India. His selection for the post ought to be a source of gratification to the Indian people, but considering the present situation in the country it is apparent that they cannot be in a position to take either a hopeful or a pessimistic view of his rule. But we would at least express a hope that the Viceroy-designate may be able to eradicate the seeds of the prevailing discontent and that his *regime* may not be painful if it cannot be happy. We think we are not mistaken in describing the situation in India as somewhat anxious, and it will be the duty of the new Viceroy to remove the source of this anxiety. The entire country with the exception of a province or two is peaceful and quiet; yet no one would deny that the minds of the people have been uneasy over the action taken by the authorities under the new legislative enactments. Though Sir Charles has not been known to belong to any party in England, yet his selection gives cause for hope that he must be the best man to fill the Indian Viceroyalty at the present juncture, and that he will not fail to appease the minds of the people in this country. At the present moment India needs a Viceroy who may be fully aware of the condition of her affairs, who may be independent, though led by the authorities, who may ever be ready to mix freely with the popular leaders, who may be keen-sighted in judging the truthfulness or otherwise of popular demands and grievances, who may be able to know whether the masses are loyal or not, who may be a friend of the people and an enemy to uncontrolled power, and who may ever be happy to see the people peaceful and contented. We cannot run the risk of declaring whether Sir Charles possesses all these qualities or not and whether he will be able to act up to them or not. His rule will show everything. *Apropos* of the subject we cannot help remarking that just at present no one was more fitted to succeed Lord Minto than Sir George Clarke. He is proved to be a sympathetic ruler, full of noble hopes and he has ever the good of the people at heart. We are inclined to think that the reins of administration in such hands as his would have been manipulated to the entire satisfaction of the people. Again, we do not share the apprehensions felt in some quarters regarding Lord Kitchener's suggested selection as the next Viceroy. Military Viceroys in the past have been very successful in the general administration of the country, and so we think India had nothing to fear from Lord Kitchener's rule if he had been selected for the post. [The *Sânj Vartamân* writes:—"The appointment of Sir Charles Hardinge as Viceroy of India was not quite expected.......... India was much agitated by the possibility of Lord Kitchener being appointed to succeed Lord Minto.......... We did not want him; he was unsuited to India..........The apprehensions are finally set at rest by the definite announcement of Lord Minto's successor. Sir Charles Hardinge is not much known in the political world.......... He cannot be credited with particular knowledge of the East. But it is believed that he will carry on the policy of Lord Minto with fidelity and good-will, and we may presume that Lord Morley, before approving of his appointment, must have satisfied himself that he will prove an apt disciple.......... We need **have no serious apprehensions, therefore, on the bare fact that he is a great diplomat but has not proved himself a great administrator..........** It would

be best for the country, as it would be best on account of its salutary influence upon Sir Charles, that we should encourage him by an attitude of hopefulness, and friendly greetings, when he sets foot on these shores."]

Alleged impolitic attitude of Anglo-Indian journals towards the new Viceroy.

Bombay Samáchár (67), 23rd June.

14. It is well-known that Lord Morley has stirred up the wrath and indignation of Anglo-Indian journals by his Reforms and his determined action to remove the causes that have given rise to anarchy and discontent in the Indian mind. We had it repeatedly out of the mouths of Lord Morley and Lord Minto that the initiation of the Reforms rested with Lord Minto himself and that they had not, as was alleged, thrust upon the Government of India. Still no amount of explanation has been sufficient to appease the offended feelings of Anglo-Indian journals which lose no opportunity of vilifying Lord Minto and his Government and charging them with being weak and undignified in accepting all that was forced on them by the Secretary of State. Such a campaign of vilification and vile abuse hardly does credit to these Anglo-Indian journals. The dispute between the House of Commons and the House of Lords sent for a time these antagonists of Lord Morley and Lord Minto into ecstasies, and they were in the hope of seeing the Liberal Government thrown out at an early date and the Indian Reforms subverted by the Conservatives. This exultation, however, was short-lived and when these Anglo-Indians saw that the Liberals had successfully weathered the storm they were not slow in trying to make further trouble. For a time they championed the cause of Lord Kitchener and urged upon the attention of the authorities in England the dire necessity of sending him out as Viceroy to India. Their counsel fell on unheeding ears and when they found their object frustrated and Sir Charles Hardinge selected to succeed Lord Minto they lost no time in raising the dust of controversy and endeavouring to lower the Viceroy-designate in the estimation of the Indians. But these Anglo-Indians hardly know that their practices have now been thoroughly exposed and no amount of effort in this direction would avail to dupe Indians. The system of Government in India has been laid down by Parliament, and no Secretary of State, whatever his influence, whether personal or political, is powerful enough to effect a deviation in its course. Such being the case, Anglo-Indian allegations of a more or less violent character and similar to those we have discussed above are likely to be accepted by Indians with silent contempt. We are inclined to think that this Anglo-Indian tendency does a world of harm to the rulers and the ruled, and the sooner it is put a stop to, the better would it be for both.

The treatment of Indians in the Colonies.

Jám-e-Jamshed (35), 23rd and 22nd June.

15. It is unfortunate that in the 20th century, in this age of enlightenment and progress, people should be so much blinded by colour prejudices. The Colonials have been ill-treating the Indians because of the colour of their skin, and the strong protests against their conduct raised in the Press and from the platform have been of no avail. The mighty British Lion whose boast is that he can easily meet single-handed the attacks of any two great powers of Europe is powerless before his own selfish white Colonies. And consequently the whites of these Colonies, prompted by their unjustifiable hatred of the blacks, harass Indians in any way they like. They have forbidden Asiatics to walk along public foot-paths, to use public tram cars, to live in towns and to trade. These and many other orders worthy of a despotic and dark rule have been promulgated by them. The African whites consider Asiatics to be brutes. In times of their need these same whites are anxious to profit by the labours of the Asiatics, but when they are asked to allow them to settle in the land, and to recognise them as ordinary human beings, they refuse to do so, and advance some very flimsy arguments in support of their unjustifiable attitude. Firstly, they allege that the Asiatics are illiterate, ignorant and dirty and that consequently they do not wish to mix with them. This argument is, however, altogether worthless. To tell the truth, the Indians, especially the higher classes of Hindus and Muhammadans, observe so much cleanliness that only a few of the Colonials can come up to

their standard. The second argument is that the Indians send away their earnings to India, their native land, and hence cause a drain of the wealth of the Colonies. If this theory were true and accepted, the drain from this country of millions of pounds every year by the British merchants and others should also be stopped. Besides, the number of the Indians there and their earnings are so small that there is no fear whatsoever of the wealth of the Colonies being drained away. Only one thing is clear and it is this that the Colonials are jealous of the Indians and want to prevent them from sharing the profits of the trade there. It is with this object alone that they have taken to harassing the Indians in their colonies. It is to be regretted that they do not foresee the terrible disaster which this conduct of theirs is likely to bring upon the Empire. It has been complained of, of late, that Indians of the present day do not show the same respect towards the whites that they did in the past, but it is no wonder that they should do so when their countrymen abroad are thus hated and harassed by the whites. [The paper in another issue while commenting in a similar strain on the alleged ill-treatment of Indians in Canada observes:—What is astonishing is this, that while a Japanese possessing about 50 dollars is allowed to enter Canada, an Indian is not allowed to enter it unless he possesses 200 dollars. We wish Government instead of showing verbal and lukewarm sympathy would act in earnest to remedy the evil. Is not an Indian a citizen of the British Empire? We think, we have a right to demand an authentic official reply to the question.]

Mumbai Vaibhav (137), 22nd June.

16. Treatment accorded to Indians in Canada, a portion of the British Empire, is far worse than that which they receive in independent foreign countries like Japan and America. The Colony seems to have enacted laws with the sole object of absolutely excluding Indians from it. It is against the interests of the Empire to allow the white colonists to oppress Indians in this way. If our rulers really wish that Indians should sincerely be proud of the Empire, then it is their duty to see that they are nowhere in the British Empire molested on account of their colour. As citizens of the British Empire Indians are not merely bound to share its burdens but are likewise entitled to claim its privileges.

Self-government is not the peculiar property of Europeans and Americans.

Indian Social Reformer (7), 26th June.

***17.** "Professor James Bryce, British Ambassador at Washington, delivered the Dodge lectures on 'Responsibilities of citizenship' at Yale University last year.......... It is of interest to note at the outset that Dr. Bryce does not, like Mr. Balfour, hold on *a priori* grounds that self-government is the peculiar property of Europeans and Americans.......... As striking evidence of this general conviction, he points to the efforts which Japan and Russia have made, and which the Persians and the Turks are beginning to make, for the establishment of parliamentary institutions. Mr. Valentine Chirol the other day told an Indian audience that Japan had not paid any attention to Mill and Burke and had absorbed only the results of Western science. Dr. Bryce seems, on the other hand, to attach some importance to Japanese efforts to obtain a constitutional Government as a factor in their national progress. 'Even in China,' he adds, 'these have been talked of: *De conducendo loquitur iam rhetore Thule.*' According to Professor Bryce, success in self-government is not a matter of race, but one of qualities.......... The doctrine that Europeans and Americans enjoy self-government because they had first perfected themselves in all the virtues necessary for its proper exercise, has been obviously invented for the benefit of dependent nations and does not correspond with the facts of either history or experience.......... We, Indians, may safely ignore the pessimists who speak and write as if democracy and self-government were ethnological characters like the pigment of the skin or the facial angle. They are within reach of every people who possess or develop civic virtues and the only certain road of self-government lies along the path of acquisition of these qualities.... ... Indians are being reproached now-a-days for not actively co-operating with Government in their measures to put down sedition. If Professor Bryce is right, the tendency in the

countries of Europe, even in England, seems to be not very different......... What we understand to be the significance to Indians of Professor Bryce's lecture is this: that as Indians and Asiatics we are not denied by destiny the privileges of self-government by the people, and that by developing the virtues prominently mentioned as essentials of civic duty, every race under the sun can work democratic institutions successfully."

Comparison between Egypt and India.

Oriental Review (15), 22nd June.

18. "The problem confronting Great Britain in Egypt is almost the same as that confronting her in India with the added difficulty in the former country that at the time of taking possession British statesmen had not called it a conquest but 'occupation'—occupation which according to the agreements then made with the Powers was to last for a limited time. There is also the fact to be taken into consideration that the Egyptians follow one faith, form one class and that out of this class the party organised and strengthened by Mustafa Kamel Pasha forms no mean proportion. This party does not consist of murderers, as Mr. Roosevelt would have it, but of men trained in the Western Universities and also in the Moslem University at Cairo, combining thus the highest teaching of the West and the East. They have consequently aspirations and ideals which require the highest statesmanship to satisfy and fulfil. It will not do to scout these ideals and treat them with contempt. The real solution lies in meeting the Egyptian half-way, in progressing onwards till Great Britain has fulfilled her promises and Egypt has obtained what she yearns for. In the case of Egypt also as in India a certain section of the British Press aggravates the difficulties by pressing always for autocracy and the 'iron hand.' Mr. Roosevelt, though in name a Republican, is a thorough Jingo Imperialist and his fulmination about Egypt and the East is in favour of a retrograde and reactionary policy on the part of Great Britain. Unfortunately the British public are led away by him. He has proved the sole cause of the concentration of attention on Egypt and the important discussion in the House of Commons. The chief fact to be noticed is that the policy of Sir Eldon Gorst—a policy of conciliation and progressive reform—is not approved of by the Conservative party. Mr. Balfour as the spokesman of this party endorsed all the opinions of Mr. Roosevelt and urged the Government to take 'strong' measures, meaning thereby repression of a severe type......... Sir Edward Grey, though defending the conduct of Sir Eldon Gorst, was weak enough to approve of the diatribes of Mr. Roosevelt and the carping criticism of Mr. Balfour. Some of the followers of his party frankly observed that the Rooseveltian remarks were an insult to Great Britain and that the latter ought to fulfil her promise to Egypt. Mr. Robinson said that though order ought to be maintained, the policy of Great Britain ought always to be progressive. In fact we may not inaptly compare the attitude of advanced Radicals with regard to Egypt to the attitude of Lord Morley with regard to India. Though Lord Morley thinks that order ought to be maintained, he has never supported an indiscriminate policy of pure and undiluted repression. It is this very thing which stinks in the nostrils of many Anglo-Indian writers who are clamouring that Sir Charles ought not to be under the leading strings of the India Office. Evidently they do not approve of the co-operation between the India Office and Simla which has characterised the *regime* of His Excellency Lord Minto and which is the greatest barrier against the adoption of extremely repressive steps."

Jám-e-Jamshed (35), 21st June.

19. The *Jám-e-Jamshed* while commenting upon the recent developments in Egypt compares the state of that country with that of India and while doing so condemns in strong language the demands and actions of the Nationalists of both countries. It then showers great encomiums on Sir Edward Grey for quietly pursuing the policy of reform and thereby carefully steering the ship of Government out of grave dangers, just like Lords Morley and Minto. It then hopes that if Sir Edward Grey and Sir Eldon Gorst would continue to follow the policy so successfully carried out in India by Lords Morley and Minto, the heavy clouds on the political horizon

of Egypt would soon pass away. The paper then comments on Mr. Balfour's speech in the House of Commons on Egypt and observes:—We cannot here allow to pass uncriticised the inconsiderate remarks made by Mr. Balfour during his speech on Egypt. His remarks about the incapacity of Orientals for self-government only betray his lack of knowledge of history. It may be that government in India has been always absolute, but that does not prove that Indians were not conversant with the principles of *swarájya*. When Europe was groping in darkness, Indians had rapidly advanced in civilisation and had been carrying on their village administration on the principles of *swarájya* through the village *panchdyats*. Besides, even if it were granted that Orientals do not at present possess the capacity for governing themselves, it cannot be said that they will not qualify themselves for self-government in the future. The ancient history of the Western nations shows this very clearly, and the modern history of Japan, China, Persia and Turkey proves it. It is very deplorable that a responsible politician like Mr. Balfour should have thus forgotten the history of his own country. His remarks have only contributed to strengthen India's resolve to throw in its lot with the Liberal party. Lord Morley's Reforms have attached Indians to the Liberals, and it is highly gratifying that the Liberals are in power at the present crisis in Egypt to grant the legitimate demands of the people and to check the onslaughts of the anarchist extremists.

Christian Missionaries and Indian sedition.
Kesari (131), 21st June.

20. A very nice specimen of how the Christian Missionaries sent out to India to spread the Gospel try to raise funds by telling all sorts of lies about India and Indians to the English people and thus lead them to form absurd notions about the country can be best seen in the proceedings of the annual meeting of the Church Missionary Society that was held last month in London. Sir William Lee-Warner, the learned author of the wonderful book 'the Citizen of India,' delivered a speech in the course of which he exhorted his audience not to be apathetic towards the cause of the Missionaries, especially at a time when Christian literature is dealing heavy blows at the very foundation of the Hindu religion and when the East is coming in closer intercourse with the West. The learned speaker dwelt on the urgent need of a proselytising campaign in India. The Rev. Mr. R. F. Pearse, a prominent Bengal Missionary who was present at the meeting, went still further and depicted in sombre colours the alleged impending peril that is likely to make its appearance from Indian students taking lessons of violence under the garb of Hindu philosophy. If the evil is not nipped in the bud, he declared, by the spread of the Christian religion and philosophy, the growth of sedition and discontent in India will not be effectively arrested. Now, can there be a grosser falsehood than to charge the Hindu religion with murderous tendencies—a religion which is known all the world over to be the promulgator of sublime and righteous doctrines and the parent of humane institutions? Instead of attracting the minds of Indians towards Christianity these Missionaries are by their tactics only engendering doubt, distrust and suspicion about Missionary activity in their minds. If the Christian religion is powerful enough to stamp out anarchy and violence in India, why is it that it has proved impotent in Christian countries like Ireland Spain, France and Russia which are the hotbeds of anarchism and nihilism?

Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman*.
Gujaráti (31), 19th June.

21. The important point about the Circular addressed by the Government of India is that it gives special instructions to the officials as to their behaviour towards the Indian leaders. The Circular indirectly supports the oft-repeated complaint of the Indians that the officials hold aloof from the public and that this attitude of theirs gives birth to discontent and sedition. It is a matter for some consolation that the authorities are now trying to remedy this complaint. **Hitherto those working for the people and those working on behalf of Government did not so much as look into each other's faces, much less exchanged views with each other. The outcome of this state of affairs was that the misunderstanding between**

the officials and the people was never removed. The Circular is good as far as it goes. Government should take care to see that its object is not defeated by the officials holding aloof from the people. In the majority of cases, officials of the present day are looked upon as unsympathetic and disdainful towards the public. This looks strange, but is true none the less. The reason is that when they mix with the people they lord it over them, air their own political views and issue arbitrary mandates. Again, they do not keep themselves in touch with public opinion by reading vernacular papers, but content themselves with second-hand information from Anglo-Indian journals. In order that they may be able to read the vernacular papers, Government should insist upon their having a thorough knowledge of the vernaculars. The Circular enunciates some principles which we are fully in accord with, but at the same time there are others which we cannot accept. Government appear to be more anxious to put down than root out sedition. But this is not the true policy: the best thing would be to eradicate the very roots of the disease.

Indu of Bombay (10), 21st and 23rd June.

22. "As to the extent of the spread of the spirit of disaffection, the Government is in a better position than ourselves to judge, and here we hazard no opinion. But as to the nature of this spirit, it seems to us that the Government estimate is not quite correct or discriminating enough. It is not quite fair to place the advocates of 'passive resistance' in the same category as the advocates of criminal violence.......... Then again there is the danger of the authorities confounding the dissatisfaction expressed against the recent reforms with sedition. Even so high an authority as Sir Edward Baker has publicly acknowledged that some of the glaring drawbacks of the present scheme might not unnaturally give rise to dissatisfaction. Hence the necessity to carefully discriminate between disaffection and dissatisfaction and to guard against tarring all agitation of whatever kind with the same brush. How obvious and obligatory this need of discrimination is, will be apparent when we find the Government holding the view that the unrest is mainly sentimental and not based on any material grievances. We know this was the view entertained in high quarters till matters came to a crisis in the Partition of Bengal and Lord Minto found that there was some basis indeed for the unrest other than merely sentimental. The Government seems to regard the 'drain' theory preached by some politicians in this country as having done 'incalculable mischief' and observes that 'it behoves every officer of Government, in particular those connected with education, to study the arguments put forward in support of it and to seize every opportunity of exposing their fallacy.' The object set forth here is no doubt a laudable one. But will the officials approach the task with the patience and open-mindedness absolutely necessary in such cases? Let us not forget that the originators of this 'drain' theory, among whom may be mentioned such highly respected men as Messrs. Dádábhái Naoroji, William Digby, Romesh Dutt and Sir Henry Cotton, were at least honestly convinced of what they thought and taught with a wealth of facts and figures. They may be wrong, as there might be two sides to every important question. But mere interdiction and brushing aside of such views will not serve the end. The arguments must be fully refuted in detail to carry conviction. But we strongly doubt whether district officers in general will have the patience to study the views put forward. They may simply brush aside the arguments and pronounce it undesirable to even discuss them in public. Under such circumstances the evil will not be cured. We do not deny that in the hands of ignorant persons the 'drain' theory may be capable of mischief. But with more responsible men, conviction may be carried only by patient discussion. That some at least of the economic grievances are not quite without a basis must be admitted by every honest official.......... Why, we read in the account of Mr. Carpenter's interview with Lord Minto, published in these columns on Tuesday last, that His Excellency was wondering why the *swadeshi* agitators did not make protective tariff their watchcry instead of the boycott. At the same time Lord Minto admitted that Great Britain would not allow it as it would go against the interests of Lanca-

shire and Birmingham which find a flourishing market in India. And yet, we find Lord Minto expressing his belief that 'India would be benefited by a protective tariff and that if it could have the proper protection it might soon be manufacturing not only for the markets of China and the far East but for the world.' Thus on His Excellency's own admission Britain does not allow India to reap these vast benefits, simply because her own interests would suffer thereby! What a commentary on the official attempts at refuting the 'drain' theory!!! Is it any wonder that the people should see the futility of an appeal to England in this matter?" [The paper in a subsequent issue further writes as follows:—"We are also glad that Government emphasise the need of its officers guarding against injuring the susceptibilities of Indian gentlemen by their rude behaviour.......... It is mostly young men fresh from England, with wrong ideas of the culture and manners of the people they are called upon to rule, about whom the complaints are most often made. For such also the compulsory mixing with the representatives of the people will prove a valuable education, which will disabuse their minds of the crude ideas imbibed at home. Only let not these 'interviews' degenerate into interviews for intimidating purposes only, as unfortunately was the experience of several leaders of Bengal during the *regime* of Sir Bampfylde Fuller.......... There is one point in the letter on which there will be a difference of opinion—we mean the duties of teachers. Government express the view that mere abstention from seditious teaching cannot be accepted as an adequate performance of duty on the part of those engaged in education. They are called upon to see that right views are inculcated regarding the application of the lessons and truths of history and economics, especially to India. We do not know if the ordinary run of teachers in the High Schools and even Colleges are competent enough to handle history and economics in their political bearing in a manner sufficiently convincing. Any inefficient and crude attempts in this direction might create more harm than good, especially if the impressionable student finds that his Professor is not convincing enough and is merely repeating some official formulæ. Once the forbidden fruit is tasted, there is no knowing with what strange ideas in his mind the impressionable youth might run away to brood over them. Government seem to entertain the view that the poison of sedition is instilled in a large measure in the present schools. But this view is wrong. It is not from school or college lessons that the poison is imbibed, but from agencies quite outside these.......... It is in the newspaper, in the literature of the West, in the public life around them, that youths imbibe political views, whether seditious or innocuous. So to utilise the schools and colleges as agencies for the checking of the evil of sedition can only be a step of doubtful utility."]

Rást Goftár (41), 26th June, Eng. cols.

***23.** "The publication of the secret document which is alleged to have been distributed by Government among their officials, suggesting means for the suppression of sedition, would do no material harm to Government. If anything, it will spread a favourable impression among the people as to the good intentions of their rulers, for the Circular embodies instructions to officials in rules of conduct which the Indian press itself has commended to Government for adoption. For instance, how often have critics in the Press complained of the discourteous treatment which officials sometimes mete out to Indian gentlemen of position? It would gratify such critics to learn that Government is not less anxious than themselves to correct all unbecoming conduct in their officers.......... The intentions of the Circular are plain and well-defined, and its *bonâ fides* clearly established by the fact that the Circular was not meant for public use, but merely as a guide to officials and Government servants.... ... The most important part of the Circular is that where it proceeds to instruct officials in the ways and methods of suppressing sedition. Government recognise that the youths of the country provide a favourable recruiting ground for the party of revolutionary violence, and the fact emphasises the need which exists for the institution of a permanent vigilance and control over Indian schools and colleges.......... There would be no excuse left for school-masters and professors to place in the hands of the students works calculated to foster erroneous and faulty views in economics if there are standard publications which every University in India can commend as prescribed text-books for their colleges."

24. "We do not know whether Government will proceed against the *Englishman* for publishing the Circular issued to Government Servants on the subject of sedition. There is a clear violation of the Official Secrets Act. While the public will await with curiosity the decision of Government on the point, there will be no great desire on its part for the prosecution of the paper. The public does not like the Official Secrets Act, the bantling of Lord Curzon, who retaliated by forging this weapon on the native journals of Bengal who had published some secret circulars, placing him in a very awkward position. If the Act were not enforced in the case of an Anglo-Indian journal, the authorities will think twice before doing so in the case of an Indian newspaper. No harm has been done by the publication of the resolution except that it may cause some embarrassment to Government owing to its free and unrestrained language. As it was not a public document for general information, Government have employed language and expressed sentiments which would not, otherwise, have been retained in their present form."

Sánj Vartamán (42), 22nd June, Eng. cols.

***25.** "In a recently published letter addressed by the Government of India to the Government of Bengal on sedition in India and the duty of officers to combat it, a careful attempt has been made to diagnose the disease and suggest remedies to fight it.......... It is a relief to find that Government are convinced that 'the great body of the people are entirely loyal and prepared to join with the officers of Government in the mission against disaffection.' One danger in fighting evils like sedition is that the innocent are oftentimes confounded with the guilty, and Government officers, to whom the present instructions have been issued, cannot be too careful in discriminating between men and men.......... In spite of the several very good suggestions made to public servants, we are constrained to say that many of them are impracticable and throw on them a burden of responsibility which it would be hardly possible for them to carry out. Great circumspection and tact will be needed in translating the suggestions of Government into action; otherwise, much hardship is likely to be entailed on public servants and the people. In tracing the causes of the unrest account has not been taken of the public grievances which often give colour to unsound views which spread through the country. A sympathetic hearing and a serious attempt to remove those grievances will go a long way in dispelling wrong ideas. Then again, the wild and mischievous vapourings of some Anglo-Indian papers which are calculated to offend Indian feelings need to be controlled along with the erroneous opinions preached by some irresponsible Indian publicists."

Gujaráti (31), 26th June, Eng. cols.

26. "The circular letter which the Government of India have addressed to all Provincial Governments on the subject of the present political situation of the country and the duties of officials towards checking sedition has been received not without a feeling of surprise in some quarters. The *Englishman* was the first to publish it, and it is now said that it is a confidential document; probably, as its perusal suggests, Government meant it for private circulation among its officers. If it be so, the paper that first published it was guilty of a distinct breach of the Official Secrets Act, and the public have a right to demand what action Government propose to take to discover how the circular was secured."

Gujarát Mitra (32), 19th June, Eng. cols.

27. Government do not seem to have formed any definite views as yet about the nature and origin of what is classed as sedition in India. New resolutions are issued one after the other discussing the character of sedition. There is nothing new in the one recently issued

Kesari (131), 21st June.

which appears to have been of a semi-confidential nature. We are familiar with the arguments contained therein. We have been often told that the masses are with Government and that discontent exists only in the educated classes and that, too, for no substantial causes. The instructions issued by Government to the subordinate officials as to how to treat sedition are novel and deserve consideration. Up till now, Government opposed only a particular agitation. But now officials are advised to suppress almost every agitation by repressive measures. Government have hinted in the resolution that festivals, schools and religious education should be judged from a political point of view and that the best way of putting down national awakening was to subject everything to relentless repression. The suggestions as to how officials should conduct themselves, watch their relatives politically and hand them over to Government if they see no chances of their reclamation, are novel. Though this letter is primarily addressed to the Bengal Government, we think copies of it have been forwarded to other Provincial Governments. We suspect the resolution is being enforced also in some respects.

Dnyán Prakásh (46), 18th and 21st June; *Sudhárak* (159), 20th June; *Jagad Vritt* (126), 19th June; *Vrittasár* (165), 20th June; *Indu Prakásh* (123), 21st June.

28. The suggestions embodied in the Circular issued by the Government of India to the Provincial Governments are well worth the consideration of the officials to whom it is addressed. We feel sure that much of the discontent visible in the subordinate service will vanish if they treat their subordinates with sympathy and respect. It will be a piece of cruelty to hold Government servants responsible for the opinions of their relatives. It will mean placing them at the mercy of the Police, to whom an undue importance has already been given, and creating among them a feeling of insecurity. As regards the teaching of history and political economy, we do not think any self-respecting teacher would undertake to foist his own opinions or those of the authors of the text-books on the pupils. It would be really too much to expect of a teacher to mould his views at the dictation of Government. We do not think that the 'drain' theory has in any way aggravated the discontent. Even supposing the 'drain' theory to be mischievous, merely declaring it to be false would not controvert it in an effective manner. Nothing would so much conduce to the maintenance of discipline in schools as the example of good teachers. But unfortunately no thought is given to this matter in selecting educational officials. [The *Sudhárak* writes:—Government must be congratulated for the sympathy and liberality they have displayed in facing the present situation. Government speak about the reluctance of persons acquainted with facts to give evidence in political cases and support measures by which the innocent are likely to suffer along with the guilty. They, however, do not appear to understand that this feeling of reluctance among the people is more or less due to the unnecessary trouble to which witnesses are liable to be subjected when they come forward to give evidence in such matters. Now that Government have ordered that the burden of attending for enquiry or for giving evidence should be made as little irksome as possible, we think that henceforward very few witnesses will hold aloof. We feel sure that the misuse to which our religious festivals have been put of late will be put a stop to now that the attention of Government has been directed towards the matter. It is quite natural for Government to expect their servants to be sincerely loyal, and it is, therefore, high time for such of them as may be guilty of discussing pernicious politics in their leisure hours to leave off that habit. The policy adopted by the Secretary of State of appointing Indians to high offices and of giving them an increasing share in the administration of the country will indeed result in disarming sedition in course of time. The *Jagad Vritt* observes:—Experience has proved that purely western ideas implanted on the Eastern soil produce undesirable effects, and it is, therefore, necessary that Government should publish books on history and political economy specially suited for the requirements of Indian students. The vernacular newspapers have been misusing statistical figures appearing in Government reports to prop up the 'drain' theory. In order, therefore, to defeat the machinations of such newspapers it would be in the interest of Government to supply these statistics as well as other information to the public in vernacular. The *Vrittasár* writes:—There is a likelihood of political economy now being taught in our schools and colleges with facts and figures, and we shall in consequence have practical men and not mere theorists amongst our citizens. The *Indu Prakásh* writes:—It is hoped that the Circular will tend to promote good feeling between the rulers and the ruled.]

Comments on the death of an Indian caused by an assault by a European in Mysore.

Indian Spectator (8), 25th June.

29. "A washerman in Mysore did not give satisfaction to his employer, one Daniel Bennet, but kept on asking for his wages. This was too much for Bennet, who kicked the washerman, and caused his death through rupture of the spleen. Bennet then left for Madras, but he was brought back, tried and sentenced to six months' imprisonment for his 'rash and negligent act.' Indians do not generally kick, but they beat with the hand. Why is the Anglo-Indian practice different? A kick is no doubt a more efficient way of punishing than a slap. But the practice which so often ends fatally does not seem to betoken any love of efficiency. We do not pretend to know how common kicking a servant is in England—perhaps it is not more common than being kicked by him. We read, however, of boxing the ears, and similar modes of punishment in which the hands are used. In this country perhaps the touch of a washerman or a punkha cooly is considered too polluting to entrust the work to the uncovered hand, and hence, the covered foot is employed as a substitute.......... The wearing of a thick cotton or woollen pad on the abdomen may be a good protective or preventive measure. But it may invite more kicks. Whether science can make spleens unrupturable by inoculation or otherwise is a question worthy of investigation. But for the present neither science nor law can suggest a means of preventing the tragedies that now and then occur. Perhaps a circular letter from Simla may produce some effect."

Comments on the India Government Notification declaring the Samarth Vidyálaya an unlawful institution.

Mahrátta (13), 26th June.

***30.** "We understand that immediately on the receipt of the news about the notification of Government which declared the Samarth Vidyálaya an unlawful association, the manager of the Talegaon school sent a wire to the Government of India praying for the suspension of the execution of the order implied in the notification, pending the disposal of their prayer for an opportunity of explanation. No reply was received to this till Monday last. The efforts of the manager to obtain a hearing from the Local Government were more successful; for under instructions from the Bombay Government, Mr. DuBoulay, I.C.S., Secretary to Government, granted an interview to Mr. J. V. Oke, the manager of the Vidyálaya, on Friday before last. The interview, however, was not satisfactory, because it admitted only of a one-sided conversation. Mr. DuBoulay had instructions only to listen to what Mr. Oke might have to say on behalf of the Vidyálaya, but to make no inquiries or ask no questions! Mr. Oke, of course, tried to anticipate objections that might be possibly urged against the school and to reply to them. But such a procedure must be as unsatisfactory as it is unfair; and even after this interview the Vidyálaya was in the dark as to whether it might or might not receive a further communication from Government and whether Government were or were not prepared to reconsider the case of the Vidyálaya. On Monday last Mr. Oke, received replies both from the Local and the Supreme Governments. The reply from the latter was to the effect that the matter had been referred to the Bombay Government. The reply from the Local Government was simply laconic. 'The Government see no reason to interfere with the operation of the law and the school must be closed on 28th June.' The notification has now appeared in the local *Government Gazette*; but we think it would be only fair even now to give an opportunity to the Vidyálaya people to know and meet the specific charges, if any, which Government may have to allege against it." [In the leading article the paper tries to controvert the charges brought against

the school by a correspondent of the *Advocate of India* signing 'Loyalty', and says :—" The managers of the Vidyálaya will, however, feel thankful to 'Loyalty' for having broken the ice and ventured into the region of details. For one can understand facts, reply to them and appreciate their force if they prove unanswerable. But it is the height of injustice to condemn a man or an institution unheard, in fact even without any specific charges being framed. But so far Government have apparently resolved that 'Mum' should be the word. It is wholly wrong to assume that silence is more dignified than speech in a matter like this. On the contrary, silence itself is most damaging to the credit of Government for fair-mindedness and justice. If the Samarth Vidyálaya is found guilty of the charges that will be framed against it, let it be put down by all means, unless any other way of dealing with it as effectively may be deemed impossible. But it is extremely unfair, and we should say also impolitic, to refuse an inquiry when it is openly demanded by the party concerned."]

Kesari (151), 21st and *28th June.

31. Though the Government of India have nominally issued the orders declaring the Samarth Vidyálaya an unlawful association, the Local Government are at the bottom of the affair and must have done all the scheming. The Government of India will not allow any concessions or change the present orders without the consent of the Bombay Government. The latter can judge better than the former by consulting local opinion whether any injustice has been done to the Samarth Vidyálaya. The managers of the school should approach the Local Government and try their utmost here only. Government should first inform the managers of the charges against the school and produce their evidence. To judge fairly of the explanation of the school, we must know what Government have to say on the point. What action of the school has made Government so enraged? What have the students or teachers of the school done to merit the school being dubbed an unlawful association? When we have no information on these points, how is it possible to satisfy Government? The managers of the school cannot discuss the secret thoughts of Government. [The paper in its issue of the 28th June writes :—What grave offence had the Samarth Vidyálaya committed against Government that it should be wiped away from the face of the earth without being informed in the least of its misdemeanour? Every Marátha will ponder over this question. Government do not desire to reveal to the public the reasons that led them to award capital punishment all of a sudden to the school. People will obviously infer the causes of Government's wrath. Is an independent institution an eye-sore to Government? Do Government consider celibacy and living with *gurus* and the ancient system of education in retired places under a strict discipline dangerous? Does it rankle in their heart, if any institution tries to turn out its boys strong and active by making them resort to Indian games, gymnastic exercises, wrestling and drill? Can they not bear to see an institution honestly imparting such an education as will train its students to be independent citizens? Or have they come to a firm conclusion that plain patriotic education is but incitement to a rebellion? Many such ideas will be evoked by the conduct of Government. There is a possibility that some or all of them may be wrong and baseless. But what can the people do? When Government do not give out any reason for the closure of the school, what can the people do but guess at the causes? The enemies of national education are glad to see the Samarth Vidyálaya sinking. Some have even struck it on the head before it sank for the last time. (The paper then proceeds to criticise adversely the letter of 'Loyalty' in the *Advocate of India.*) Mr. J. N. Oka writes to the *Kesari* and controverts the statements of 'Loyalty' in the *Advocate of India* and denies them *in toto*. He says :—'Only songs relating to *swadeshi* were sung in the school in the morning. There is nothing objectionable in them. Some boys were withdrawn from the school, but that was because the climate did not agree with them and not because they were subjected to a brutal discipline. The school did not receive any aid from the *Paisa Fund*. The *Paisa Fund* and the *Vidyálaya Fund* were quite different from one another. The boys collected *Paisa Fund* only on the Hindu New Year's Day, but due receipts were given.']

Shetkari (150A), 19th June; *Dhárwár Vritt* (119), 16th June.

32. We regret to see that the Samarth Vidyálaya has been declared an unlawful association. Government entertained suspicions about the character of the school from the very beginning, and it is to be deplored that no attempts were made by its managers to remove them. Government must have passed their orders in the case after mature consideration, and the only regret we feel is that a new educational experiment should have come to an untimely termination simply owing to the lack of foresight on the part of its conductors and that a considerable amount of money should have thus been wasted. We beg to suggest that Government should place before the public the reasons which have led them to close the school. Conductors of the school might also try to effect a compromise with Government with a view to conducting it on lines acceptable to them. [The *Dhárwár Vritt* makes similar remarks.]

Approval of Government's proposal to establish a Pasteur Institute in Bombay.

Indian Social Reformer (7), 26th June.

***33.** "We welcome the proposal of Government to establish a branch of the Pasteur Institute in Bombay. The Institutes at Kasauli and Coonoor have, as Government acknowledged, proved of immense value in affording relief to patients from all parts of India threatened with rabies, but their distance from Bombay render them difficult of access to sufferers, especially of the poorer classes. The cost of maintaining a branch institute at Bombay is estimated at about Rs. 20,000 per annum, and Government have written to the Municipal Corporation, the Port Trust and other local bodies for contributions, they themselves undertaking the initial expenditure for the construction of building and the supply of instruments and so on, and the management of the institution. We trust that these bodies will respond liberally. This is one more proof of Sir George Clarke's deep and constant interest in questions bearing on the health of the people."

Indu of Bombay (10), 24th June.

34. "We are glad to learn that the question of establishing a branch of the Pasteur Institute in Bombay is engaging the earnest attention of the Bombay Government.......... Indeed, it has been a want long felt on this side of the country. There are at present only two institutions of the nature in the whole of India, one at Kasauli in the Punjáb and the other at Coonoor in the Nilgiris. But both these are so far removed from this Presidency that necessarily a large number of people, especially of the poorer classes, of this Presidency, are not in a position to avail themselves of the relief afforded by them. It must be gratifying, therefore, to learn that the climatic conditions of Parel, where it is intended to locate the new Institute, will not stand in the way of realising the hope of its establishment.......... The only question that remains to be solved is that of ways and means, and the Municipality, the Port Trust and other public bodies and the benevolent public of Bombay and the mofussil are being addressed by Government for its speedy solution.......... We may be sure that our City Fathers will not be chary of making an adequate, nay, even a liberal provision for this work of a wholly humane character which must ever redound to the glory of *Urbs Prima in Indis* and the patriotism of her philanthropic citizens."

Bombay East Indian (3), 25th June.

35. "In our opinion the best institution for the Presidency would be a Pasteur Institute in Bombay, which could be of use to the rich and the poor of the Presidency, together with a larger Home for Lepers than the one existing at present which can accommodate only a few inmates, as well as a hospital for the treatment of tuberculosis and that dreaded disease known as cancer. The Pasteur Institutes at Kasauli and Coonoor are inconvenient in every respect to the people of this Presidency specially in the rainy weather.......... There is at present hardly any proper hospital for consumptives, and as for people suffering from cancer, there is none at all. All these institutions would enable the rich and poor people of the Presidency to participate in their benefits. The Municipality of Bombay and other Municipalities in the mofussil might be called upon to contribute their share of funds for the management and maintenance of the institutions in question."

Better prospects should be offered to educated men in the Police Department.

Sind Journal (22), 16th June.

36. "In accordance with the recommendations of the Police Commission the Government of India have for some time past been trying to draft English-educated men into the Inspectorial line of the Police Department.......... Police Training Schools were started in all Presidencies and Provinces which young English-educated men were invited to join, with the prospect, after passing out, of a start of Rs. 50 as Sub-Inspectors. We understand the experiment is regarded as a failure in this Presidency, the complaint of the Police authorities being that the young men are mere blanks as regards investigating and detective capacity. It is, therefore, proposed, so we hear, to reduce the starting pay for these men to Rs. 35, as they deserve no more, and to promote them to Rs. 50 after two years' service! One would suppose that this is putting things upside down. If the Government in this Presidency or Province have not been able to attract the right sort of men with the present terms of service, the correct thing apparently would be to offer something better. Moreover, it would be as well to enquire why the experiment is a failure in this Presidency or Province of all others in India. As to Sind, we think we can give at least one reason why the young men do not succeed. There is no sympathy for them on the part of those under whom they have to receive their first practical training in Police work.......... How do so many young, half stolid men coming out from England—who start with such a great disadvantage as regards acquaintance with things Indian—turn out well after a few years' service? Because they are encouraged and shown the way by their brother Europeans, because they have the moral support of their officers.......... The new men recruited from the Násik Police School, on the other hand, labour under the opposite disadvantages. If, therefore, the purpose underlying the recommendation of the Commission and the subsequent policy of Government is to be fulfilled, the disadvantages should be removed as far as possible. The new men should be protected and encouraged and led on to efficiency. A serious effort should be made to enlist proper men and not to give up the business in despair."

Comments on prosecutions in connection with books declared forfeit by the Bombay Government under the Press Act.

Mahrátta (13), 26th June.

*37. "We understand that certain prosecutions have been recently instituted by the order of the Poona District Magistrate against persons who were found in possession of a copy or copies of some of the books and publications declared to be forfeited to Government under the Press Act of 1910. In April last a long list of such books appeared in the *Bombay Government Gazette*; and additions are being now and then made to it. Some of the book-sellers, we hear, thereupon invited the Police to go and take charge of the stock of the proclaimed books in their possession. The Act applies not only to the books in the possession of book-sellers but also to those that may be anywhere within the jurisdiction of the Bombay Government. But private individuals, who do not sell books, could not be expected to make a voluntary search of their premises, and hunt out the proclaimed books or publications. And so it happened that stray copies of these remained still in the possession of individuals. Searches have since been ordered of the houses of certain gentlemen in the City of Poona; and naturally a copy here and there of some of the proclaimed books was found in them. And the prosecutions in question, we suppose, have been the result. The prosecutions are, we are told, based on section 175 of the Penal Code which penalises the intentional non-production of a document which a man has been ordered to produce before an officer authorised to call for its production. The cases are still *sub judice*, but that cannot deter us from expressing our opinion on the legal aspect of the question involved. It must be apparent to any one that the section in question presupposes that an individual officer has issued a special order to a definite individual to produce a particular document before him at a certain time and place. But the section could not be supposed to apply to the case of mere possession of a proclaimed publication. Neither the wording of section 12 of Act

I of 1910, nor the wording of the notifications issued thereunder by the Bombay Government, contains anything that could be construed into such an order under section 175 of the Penal Code. The notification merely declares that such and such a book is forfeited to His Majesty on certain grounds. Such a declaration only changes the character of the property in the books in question. It does nothing else. And if persons are already in possession of books which are thereafter proclaimed, they can, we think, certainly continue in their possession; only they must not sell them or transfer them with a dishonest motive. The most severe view of the case is that these people hold certain Government property in their possession. That is all. They can not obstruct an officer of Government, if he comes under the authority of a search warrant and wants to take the books—the property—away. But the notification does not create such a positive duty for the world at large—'to all those that it may concern' as the phrase goes—to search for, produce and get rid of the proclaimed books, that its omission may be an offence under section 175 of the Penal Code. The commonsense view of the case hardly differs from the legal view. The proclaimed books are Government property; and Government are welcome to come and take it away. On the other hand, what a great hardship it would be upon people who generally have in their possession any considerable number of books, to be penalised for being found in possession of a single copy or stray copies of pamphlets which they neither knew were in their possession, nor wanted to sell nor even circulate free for perusal. The intention of man found in possession of such books may, of course, be judged by the circumstances under which they are found in his possession. But we do contend that mere continuation of their possession ought not to be made a ground for prosecution."

Comments on the notice served on the *Shakti* of Surat for security under the Press Act.

Mahrátta (13), 26th June.

***38.** "The latest victim to the New Press Act in Gujarát has been the *Shakti*, the Gujaráti weekly organ published at Surat by Dr. Ráiji. On the 15th instant Dr. Ráiji was served with a notice under the Press Act demanding a security of Rs. 5,000 for the Mahesh Mudrálaya of which he was the proprietor and in which the paper was being printed. A separate deposit of the same amount was demanded for the *Shakti* also in respect of two articles appearing in the issues of 16th and 30th April. Thus the two notices make up the large sum of Rs. 10,000 which is demanded from Dr. Ráiji of Surat. The *Shakti* and the Press have been made to suffer the highest penalty applicable under the Press Act, in the case, we believe, quite undeservedly. The *Shakti* was started in August 1908, and although since that time up to now there has been a regular campaign of press prosecutions, no action was taken against the paper hitherto. The paper has not been the recipient of any warnings, nor has been the press although the latter carried on other printing work. While other papers are generally given a time limit within which to find money for the deposit, no such concession was extended to the *Shakti*. The incriminating words or passages from the articles alleged to be objectionable have not been particularised in the notice served. The *Gujaráti* of Bombay was asked to deposit Rs. 2,500 although it had received warnings several times. But the *Shakti*, notwithstanding its clean record upto now, has been asked to deposit the maximum amount! As the power of demanding security rests absolutely in the hands of the executive Government, there is no means whatever of adjudicating upon the truth or otherwise of the Government's opinion through a court of law, as in other cases. The less said about such a procedure, the better; the absolutism, characteristic of it, is its own condemnation. But the demand of security for the press and paper was not thought to be a sufficient penalty for the alleged offence of Dr. Ráiji; for when he on the 16th instant appeared before the District Magistrate of Surat, and applied for being permitted to use the press for the job-work under a new name without a security he was not allowed to do so, and his old press was not registered without a security. The District Magistrate refused to follow the Poona precedent, as being too recent. Now we believe this a grave injustice to Dr. Ráiji. In fairness

he ought to have been allowed to carry on at least press work without a security being demanded. We hope Government will look into the matter and see that the Magisterial action in this case does not give rise to unnecessary and wanton hardships."

Alleged hardship resulting from the enforcement of the Salt Act in the Ratnágiri District.
Satya Shodhak (150), 16th June.

39. A gentleman of Shiroda in the Ratnágiri District was fined by the local Magistrate for having removed salt earth from his field, under section 47 of the Salt Act. As salt water used to flow into the field from which the soil was removed, the Magistrate held that the soil of the field was salt. As a matter of fact, it is the usual practice in some parts of this district to remove the upper layer of earth every year from fields in which salt water accumulates as the fields become useless otherwise for agricultural purposes. If prosecutions like the above result in preventing land-owners from removing salt earth from their fields, it will be a great hardship to them inasmuch as their fields will in course of time become unfit for agricultural purposes by accumulations of salt. The Salt Act is surely not intended to reduce agriculturists to such straits, but simply to prevent the use of salt earth in place of salt. We hope that Government will make an early inquiry into the matter and redress the grievances.

Appreciation of Government's step in allowing the Jain temple on the Malábár Hill to stand undisturbed.
Bombay Samáchár (61), 24th June.; **Jain* (177), 26th June.

40. Since the decision of the Bombay High Court in several test cases establishes the right of Government to resume certain plots of land on the Malábár Hill, Government would have been within their rights if they had asked the Jain community to vacate the plot whereon stands their temple on the Hill. It is, however, gratifying to note that the Bombay Government instead of availing themselves of their privileges have expressed their willingness to let out the said temple plot to the Jains on a fresh lease of 999 years. This is no small favour done to the community by the local authorities and consequently it is hoped that the Jains will gratefully acknowledge the same and will accept the proposed rental as a moderate charge considering all the circumstances of the case. The members of all Indian communities should wake up betimes and ascertain the nature of the ground on which their several houses of religious worship stand dotted all over the Province. An investigation of the kind undertaken at the present moment would put an end to all sorts of future bickering on the point. [The *Jain* expresses its gratitude for the gracious act of Government, and is sure that if the Jains represent their grievance in the matter of the Abu temple which is desecrated by Europeans entering it with shoes on, it also will be remedied by the sympathetic Government.]

Alleged continuance of the evil of *rasai* in Sind.
Sind Journal (22), 16th June.

41. "It is about eight years since Government issued their Resolution strongly condemning *rasai* in Sind, and since then several circulars have been issued by successive Commissioners and Collectors laying down nice rules and regulations regarding it. But what has been the net result of all this? It is high time the Government took stock of what has been done and achieved. If they do this, they will, we are afraid, be sadly disappointed. The evil continues almost unabated. The fact is, most of the officials have not been quite earnest about it. The efforts have been only spasmodic and the crusade has never been sustained. No doubt only a part of the establishment is now-a-days taken out on tour, but this only touches the fringe of the evil. The experience of the last one or two touring seasons shows that the Tapedárs and other officers responsible for *rasai* have actually to pay more out of their pockets than they used to do. This is rather paradoxical, when we consider, as hinted above, that there is a slight diminution of the evil. The fact is that several Zamindárs who used to help the Tapedárs have taken the official circulars seriously and refuse to give things for nothing. But the poor Tapedár has all the same to make elaborate

arrangements, and this he cannot do without putting his hands into his own pockets and bespeaking the help of other officers. This is the real result of the 'crusade' against *rasai*. The moral, let us repeat for the twentieth time, is that public servants should have absolutely nothing to do with supplying the needs of the touring officials or their establishments. It is utterly idle to plead that officials will be unable to obtain their supplies otherwise. The system in vogue in the army is a flat contradiction of such an assertion."

Legislation.

Comments on the proposed Patents and Designs Act for India.
Indian Spectator (8), 25th June; *Akhbár-e-Souddgar* (25), 23rd June, Eng. cols.

42. "We believe that most of the suggestions which the local Indian Merchants' Chamber and Bureau has made in regard to the proposed Patents and Designs Act will commend themselves to Government. They are based on the experience of other countries and do not seem to rest on any special considerations which are not applicable to this country. We are not quite sure if an appeal from the decision of the Comptroller of Patents should necessarily lie to a High Court, the Judges of which have no special training in these matters, and not to the Governor-General in Council, as proposed. But the other suggestions are good. Manufacturers in England are said to have derived enormous advantage from being able to secure licenses from foreign patentees, and a similar provision may prove advantageous here. The scale of fees charged under the Act, as is pointed out by the Chamber, is much higher than in Japan. and having regard to the benevolent object of legislation, the Government may see its way to reducing it. Similarly, the Government may agree to encourage poor inventors by reduction or remission of fees, though this policy may sometimes give rise to invidiousness. Lastly, the omission to provide for a cancellation of the registration of designs, if not worked in the country, may be accidental rather than intentional." [The *Akhbár-e-Souddgar* also fully endorses the recommendations of the Indian Merchants' Chamber and Bureau.]

Education.

Comments on the Honourable Mr. Sharp's proposal for the omission of Science from the Arts course of the Bombay University.
Pársi (39), 26th June, Eng. cols.

***43.** "At Monday's meeting of the University Senate, the Honourable Mr. Sharp brought up, with an appeal for an early and definite decision, the question of the excision of Science from the Arts course.......... The fact that the Arts course is by far the more popular one has an important bearing on the subject. Arts graduates are sent out to make their way in a great many walks of life, and a modicum of Science in their curriculum helps to take away the common reproach that their education is 'too literary.' On the other hand, the unpopularity of the present Science course is easy to understand. In the first place the equipment for teaching Science is not by any means what it should be, and in the second the prospects of a B. Sc. are not by any means bright. Mr. Sharp made some sarcastic remarks about the value of B.A.'s and B.Sc.'s in the marriage market, but apparently did not grasp the fact that this value is based on a shrewd estimate of wage-earning capacity. It is all very well to lay all the blame on the student, but it is rather hard on a young graduate freshly turned out from an ill-equipped and under-staffed laboratory to expect him to organise scientific industry in India and to show the superior value of Science to letters"

Indian Spectator (8), 25th June.

44. "Neither alleged exigencies of the marriage market among Hindus nor the inconvenience to which aided colleges might for some time be put can be adequate justification for including Science among the optional subjects for the B.A. degree examination, if it is impossible for the student to find the necessary time for a thorough study of the subject. Mr. Sharp does not seem prepared to contend that it is incongruous to include Science in the Arts course, or that a knowledge of Science is useless to a B.A. On the contrary, he was prepared to agree that a certain amount of literature should be sacrificed for the sake of Science in the B.A. course, if that subject was to be retained. We do not know on what principle the Government originally suggested the deletion of Science from the B.A. course. Mr. Sharp's contention seems to be that the amount of scientific training which a candidate for the B.A. degree can acquire along with the compulsory subjects must necessarily be so meagre that it cannot be worthy of that degree. This is a question on which the Science Faculty are best entitled to give an opinion. Whichever way the question is settled as a matter of practical convenience, we are pleased to notice that the Director of Public Instruction was not prepared to commit the Government, nor was the Senate prepared to commit itself, to the view that, apart from the time available to the student, literature and science cannot go hand in hand, and particularly that the two could not be combined in the mental equipment of the Indian Arts graduate. These are not the considerations which ought to weigh with a University in offering facilities to students to acquire knowledge. If a Science B.A. will not be able to acquire the M. Sc. degree as easily as a Philosophy or Mathematics B.A. can acquire the M. A. degree in those subjects, it is the student's look-out whether he will take up one subject or the other. He may not care for degrees, much less to obtain them with the greatest facility. The students are not made for the degrees: the degrees are made for them. The great idea, for which the reforms suggested to the local University will in general be commended by all, is that they aim at giving a student adequate training for post-collegiate specialism and research."

Indian Social Reformer (7), 26th June.

*45. "The question of revising the B.A. course is now before the Senate of the Bombay University. The curriculum now consists of three compulsory subjects, namely, English, a second language, History and Political Economy, and one of several optional branches among which are Science subjects also. The Honourable Mr. Sharp, the Director of Public Instruction, at the last meeting brought forward a proposition for omitting Science optionals from the B.A. He rightly contended that Science cannot be properly studied along with three other subjects. He was willing, however, to retain Science as a B. A. optional, if the number of compulsory subjects was reduced. We regard the reduction in the number of compulsory subjects as a matter of the most urgent importance. There is no University even in India which compels students to study three specified subjects irrespective of their tastes and inclinations for the B.A. Examination. No high degree of proficiency in any of the subjects is possible under such conditions, and as the question is one which affects all students who go up for their B. A. degree, the reduction of the number of compulsory subjects should be taken in hand at once. For our own part, we think there ought to be only one compulsory subject for the B. A., and that, of course, would be English. The student should be free to choose another subject for the voluntary part, and there should be no more than two subjects, in all, for the examination. As regards the Science courses, the present want of popularity of B. Sc. is due, in our opinion, chiefly to the fact that having no English in it, the average graduate is at a disadvantage in most of the avenues open to a University man in India. It may or may not be an ideal state of things, but must be recognised that, as things are, there is justification for the general estimate of the value of examinations, and of education generally, according to what may be called their English value. Unless he becomes a Science Professor or teacher, and there are not many such posts available, a B. Sc. finds the superior literary culture of the B. A. having the advantage in the professions and in public life. Don't they complain even among Civilians that one who has literary talent, a knack for drafting resolutions and reports, gets preferment more readily than the men who are engaged in the work of administration in the districts?

The Honourable Mr. Sharp would perhaps have done wisely if he had omitted his tactless reference to the Hindu matrimonial market which, after all, is a faithful reflex of the professional and service markets, and if he had spoken, instead, of the latter."

Gujaráti (31), 26th June, Eng. cols.

*46. "The Honourable Mr. Sharp's motion that the Science optionals be omitted from the B. A. and M. A. course was discussed at the last meeting of the Senate. We confess we are not greatly impressed by the arguments that were advanced by him in favour of the course he recommended....... The Honourable Mr. Sharp said that the question was 'whether Arts and Science were to be separated or to overlap.' That is really begging the whole question. If literature, philosophy, history and mathematics are treated as instruments of general intellectual culture, the study of Science can be rendered and is no less a part of higher culture. Then again, it was said that the bent of mind that has a taste for literary subjects is not the cast of mind that is suited to the study of Science and *vice versa*. But the same argument might be advanced in the case of mathematics, literature and other optionals.......... We do not know whence the Honourable Mr. Sharp picked up the strange bit of information that the B. Sc. is not popular in the Hindu matrimonial market, unless it be that educationists are at liberty to make any statements of fact. If the B. Sc. has been unpopular, it is because our colleges have not been properly equipped with the requisite scientific apparatus, and students know better than their cheap critics, when they resolve not to take up a course which cannot be taught or learnt in a satisfactory manner.......... The proceedings of the meeting showed that the very questions had been referred by the Syndicate to a Committee of scientific gentlemen who have under consideration the revision of the whole Science curriculum. Why the Senate should have been in a hurry to brush aside the Syndicate or the Committee appointed by them we do not understand. We notice that even those Fellows who resented as curt and discourteous the reply that was drawn up by members of the Medical Faculty with reference to the suggestions by Government for revision of the medical course failed to realise the gross discourtesy of the procedure they approved of when they refused to wait for the report of that Committee which, be it remembered, is composed of specialists, on the revision of the Science curriculum and the Honourable Mr. Sharp's proposals."

Bombay Samáchár (67), 22nd June; *Sánj Vartamán* (42), 23rd June.

47. The arguments advanced by the supporters of Mr. Sharp's proposal to drop Science from the B.A. and the M.A. course of the Bombay University utterly fail to support their case. Mr. Sharp, the godfather of the proposal, has seen fit to advocate it merely in order that Government may find it convenient to frame the new Science course as they like. We are no less anxious than Government to see the Science course put upon a substantial foundation and to see the munificent donations made for Science teaching speedily availed of. But we do not wish that this eagerness should lead us to do injustice, if not positive harm, to one class of students in trying to advance the interests of another. The question of the position of Science in the B.A. curriculum should be decided on its own merits, and Mr. Sharp has failed to prove his case for dropping it. He has taken his stand upon the argument that those who take up Science as their optional in B.A. do not find sufficient time for it or if they do, they have to sacrifice other subjects. This argument cannot hold water in the light of our experience that the proportion of science students passing with honours is higher than that of students with other subjects. Mr. Sharp has put forward this bold but frail argument merely in order that Government may have their own way. He put forward the case of the Oxford University as an illustration, but he forgot that there is no similarity between its Science course and ours. There, the students have to devote their time solely to Science because the course is very high, while here the course is that required in English schools. Again, if Mr. Sharp's argument be valid, then it ought to apply to all optional subjects, which should also be dropped. This can only result in depriving the B.A. examination of all its importance. We would remind the senators not to be

deceived by the tempting offer of a middle course, which is made to them only with a view of gaining Government's object. The public hope that the senate will boldly perform its duty by throwing out Mr. Sharp's proposals and thus upholding the prestige of the B.A. degree. [The *Sánj Vartamán* writes:— The question is no new one. But a few months ago the senate had decided this question by an overwhelming majority. After studying the arguments advanced by Mr. Sharp, one cannot but say that he has been unable to prove his case. He has quoted the example of the Oxford University, but it must be noted that the course in our University is merely elementary. In our opinion the senate should not waste its time over the question, when special arrangements for the Science course are in progress.]

Railways.

Complaint of over-crowding in third class compartments on the B. B. & C. I. and G. I. P. Railways.
Jám-e-Jamshed (35), 22nd June.

48. The *Jám-e-Jamshed* while bitterly complaining of the alleged indifference of the two local railways towards the hardships of third class passengers observes:—The evil has of late grown to such dimensions that it is simply disgusting. Fifteen and sometimes even more passengers are huddled up like beasts in a compartment meant to seat only ten. In no western country such a disreputable state of affairs would have been allowed to pass even for a day. But here, unfortunately, the case is quite the contrary. Far from being remedied the evil has now been aggravated. Many persons who were formerly travelling by second class now travel by the third owing to the great rise in the second class fares, and the poor third class passengers have consequently to put up with additional hardships. In our opinion the chief cause of the evil lies in the enormous rise in the second class fares, and unless the Railway authorities reduce them to their original scale, the evil is not likely to be remedied. The Railway authorities may have a right to raise the fares by 50 per cent., but they have no right whatsoever to crowd human beings like beasts in small compartments. If they ask for the maximum fare authorised by law, they should also provide the convenience according to the law. If the Railway authorities find it impossible at present to run extra trains to meet the great rush of third class passengers, they should reduce the second class fares to their original scale and thus reduce the number of third class passengers. If they are unwilling to do so, Government ought to force them. It is wonderful that the Railway authorities are not dragged into a court of law under the law preventing cruelty to animals.

Complaint about over-crowding of passenger trains on the Madras and S. M. Railway.
Belgaum Samáchár (112), 20th June.

49. The removal of the head-quarters of the Madras and Southern Marátha Railway Company from Dhárwár to Madras has caused a considerable inconvenience to the travelling public in this part of the country as it has now become utterly impossible to obtain a speedy redress of their grievances. Trains on this line are always late and so much overcrowded that passengers have not infrequently the misfortune to be packed in goods waggons. Now-a-days trains from Kolhápur to Miraj are so overcrowded that each train has no less than three goods waggons full of passengers attached to it. There is no reason why this state of things should remain unremedied for months together. In this connection we have to suggest that Government will be pleased to appoint an officer to inquire into the complaints of the travelling public.

Municipalities.

Complaint about the Surat water-supply.
Surya Prakásh (44), 18th June, Eng. cols.

50. "Can nothing be done to remedy the evil experienced every summer by our city, the conversion of our drinking water into a brackish, saltish, unpotable fluid? As soon as summer sets in and pure cool water becomes a boon that can be appreciated only by dwellers in the tropics, the people of Surat are driven to use their

CONFIDENTIAL.] [No. 27 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd July 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- A defence of the Government exodus to the Hills 62
- Arms Act: Suggested relaxation of — provisions on the Indian Frontier . 41
- Bombay Legislative Council:
  - Comments on His Excellency the Governor's speech at the close of the Bombay Budget debate . . . . 1—3
  - Comments on the replies to the interpellations in the — . . . . 4—7
  - The Budget debate in the — . . . . 8—19
- Birthday Honours: Comments on the — . . . . 21—25
- British rule:
  - A plea for the encouragement of Portuguese Christians by Government 27
  - A sneer at the power of enacting laws possessed by the Indian Government 28
  - Comments on Mr. Balfour's speech in the House of Commons on the Egyptian question 38
  - Comments on Mr. Gándhi's views on European civilisation 30
  - Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman* . 31—36
  - Effects of British rule in India 37
  - Indians have been reduced to an abject condition by neglecting moral and religious education 26
  - The *regime* of Sultan Abdul Hamid in Turkey 39
  - Verses exhorting Indians to be self-reliant 29
- Excise: Appeal to Government to take more stringent measures to check the growing evil of cocaine habit 56
- Governor of Bombay: An appreciative review of His Excellency the Governor's *regime* 45
- Indian Finance: Comments on the financial position of the Government of India 40
- Indians in the Colonies:
  - A letter from Mauritius warning Indian emigrants from going there . 49
  - Treatment of Indians in South Africa 50
- Indian students in England:
  - Adverse comments on the constitution of the Bombay Provincial Advisory Committee for — 46
  - Proposed restrictions on the number of Indian students in London Hospitals . . . . 47 & 48

PARAGRAPHS.

Politics and the Public Administration —

Judicial matters :

Alleged harsh enforcement of the Indian Press Act 52
Comments on the notice served on the *Shakti* for security under the Press Act 53

Medical matters :

Appreciation of the Government's proposal to establish a Pasteur Institute in Bombay . . . . 60 & 61
Comments on the Resolution of the Government of India on 'Tuberculosis Sanatoria' 59
Native Press : Rumour regarding the re-appearance of the *Shakti* at Navsári (Baroda) and its recantation. 54
Police : Complaint about the performance of obscene plays at certain Bombay theatres 55

Public service :

A defence of the Tálukdári Settlement Officer 57
Alleged defects of the Indian Medical Service 58
Appointment of the Public Prosecutor in Sind 65
Appreciation of Sir John Muir Mackenzie's services 20
Samarth Vidyálaya : Comments on the Government Notification declaring the — unlawful 51

Sind :

A defence of the judiciary of — against the attacks of the *Al-Haq* . 64
Alleged paucity of educated Muhammadans in — 66
Comments on the alleged excessive exploitation of — forests . . 63
Increase of law touts in Lárkána 67

Viceroy :

Comments on the reported interview between His Excellency the — and Mr. F. G. Carpenter 42
Suggestion that a member of the Royal family should be appointed to the Indian Viceroyalty 44
The new — 43

Legislation—

Adverse comments on the amendment of the Bombay Vatan Act . . . 68

Education—

Comments on the Honourable Mr. Sharp's proposal to delete Science from the Art course of the Bombay University 69
Complaint against high prices of Vernacular books sanctioned for use in Sindhi schools 70
Educational reforms should be effected by curtailing Civil and Military expenditure 71

Railways—

Alleged neglect of third class passengers by the Railway Administration in India 72
Appreciation of the Government of India's policy with reference to feeder railway lines 73

Municipalities—

Bombay : Comments on the Government communication to the — Corporation *re* the consumption of liquor in the city of — 74
Complaint about adulteration of milk sold in Bombay 75
Hyderabad : Comments on the affairs of — (Sind) Municipality . . . 76

Native States—

The succession to the Wadhwán *gadi* 77

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	600
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	..
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Fandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra ; Hindu (Gaud Saraswat) ; 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 40. (2) Shivram Eknath Bharde ; Hindu (Deshastha Brahmin) ; 48. (3) Nagnath Laxman Ranade, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
158	Vaishya Másik	Bombay	Monthly	……	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
168	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
169	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
170	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
171	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
172	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
173	Mufidc-Rozgar	Do.	Do.	Munshi Mahamad Husáin	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbák Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on His Excellency the Governor's speech at the close of the Bombay Budget debate.

Oriental Review (17), 29th June.

1. **"His Excellency Sir George Clarke closed the Budget debate with a characteristic speech sympathetic in tone, hopeful, firm on certain matters and well-informed. Though he welcomes all honest criticism, he is frankly opposed to misrepresentations calculated to bring Government into disrepute and to lead the masses astray. He, therefore, welcomed Mr. Joshi's speech at the Sátára District Conference wherein the latter appreciated the efforts of Government to accede** to all reasonable representations of the people. Such speeches go a great way in helping Government to tide over the present difficulties, and His Excellency, therefore, thanked Messrs. Joshi and Nátu. His Excellency observed at the Agricultural Conference held last year at Poona that Government would not pounce upon increased production due to improvements in agriculture and would not claim an increased assessment. This promise was reiterated in the Council speech when His Excellency said that so far as the present Government was concerned an increase of production, due to better agriculture, would not be made the ground for enhanced assessment. We are sorry that we cannot find ourselves in agreement with His Excellency's views about the legislation introduced by Lord Northcote. It was an unfortunate piece of legislation and it may well be doubted if even now agriculturists have become reconciled to it. We wish His Excellency's speech were longer in respect of the important subject of education and had sketched projects of the Government with regard to that. Perhaps he did not like to give out his personal views while Government as such are engaged upon several educational questions. His Excellency is well known for his strong views on the evil effects of sectarian representation and replied forcibly to contentions of several Moslem members of the Council.......... He said that in the interests of the public service they could not undertake to give preference to those who were unqualified. In fact, as he went on to say, the whole question of securing what may be regarded as an adequate proportion of posts under Government was purely one of education....... It is all very well for Messrs. Rafiuddin Ahmed and Ibrahim Rahimtoola to say that they claim what is their due and do not want favouritism. But the general tenour of the Moslem League has been in the direction of demand for 'favouritism.' His Excellency, too, appears to have felt this, for he plainly told the Muhammadan community that if inordinate demands were preferred in its behalf there might be an alienation of sympathy. Here is plain speaking indeed!"

Bombay Samáchár (69), 29th June and 2nd July; *Sánj Vartamán* (44), 1st July; *Jám-e-Jamshed* (37), 1st July; *Akhbár-e-Soudágar* (27), 29th June; *Akhbár-e-Islám* (65), 30th June and 1st July.

2. His Excellency the Governor's speech in the Bombay Council was full of many practical suggestions. We endorse His Excellency's hope that in course of time the Budget debate will change its form and will reappear in the form of substantive Resolutions on which the opinion of the Council can be taken. His Excellency's suggestion deserves to be taken up by the Honourable Members, whose speeches on the Budget contained many suggestions that could well have been put in the form of Resolutions. Some of the speakers in the Council have been charged with inconsistency inasmuch as they insisted upon the necessity of the curtailment of expenditure, while advocating, in the same breath, increase of permanent expenditure on certain objects. It is forgotten, however, that while it is necessary to meet the needs of the times by increasing expenditure, it is equally true that there is some scope for curtailing the present expenditure. His Excellency's remark that "Government with the assistance of this enlarged Council is quite capable of dealing with all matters of local concern" shows that he is very eager to become independent of the Indian Government in revenue matters and to secure the right of taxation. His Excellency's views on the irrigation question are really statesmanlike and commendable. The public have been

expressing the same views since long, and it is no small satisfaction that they are supported by such a high authority as His Excellency. In the face of this expression of His Excellency's views, it will be very easy for Honourable Members to bring forward and carry through the Council a Resolution for giving irrigation preference over railways. The public are thankful to His Excellency for his assurance that an increase of production due to better agriculture will not be made the ground for enhanced assessments. But we believe it will do much good to agriculture if His Excellency would try to get his opinion placed upon the statute-book. The reply given to the Muhammadans leaves nothing to add. [The same paper in a later issue adds:—The satisfaction expressed by the Honourable Members with the present agricultural policy of Government shows fully that their opposition to Government in this matter in the past was not merely for the sake of opposing Government. It shows that a change has come over their opinion, and that change is due to the recognition by Government of the justice of the reforms advocated by them. His Excellency, however, remarked that in spite of the strong opposition at the time of the introduction of the Inalienable tenure, the inexorable logic of facts has justified its passage. He thus appears to believe that the Honourable Members were wrong in their opposition and that they have now been convinced of their mistake. We regret to have to say that His Excellency has been too hasty in making this remark and has given much of the credit due to his Government to the Government of those times. The true fact is that the opposition was quite justified at the time, and if now the opposition has ceased it is simply because Government have granted almost all the demands of the opposition. They have, for instance, framed liberal rules for advancing *takávi* more freely and for remission and suspension of land revenue and have started Co-operative Credit Societies and Central Banks, and have pushed forward irrigation schemes. It is these things alone which have removed the sting of the grievances of the peasantry. The *Sánj Vartamán* writes:—It is to be regretted that an unofficial member like Mr. Nátu should have joined the school which is always trumpeting that the land assessment in the Bombay Presidency is very moderate, and that His Excellency too has sided with him. With due deference to His Excellency, we cannot believe that the opinion of one single member like Mr. Nátu can be taken as deciding this important question. The *Jám-e-Jamshed* remarks that if Government believe that the Honourable Mr. Nátu's remarks are borne out by facts, they should have the matter investigated by a small commission and thus convince the public too. The *Akhbár-e-Soudágar* writes appreciatively of the whole speech of His Excellency. The *Akhbár-e-Islám* while acknowledging thankfully the many rights granted to Muhammadans, complains that there is no Muhammadan on the Bombay Magisterial Bench.]

Gujaráti (33), 3rd July, Eng. cols.

***3.** "In spite of the enlargement and reform of Legislative Councils it is inevitable that members should avail themselves of the opportunity afforded to them by the budget debate to voice public feeling on a variety of subjects. Thus in the debate which took place in the local Council over the budget last week, popular representatives ranged over a number of topics of public interest to which they felt it their duty to call the attention of Government. His Excellency the Governor admitted the usefulness of the expression of their views by members and stated that in his opinion the debate was not unprofitable or infertile.......... All reforms suggested by popular representatives in various directions resolve themselves in the end into a question of finance.......... The doors of the Supreme Government are shut up against any demands for more revenue and the usual sources of income have long lost their elasticity. The Honourable Mr. Fazulbhoy referred to decentralisation as a remedy, and his views were re-echoed by His Excellency who expressed it as his opinion that in the interests of economy and of good administration it is most desirable that a large measure of autonomy should be granted to our Presidency. But it has become by this time clear that the strong views of our Government expressed in their letter to the Government of India on the question of decentralisation have little chance of finding favour with that

Government who are themselves hard pressed by the paucity of resources. His Excellency did well to set right the advocates of Muhammadan claims to a larger share of Government patronage by telling them plainly that the case was certainly otherwise than it was being represented.......... His Excellency was quite frank when he said: 'Meanwhile, all real friends of the Muhammadan community, among whom I count myself, must fear that if inordinate demands are preferred in its behalf there may be an alienation of sympathy which we should all deplore.' We hope this friendly remonstrance will convey the wholesome lesson it is calculated to give, though we cannot but think that the impatient and unfair attitude taken by certain advocates of Muhammadan claims is largely the result of the agreeable process of ostentatious patting which the authorities and non-official Anglo-Indians have found it convenient to adopt. The Honourable Moulvi Rafiuddin Ahmed has long been harping on the paucity of Muhammadans in higher grades of Government service and has taken every opportunity of publicly airing it as a serious Muhammadan grievance. In his interpellations at the meeting of the Legislative Council last week he touched the same string again. The reply that Government had to give to his inquiries was reasonable and firm.......... There has been a growing feeling among our Muhammadan brethren that as they have fought for and secured special treatment in their representation on the Legislative Councils, they are entitled to a similar privilege in Government service. Nothing can be more fatal to efficiency and suicidal to public interests. In concluding the debate the Honourable Sir John Muir Mackenzie showed the inconsistency of Mr. Rafiuddin's position when Government were asked to give a large share of appointments to Muhammadans without the sacrifice of efficiency. It has been repeatedly pointed out that Government are doing their utmost to promote Moslem interests in every way and that they have the sympathy of every other community in the land. In the face of all this, to press Muhammadan claims, in season and out of season, on communal grounds is certainly undesirable."

Comments on the replies to the interpellations in the Bombay Legislative Council.
Oriental Review (17), 29th June.

4. "Questions asked by the Honourable Mr. Lallubhái with regard to the deportees from South Africa were evidently intended to draw out from the Government some information as to their attitude with regard to this act of injustice and insult towards British Indian subjects, but Government replies were as usual as mysterious as the Delphic oracle and many of the Honourable members must have felt that their knowledge of the particular matter on which they desired information remained the same as before. The only thing we learn is that the Bombay Government has forwarded a representation on the subject to the Imperial Government. Let us see whether anything comes of it.......... It is said that rabbits when they are chased and cannot escape shut their eyes and sit quietly thinking ingenuously that as they do not see the danger, the danger does not see them. Unfortunately Government are sometimes seized with this spirit. They think their best to wink their eyes at grievances which have come to be acknowledged as 'settled facts.' Mr. Munmohandás laid his finger on one of these grievances when he asked whether 'Government were aware that Government officers secured, through the help of the Police, bullock carts even against the wishes of their owners' and also whether 'owners of bullock carts when they were employed for Government servants were paid less than what they ordinarily received by other work.' These questions to visitors to Mahábleshwar or such other hill stations, are not questions at all, but statements of facts. These visitors know to their cost the force of these questions when at the end of the season Government offices are being removed to Bombay or Poona......... The hardship falls on both the public and the owners of carts and many are the complaints raised by the distressed visitors at the end of every season. Do Government seriously believe that the Police do not compel unwilling cartmen to take the goods of officers? It is an annoyance which the Government ought not to treat lightly, and instead of shirking inquiries by professing ignorance of the actual

situation ought rather to take steps to remove the evil itself. Questions regarding communal representation were also of course in strong evidence, and were replied in a way which should earn the gratitude of a large section of the population. Ever since the mischievous question of communal representation was started the Bombay Government alone of all the Governments has stood firm and sturdily maintained that it is injurious to the best interests of the country and that Government ought not to encourage it...... Mr. Rafiuddin Ahmed broke the conventional etiquette of the Council when he urged the claims of a particular Muhammadan gentleman for a Subordinate Judgeship. The zeal for sectarianism was carried too far, and Government gave a well merited rebuff when they said that 'they were not prepared to discuss in public the merits of individuals'."

Mahrátta (15), 3rd July.

*5. "The second session of the new Bombay Legislative Council was held on Saturday the 25th instant and terminated last Tuesday. The Budget for the year 1910-11, as revised and accepted by the India Government, was discussed. The interpellations and answers to them were first taken up. To a question by the Honourable Mr. Parekh about the opening of a new liquor-shop at Deoláli, Government replied that the opening of the said shop was sanctioned in 1909; there had always been a demand for a shop at Deoláli and the demand has increased in recent years. We do not intend to question the truth of the existence of the demand for a liquor-shop at Deoláli, but it would be more convincing if Government would lay before the Council the applications it might have received as indicating the demand made. That would enlighten the Council and the general public as to the nature of the demand, and whether it is supported by the majority of the local population. We would suggest to Government that they should publish information of the nature, whenever a new shop has to be opened. If the Government deems it necessary and obligatory to open a new liquor-shop whenever there is a demand for it, is it not in fairness also bound to close a shop already existing when there is a general protest against it?......... The Honourable Sardár Ráo Bahádur Chunilál asked whether the reduction in the number of liquor-shops effected any improvement in the drinking habits of the people, so far as the figures would show. The reply was that there was a decrease of 90 shops in 1908-09, but there does not seem to be any decrease in the drunkenness of the people in the Presidency. The rules that have been laid down by the Government of India for locating liquor-shops are not, we believe, followed to the letter; and hence a drinker has only to walk a few paces more to satisfy his craving for drink, when the shop nearest to him has been removed. A slight reduction of shops as the one in 1908-09 would not mend matters much; but if the drink habit is to be wiped away or diminished substantially at least more than half the number of shops ought to be abolished. The Honourable Ráo Bahádur Joshi asked whether Government would be pleased to consider the desirability of publishing the annual returns of offences arising from drunkenness, for the various districts of the Presidency, as recommended by the Abkári Commission in 1887. Government replied in the negative. It was urged that great difficulty would be felt in classifying offences as being due to drunkenness, besides the trouble entailed in the work which would not be justified by the results. Now it will be admitted on all hands that the figures of the offences due to drunkenness would be the sure test to measure the spread of the evil. And Government admit that till 1888 such figures were being supplied. We do (not) believe that the classification of offences is so difficult as it is stated to be. When the Excise Commission of 1905-06 was carrying on its investigations, statistics of crimes due to drunkenness were supplied for facilitating the work. If the statistics could be supplied to the Commission in 1905-06, nearly eight years later than 1888 from which year, Government say, the old practice was discontinued, we do not see any reason why they should be denied to the Council. The publication of such figures would throw a clear light on the rapid rate with which drunkenness is increasing. The demand for these statistics is entirely justifiable, and it ought to be supplied, and we believe it could be supplied, with no great difficulty."

Sánj Vartamán (44), 27th June; *Akhbár-e-Souddgar* (27), 29th June.

6. The *Sánj Vartamán* appreciates the tone of the replies vouchsafed by Government to the numerous interpellations from the Honourable Members, and is inclined to think that in respect of several matters, the Honourable gentlemen would have done well by solving their doubts by referring the matters to the heads of the departments concerned. Such a course, it remarks, while lessening the inconvenience of Government would have brought the same information to the Honourable gentlemen concerned as they have obtained from Government direct. The paper, however, is dissatisfied at the reply given by Government to the Honourable Mr. Garud *re* the sale of unwholesome food at railway stations and observes that if the authorities concerned took care to inquire into the complaint they would at once find that the Honourable Member has been fully justified in bringing it to their notice. The paper gives credit to the Police and the Abkári Departments for taking vigorous steps to curb the sale of cocaine, but in view of the fact that mere petty dealers who are really the tools of those who actually deal in the drug suffer punishments while the real culprits escape, it thinks that the miscreants should be brought to book in order to put down the evil. [The *Akhbár-e-Souddgar* also views with satisfaction the tone of the Government replies to the interpellations and considers it a happy augury for the future.]

Kesari (128), 28th June.

7. The replies given by Government to the interpellations regarding the Abkári administration are unworthy of Sir George Clarke's *regime*. As people believe that liquor-shops are forced upon them even if two or three persons ask for them, it would have been better if Government had published information about the insistent demands of the Deoláli people for a liquor-shop. Government disregard for days together applications for the removal of a liquor-shop, but at once consider the same if they ask for the opening of one. This is not an indication of the desire of Government to lessen the consumption of liquor. The Government of India's order that there should be an appreciable distance between two liquor-shops should be rigidly enforced. The Collector of Poona has described at length the fraudulent practices of farmers of liquor-shops in his report on Government liquor-shops located at Bhawanipeth and Kirkee (Poona). But Government have flatly refused to publish it. We do not see why Government are reluctant to expose the baseness of liquor-shopkeepers. Why should those who ruin the reputation, wealth and morality of the rayats be the favourites of Government? If people come to believe that Government consider that in exposing the liquor-shopkeeper they would expose themselves, it would be derogatory to the prestige of Government. It is ruinous to Government to allow the people to think that they are the patrons of Abkári farmers and not the protectors of the people. To ask to publish the report of the Collector was certainly not to ask them to reveal a State secret or any negotiations with a foreign government. Government do not similarly think it desirable to publish the annual returns of offences arising from drunkenness. Has no one power to ask Government to explain why they do not think it desirable to do so? It is regrettable that popular representatives in the Council do not exercise the right of asking supplementary questions to elicit further information from Government.

The Budget debate in the Bombay Legislative Council.

Oriental Review (17), 29th June.

8. "The sane and reasonable discussion carried on by non-official members at the recent sitting of the Bombay Legislative Council was a credit to the Province and was eminently useful to the progress of the country. The discussion was not carried on for discussion's sake, but was meant to impress upon the attention of the Government several problems directly concerned with the welfare of the public. The Honourable Mr. Joshi well protested against the increasing expenditure of Government and observed that the Bombay Government ought to approach the Government of India for a larger allotment for this Province. The Honourable Sir John Muir Mackenzie deprecated this suggestion as he said it would not be seemly for this Provincial Government to go begging to the Imperial Government.

But the Bombay Government has its own rights and privileges which ought to be respected by the Imperial Government. The increasing rise in expenditure is a serious menace, and it is a matter of regret that none of the members raised a strong protest against it. One evil result of this increasing expenditure is that measures calculated to do public good are unduly delayed. Thus in the matter of education—the most vital question of modern times—the Government grant, though it is increased liberally, falls short of the actual requirements of the situation and complaints raised on the score of the inadequacy of funds by several were perfectly justified. The Budget discussion is naturally at present made of a *congeries* of suggestions. It cannot be expected that all of them will be put into practice, but they serve to focus the attention of Government upon certain matters which directly affect the well-being of the people."

Bombay Samáchár (69), 28th June; *Sánj Vartamán* (44), 28th June; *Akhbár-e-Souddgar* (27), 28th June.

9. The Government of Bombay formally placed their Budget before the Legislative Council at Poona on Saturday last. This was a formal presentation only as no member had now any right to propose amendments to the Budget which was already sanctioned by the Government of India. We cannot understand what useful purpose is likely to be served by this method of discussing the Budget. The present system enables the Honourable Members to propose amendments to the Budget once only before it is passed on to the Government of India. This leaves much scope for improvement and consequently we think that if the Budget passes through all the three stages before it is submitted to the Imperial Government the Honourable Members would have ample opportunities to remove any flaws they may find therein. Among the matters discussed at the Poona session the most important was that brought forward by the Honourable Mr. Rafiuddin Ahmed in connection with the alleged paucity of Muhammadans in Government service. All the Indian communities and even Government are eager to see that the ranks of public service should be proportionately filled with qualified Muhammadans, but none would be prepared to sacrifice efficiency for the sake of employing Muhammadans under Government. As clearly declared by the Honourable Sir John Muir Mackenzie, the reason why the Muhammadans do not enjoy a fair share of the public service is not their being Muhammadans but because of the want of a sufficient number of qualified and educated men in the community. This is a clear hint to the leaders of that community to encourage the spread of higher education among their youths. In this connection we cannot help commenting on the indiscretion of an Honourable Member who went the length of pushing forward the claims of a Muhammadan gentleman for Sub-Judgeship without realising in what an awkward position the latter was being placed by his hasty action. The next question of importance discussed at the Council meeting was that of education in its various branches. To all the speakers the only reply the Government could give was that of want of funds. It is true the Local Government have done something in the direction of meeting popular wishes whenever funds could permit, but we think that is not sufficient. It is high time Honourable Members should take advantage of the Regulations and convene an urgent meeting of the Council for the discussion of the all important subject of education whether medical, industrial or commercial. [The *Sánj Vartamán* remarks:—After all that fell from the lips of the Honourable Mr. Rafiuddin the Honourable Mr. Ibrahim Rahimtulla must have said to himself 'save us from such friends!' It is really deplorable that the widening of the franchise should have made it possible for such narrow-minded persons to find a seat on the Council. It is gratifying that the Honourable Mr. Setalvad was not slow in giving an emphatic rejoinder to the Honourable Moulvie. We are afraid such indiscreet and thoughtless attacks on Government would, in the long run, undermine the sympathy of the higher officials with the Muhammadans and in the end the entire community would have to thank its self-styled leaders. We wish with Government that Muhammadans should advance in all directions, but we cannot help condemning in the strongest terms the attitude of some officials of the Moslem League

who under the guise of loyalty have been making in season and out of season inconsiderate demands upon Government with the sole object of belittling the cause of other communities. They may fill the columns of the *Times of India* or the *Advocate* with everything and anything they like and spout their grievances before a handful of their coreligionists in the League Hall, but they should not forget the dignity and seriousness of the Council Hall. After the advice given by His Excellency we trust the Honourable Member will not again place his community in such a ridiculous position. The *Akhbár-e-Souddgar* expresses satisfaction at the contribution of the Honourable Mr. Parekh and the Honourable Mr. Fazulbhái to the Budget debate, and trusts that their views regarding the necessity of improving the system of primary education may be the means of effecting substantial improvements in the system of instruction in vogue.]

Kaiser-i-Hind (38), 3rd July, Eng. cols.

***10.** "The annual discussion of the Budget in the local Legislative Council, though purely academic, serves one very useful purpose. It reflects the public opinion of the Presidency on many important administrative questions. It also enables the accredited representatives of the people to ventilate their real or imaginary grievances. The discussion of the burning questions of the day also tends to remove many misunderstandings. Complaints were made by some of the Muhammadan members with regard to the insufficient number of members of their community in the public service...... ... This elicited a strong protest from the Honourable Mr. Setalvad who contended that efficiency should be the only test in choosing men for the public service. It cannot be denied for a moment that ability and efficiency should be the guiding principles in appointing men to important public posts, and 'representation of the minorities,' in the public service is a phrase almost without any meaning. But in a Presidency containing nearly 20 per cent. of Muhammadan population, their almost total absence from the public service is certainly to be deplored. What enlightened Muhammadans ask from Government is not favouritism but encouragement.......... It sometimes happens, however, that the presence of an able member of a particular community becomes desirable on the Bench. The Right Honourable Syed Amir Ali was recently appointed to the Judicial Committee of the Privy Council not because no European lawyer of equal or even higher reputation was not available but because a lawyer well versed in Muhammadan law was wanted. To come nearer home similar reasons actuated the appointment of the late Mr. Nánábhái Haridás to the Bombay High Court. The proposition that selections should be made from all important communities of the Presidency so far as it is consistent with efficiency is, we believe, self-evident. But it should be emphatically pointed out that the whole question is really one of education. The only real and effective remedy is in the hands of Muhammadans themselves. Muhammadans of this Presidency must, once for all, shake off their apathetic attitude towards education."

Pársi (41), 3rd July, Eng. cols.

***11.** "There was nothing very remarkable about the Council meeting at Poona last week. Every branch of the administration was passed in review, betokening a lively interest in the affairs of Government on the part of the members, but as the Budget was already settled past revision, the debate, such as it was, was only a sort of expiring echo of the old style debate which was the fashion before the Council was enlarged—all the real business having been done at the earlier meeting. Mr. Rafiuddin Ahmed, however, saved the meeting from being dull by an indiscretion which, if not quite 'blazing,' was at least illuminating. He went into particulars of the number of Muhammadans on whom shines the light of the *Sarkár's* favour and found it was insufficient.......... Mr. Setalvad, however, effectively exposed the hollowness of Mr. Rafiuddin's indiscreet plea for more favour. His Excellency the Governor was also at some pains to point out its utter unreasonableness. Sir George Clarke pointed out that there are limits beyond which it is inadvisable to ask for more, and suggested that it was the Muhammadan's turn to make a move in the direction of self-help........

Everybody will admit that the Muhammadans have been treated with considerable generosity in recent appointments, and that they have been pampered enough by Government much to the indignation of other communities. We welcome the Bombay Government's impartial pronouncement in this matter and trust that the Muhammadans may now learn to put their own shoulders to the wheel instead of asking for the special patronage of Government in the matter of public appointments which should go by merit and not by favour. Apart from the Muhammadan question, the principal feature of the debate was the ever-increasing tension between the need of spending and the need of economising. A reckless squandering of money is the last thing we should advocate, but we are not quite sure that the traditional attitude of Government, declining to make fresh outlays on the ground of poverty, is the correct one. It is obvious enough that when anything untoward occurs, fifty or sixty lakhs have to be spent and are forthcoming from somewhere. This, of course, is no reason why comparatively small sums should be granted for everything put forward, but in refusing to grant them, it might be better to say definitely that the object for which the money is required must be carried out by private benefactions.......... The meeting was the occasion for bidding an official farewell to Sir John Muir Mackenzie, who had to face a chorus of compliments from all sides. Perhaps the fact that they were well deserved helped to sustain him. Sir John and Lady Muir Mackenzie have both made every use of their opportunities to cultivate friendly relations with the people of India. Sir John is particularly distinguished for his solicitude for the cultivator, and declared that there is no man whose indomitable pluck and perseverance he admires more than that of the Deccan ryot. He has used all his energy for the amelioration of the ryot's condition, and he leaves India with schemes well in progress for making his hard life a little more secure from the dangers of drought. The ladies of Bombay will greatly miss Lady Muir Mackenzie, whose efforts on their behalf were inspired by very high ambitions for the mission of womanhood."

Bombay Samáchár (69), 30th June.

12. The fate the Honourable Moulvie Rafiuddin Ahmed's resolution before the Legislative Council has met with, it is hoped, would be the means of doing a world of good to the entire Muhammadan community. The Honourable Moulvie speaking in support of his resolution endeavoured to represent that his co-religionists did not enjoy the facilities provided for others in the matter of education. He went further and remarked that even the authorities were slow in affording them the necessary facilities. These remarks are sufficient to cast an undeserved slur upon the Bombay Government and the Corporation. But from the details placed before the Council by the Honourable Mr. Sharp in refutation of the Honourable gentleman's allegations it would be clear to all that at every stage the Muhammadans have been treated with undue partiality sufficient to excite the jealousy of other Indian communities. As we now know Muhammadan youths have been enjoying important privileges, and yet the Honourable Moulvie is unduly harsh upon the authorities, at the same time forgetting the fact that his own community grievously failed to respond to the calls Government made upon them and studiously neglected to profit by all the advantages that were placed before them. We trust that the categorical refutations of all the charges levelled by the Honourable Moulvie at Government would serve as an eye-opener not only to the speaker but to persons belonging to his school of thought and would be the means of putting a stop to any further discussion ot this important, though unpleasant, topic.

Kesari (128), 28th June.

13. Lords Morley and Minto listened to the cry of the Muhammadans that they were historically more important and loyal than other communities and inaugurated the reforms on a communal basis. But the mendicants once humoured are growing more importunate in their demands. They are asking for communal representation on the Municipalities and Local Boards. They are insisting upon having Muhammadan Magistrates, Sub-Judges and Members of the Executive Councils. It is satisfactory to note that the Honourable

Sir John Muir Mackenzie exposed the hollowness of the demands of Moulvie Rafiuddin Ahmed. Government plainly stated that they were not willing to introduce the communal principle in Municipal elections. They have also announced their clear intention not to appoint Muhammadans *qua* Muhammadans. The policy adopted by Muhammadans in this connection is short-sighted, foolish and would tend to produce discord. Government deserve to be congratulated for not encouraging the separatist movement at least outside the Legislative Councils.

Rást Goftár (43), 3rd July, Eng. cols.

***14.** "There can be no more uncharitable insinuation of a want of sympathy for Muhammadans in the Bombay Government than that contained in the invidious comparison by which the Honourable Mr. Rafiuddin Ahmed attempted to show that they were less extensively employed in public service in Bombay than in Madras and elsewhere. We do not suppose that the Honourable Member wanted that a berth should be reserved for every Muhammadan graduate as soon as he left his college, because he was a Muhammadan. The very fact that there are not more than about a hundred Moslem graduates all told in the whole of the Bombay Presidency explains the paucity of Muhammadan officers in the higher grades of service, and establishes the urgent need which exists this day for an extensive spread of education in the community."

Indian Spectator (10), 2nd July.

15. "Though the non-official members of the local Legislative Council have as yet made rather a sparing use of the privilege of moving resolutions and dividing the Council upon them, the representations made by them on the needs of the Presidency must have proved helpful to Government as an index to the sifted opinion of the educated classes, if not of people generally. The Council had to recognise that the opinions of the classes and of the masses do not always agree, and if they do agree, they may yet be falsified by subsequent experience, while the official predictions may be verified. Historic debates have been held in the Chamber of the Legislative Council over the question of restricted tenure, and dramatic scenes were enacted when the Land Revenue Code was proposed to be amended. It now turns out that this much dreaded tenure is far from being unpopular. Its popularity is testified to by non-official members, and Government expect that the demand for it will increase in future years. Much of the opposition to the measure was perhaps due not so much to its intrinsic objectionableness as to the suspicions entertained by the critics regarding the spirit in which it would be worked. Before the recent succession of famines, it was the impression of many that the Revenue Department of the Bombay Government was full of hard-headed officers, who were incapable of sympathising with the ryot's misfortunes, or were by the force of tradition unable to do so. Whenever the law placed it in the power of the officers to do any injury to the ryots for the sake of revenue, the critics were apt to assume that Government would care more for the revenue than for the ryot's fate. Whether this assumption was totally unfounded or to some extent justified, we believe it is generally admitted that since at least the days of the famines the heart of the Revenue officers has been softened. While the opposition to the amendment of the Code was perhaps in some measure due to a distrust of the Revenue Department, it cannot be said that the distrust was in all cases deserved. As the Honourable Sir J. Muir Mackenzie declared in his farewell speech at the Council, next to the Scotchman the Deccan ryot was nearest to his heart, and the rules regarding suspensions and remissions of revenue, the liberality of which is acknowledged by the non-official members, were suggested by the District Officers, whose sympathy with the ryot is reflected in them. Little is gained by harking back to the past, but Sir John's Department has established the claim of the District Officers to know as much of the ryot's interests as non-official members of the Council who are not themselves landholders. With all the generosity that actuates the present revenue policy of the Government, a certain amount of caution is necessary in making promises regarding the future and in enunciating that policy for future guidance. His Excellency, therefore, had to explain and qualify by a subsequent speech what he had stated to be Government's policy and intentions in his first speech in winding up the debate on the Budget......... The great need of every Government is money. Given the sinews of administration, the needs of the people can be easily supplied. The Revenue Member, when he was overwhelmed by compliments and congratulations from all sides, declared modestly that the secret of all that he might have succeeded in achieving lay in an ample supply of money. And if he did not achieve more, the explanation was want of funds. Sir John leaves the presidency after awakening the non-official members to a sense of this great need. His call to the people to rally round Government in their attempts to find more money for a progressive administration was loud enough to reach the Council Chamber of the Governor-General. The only remark it elicited there from the possibly startled Finance Member was that he would not be responsible for additional taxation, and the Provincial Governments must cut their coats according to the cloth. Whether the Local Government sees its way to the introduction of economy or not His Excellency the Governor has dispelled all apprehensions concerning a possible increase of taxation. The principal source of revenue is the land, and His Excellency explained that it is now a settled policy not to tax improvements made by the ryot at his own cost. Every revision of the settlement may here and there bring in a little more revenue, but the revisions take place at long intervals, and the rise in prices, the facilities for taking the produce to the market, and the other factors which are taken into consideration at a revision do not keep pace with the growing expenditure, if it is allowed to grow at the accustomed rate. In expressing his appreciation of the Honourable Mr. Nátu's testimony to the moderate character of the land revenue assessment in the Deccan, His Excellency assured the Honourable Members that Government do not expect to milk the ryot more vigorously for the sake of the growing expenditure. No advantage will be taken of the admission as to moderation......... It is often complained that Government favour railways at the expense of irrigation, either for strategic reasons or because the railways are more paying. His Excellency's assurance will serve a twofold purpose: while dispelling fears of additional taxation, it will also reassure the people that irrigation will not be neglected where it is so much needed.......... While the catalogue of our requirements, as presented by the Honourable Members, was rather long, we may say that special emphasis was laid by them on education. The *Statist*, in a couple of widely read articles, urges Government to spend more on education. It seems that 'foreigners governing a country so different in almost all respects from their own might well be excused for hesitating to increase the cost of government to the subject people.' But we are told that all reasons for the hesitation are removed by the demand of the representatives of the people themselves for free and even compulsory education. The subject of devising special means for meeting educational expenditure is now under the consideration of the Government of India. Meanwhile, our Director of Public Instruction complains that the people in this presidency do not in some cases take advantage of even the schools that are already provided for them, and consequently some schools have had to be closed for want of sufficient attendance. If the same thing has happened in other provinces also, the Government of India may have to say to the non-official members at the next Budget meeting something very pertinent, which could not be said in March last. Here again the representative character of the non-official members, or their acquaintance with the wishes and opinions of the people, is liable to be impeached. We believe that the non-official members may readily admit that they advocate popular education more because they are themselves convinced of its benefits than because they have found among the people a keen desire for it. Indeed, the very demand for compulsion implies more or less in every country that education is not as widely and genuinely appreciated by the common people as the more intelligent well-wishers of the country desire that it should be."

16. "We hope Mr. Rafiuddin Ahmed and his friends will not be too much depressed nor Mr. Setalvad and others too much elated by the apparent ill-success which attended the former gentleman's efforts to 'advance' the interests of Muhammadans at the last meeting of the Legislative Council. The Local Government is not the final authority on the matter as Muhammadan leaders know very well and Government have sometimes a way of making the most show of opposition when they are on the point probably of giving way altogether. What can be more ridiculous than the facts brought out by the Honourable Mr. Sharp regarding the exemptions enjoyed by Muhammadan candidates in the Poona Training School for teachers? There was practically no age limit for them; examiners were to be satisfied with a lower percentage of marks from them than from others; the general educational qualification for admission was also lower. Short of allowing them to walk in at one door and to walk out at the other with their teachers' certificates, said Mr. Sharp, everything had been done to make their training easy for Muhammadan aspirants to the teaching profession. We can think of nothing more ruinous to Muhammadan interests than this depreciation of educational standards. This is the one department of life where 'concessions' mean cruel sacrifice of all that is permanently vital. His Excellency the Governor said he was much impressed by Mr. Sharp's statements. We are simply astonished at them. How the Muhammadan students manage to benefit by the training if they benefit by it at all, how far the other students have to spend their time uselessly in order to keep pace with their less advanced colleagues, how the teachers in the Training College are able to maintain discipline and make progress with classes so unequally recruited, are questions which transcend every canon of school organisation. Sir George Clarke is as much an educationist as a statesman. We trust he will promptly order this extraordinary anomaly to be discontinued and create another institution, if necessary, with lower standards for training Muhammadan teachers. There is much less harm in nominating a few under-qualified gentlemen to high posts under Government on the score of whatever may be the formulas in vogue than in debasing the educational currency of a whole community and, indirectly, of others as well by these misconceived concessions in the Training School." [With reference to the resolution moved by the Honourable Mr. Rafiuddin Ahmed, the *Indu Prakásh* remarks:—Will our Muhammadan brethren learn a lesson from the debate? Though they may not feel any loss in being the favourites of Government, they will suffer decidedly by doing so when they do not deserve the honour.]

******Indian Social Reformer* (9), 3rd July; *Indu Prakásh* (121), 1st July.

17. "All reasonable men hoped that with the frank and generous concessions and assurances given on more than one occasion by the Bombay Government and by His Excellency Sir George Clarke in person, our Muhammadan friends would rest in peace—at least for a certain reasonable time—and move only if they saw no improvement in the lot of their community. But no. There are some to whom this sort of selfish, disintegrating and suicidal agitation is the very breath of their nostrils and they will cast off all public decency in the single-minded pursuit of their ends. An Honourable Member of our Legislative Council, who has been as it were the life and soul of this separatist movement, went even the length of publicly advancing the claims of a certain Muhammadan pleader for a Subordinate Judgeship! Government did well to treat his impudence with the curt snub it deserved. The Honourable Moulvi Rafiuddin is certainly mistaken if he thinks that the 'golden' age of nepotism of the old Moghul type is to dawn in our midst with the advent of the Reform Scheme. But not profitting by the lesson afforded to him in the curt replies to the extravagant demands made in his interpellations, the Honourable Moulvi went on to accuse the Government of Bombay with not doing justice to the Muhammadans of the Presidency. He accused the Government with backsliding

Indu of Bombay (12), 1st July; *Indu Prakásh* (121), 30th June; *Dnyán Prakásh* (48), 2nd July.

and proceeded to draw, what His Excellency was afterwards compelled to call, an invidious comparison between this Government and the Governments of Bengal, the United Provinces and the Punjáb.......... How preposterous and antique Mr. Rafiuddin's claims are was well shown by the Honourable Mr. Setalvad. The only qualifications for filling up the appointments as pointed out by the Honourable Mr. Setalvad must be efficiency and nothing else. His Excellency the Governor also endorsed this view and said that while favourable consideration would be given to qualified Muhammadans whenever they are available, they cannot undertake to give preference to those who are clearly unqualified. It will be an evil day indeed as Mr. Setalvad said, if ever the idea is allowed to prevail that in filling these appointments it was not efficiency but communal partiality that was to be kept in view. We are glad to recognise that Government on their part gave not the slightest encouragement to Mr. Rafiuddin's views.......... The Muhammadans cannot remain illiterate and at the same time aspire to a lion's share of the loaves and fishes of public appointments. As His Excellency the Governor pointed out in his speech, the whole question of securing an adequate proportion of posts under Government is purely one of education. If the community is earnestly desirous of remedying their present lot, they should redouble their efforts to spread the light of education in their midst. Whatever leniency or patronage may be shown now can only be a makeshift which cannot last long. His Excellency, we are glad to note, did well to give a final note of warning to Muhammadan separatists. While expressing full sympathy with the just demands of the Moslem community, His Excellency observed that all real friends of the Muhammadan community must fear that if inordinate demands are preferred in its behalf, there may be an alienation of sympathy which should be deplored.......... We hope the frank warning given by His Excellency will not be lost upon the advocates of Muhammadan favouritism. The Honourable Mr. Rafiuddin and others of his opinion must bear in mind that overbullying, especially of an avowedly sympathetic Government, may have results not exactly those anticipated. Mr. Rafiuddin was loud in his condemnation of the 'disloyal' agitation of the Congress school, but it is a strange specimen of loyalty indeed, which he and his school of racial exclusiveness are exhibiting before us, by accusing Government of not keeping their promise." [The *Indu Prakásh* and the *Dnyán Prakásh* write in a similar strain.]

Mahrátta (15), 3rd July.

***18.** "The Honourable Mr. V. R. Nátu thought it fit in his Budget speech at the last meeting of the Bombay Legislative Council to describe the new inalienable tenure created by the Bombay Land Revenue Act of 1901 as a very popular one. In fact he went so far as to suggest that a committee should be appointed for an inquiry into this wonderful popularity of the new tenure! Now although we do not like this Act of 1901, we are prepared to accept any facts about it fair and square. And if the alleged popularity of the new tenure were a real fact, we should have no hesitation in accepting it as well as the significance, in favour of the Act, which it may import. But the alleged popularity is not a fact. We are aware that Government themselves take the same view as Mr. Nátu in the matter. That the remarks of the Honourable Member were conceived in the spirit of eulogy is clear from the fact that His Excellency caught hold of them with evident avidity to use them retrospectively against those non-official members of the Bombay Council who offered a stout and determined opposition to the Land Revenue Bill of 1901 in the Council and outside. We regret to find that Mr. Nátu should have made such a thoughtless observation. Perhaps he did not like to question the truth of the assertion about the popularity of the new tenure made in the Government Resolution. But we believe Honourable Members—at least the non-official ones—do not sit in the Council to accept every official assertion as gospel truth. May we ask Mr. Nátu if has come across evidence of his own to regard the new tenure as popular? Is Mr. Nátu aware of the fact that hardly 3 per cent. of the agricultural land is yet held under this tenure? Is he aware that even out of this 3 per cent., the greatest portion belongs to the West Khándesh and the

Panch Mahâls? If that be so, is it not clear that except in the backward districts the new tenure is not popular? Is Mr. Nátu aware of the observations which are contained in a later portion of the very Government Resolution which probably has supplied him his text, *i.e.* the one reviewing the Land Revenue Administration Report for 1907-08? Does not this Government Resolution refer to the 'suspicion with which the tenure is regarded by some classes who regard that it lessens the permanency of possession of the land'? We do not know if Mr. Nátu could not put the case precisely as he would have wanted to, or whether he was misunderstood as to the real meaning of his words. But we could not but notice the defect, as rather unfair tactical advantage was being taken of it for vindicating the mischievous measure of 1901."

Dnyán Prakásh (48), 28th June and 1st July.

19. Many interesting discussions took place at the sitting of the Legislative Council lately held at Poona. No appreciable change seems to have taken place in the drinking habit of the people in spite of the slight decrease in the number of liquor-shops in this Presidency. We are of opinion that the cause of temperance might be greatly helped if liquor-shops are not allowed to be located on public thoroughfares. It is no doubt true that some difficulty would be felt in classifying offences due to drunkenness, but the trouble would be repaid by results which go a great way in establishing a connection between drunkenness and crime. It is hoped the British Government will now be moved to redress the injustice done by the Transvaal Government to their Indian subjects. The inconveniences of railway passengers on the S. M. Railway, as usual, occupied the attention of the Council, and it is really to be wondered that the Railway Company has not yet awakened to its responsibilities. [In a subsequent issue the paper writes:—The financial condition of our Presidency is not very satisfactory, and strenuous attempts require to be made to curtail unnecessary expenses and to get the Imperial grant enhanced. The Honourable Mr. Lallubhái Sámaldás made some very valuable suggestions in this respect. The question might with advantage be investigated by a Commission consisting of official and non-official members. The improvement of education and the condition of the subordinate service would necessarily involve increased expenditure which should be met by curtailment of unnecessary expenses and imposition of new taxes, if necessary. But before the Bombay Council takes upon itself the duties of imposing taxes a rule should be passed that no measure for taxation should be enacted unless it is approved of by a majority of three-fourths of the non-official members.]

Appreciation of the Honourable Sir John Muir Mackenzie's services.

Rást Goftár (43), 3rd July, Eng. cols.

***20.** "The most interesting part in the last week's proceedings of the Legislative Council was where quite a succession of speakers rose to pay a warm tribute to the Honourable Sir John Muir Mackenzie in acknowledgment of his meritorious services to the Bombay Presidency. His long tenure of office is now on the eve of completion and though this was not an appropriate occasion to take stock of his numerous services to Government and the ryot, the Honourable Members did a graceful thing in utilising the opportunity to say good words for a brother Councillor about to retire. They literally overwhelmed him with well-merited encomium and not a word was said in praise with which the public could not cordially associate itself. His sympathy for the toiling village population engaged in the hardest form of physical labour and yet the least remunerative and the most precarious occupation, has always shown itself in his liberal revenue policy. During his long official career he has seen various phases of Government service, but wherever he was posted his unfailing courtesy and abounding sympathy for the people never deserted him. Services such as his might well be perpetuated in bronze or marble, but as His Excellency observed, they are such as would remain behind as even a more durable monument to his wise and progressive administration."

Comments on the Birthday Honours.

Indu of Bombay (12), 28th June.

21. "The Honours List published on the King's birth-day, though not very conspicuous for the higher honours bestowed on public men in India, is lavish enough as regards the lower and will undoubtedly cause widespread rejoicings among the circles of friends of the fortunate recipients. We have said that the list is not very conspicuous, but an exception should be made in the case of our worthy townsman Sir Currimbhoy Ebrahim, who has been created a Baronet—the first Baronet in the Muhammadan community of India. This rare honour conferred upon a recognised leader of the Muhammadan community of Bombay makes a noteworthy breach in the traditions of Indian baronetcies, which till now have been exclusively confined to the Parsis. The honour conferred on Sir Currimbhoy is fully deserved.......... We do not know what Mr. J. D. Rees has done to earn a Knighthood of the Indian Empire, but we forget that he has deserved well of the Empire during the last few years by standing as a bulwark against the attacks of the 'white Babus' in Parliament and as a self-appointed 'friend of India'—and as some would say, foe of Indians. Most of the C.S.I. ships go to the Secretaries of the Provincial Governments. Four new Knights have been created, the only Indian one being Sardár Chinubhái Mádhavlál, C. I. E., of Ahmedabad. The Sardár fully deserves all the honours that have recently come to him owing to his great zeal in the welfare of Ahmedabad and by his munificent benefactions in aid of industrial and other movements in the Presidency.......... Among the recipients of the lesser honours, we notice a large number of members of the Police Service coming in for honours of Ráo Bahádurships and Khán Bahádurships. Theirs is more or less a thankless task so far as the general public are concerned. But, perhaps, that is a greater reason why their loyal services to the Government should be adequately rewarded. Mr. Márutiráo Pándurang Toradmal, Deputy Superintendent of Police, Násik, gets a Ráo Bahádurship, no doubt in recognition of his arduous services in connection with the Násik Conspiracy case. Moulvie Mazharul Huq, Acting Superintendent of Police, and Babu Lál Mohan Guha, Inspector of Police, both of the Midnapore Conspiracy fiasco fame, also come in for honour. These honours on men whose activities at Midnapore were subjected to severe criticism in the Calcutta High Court will come as a surprise to many in Bengal."

**Gujaráti* (33), 3rd July, Eng. cols.; *Bombay East Indian* (3), 2nd July.

22. "Among the Indian recipients of Birthday Honours this year there are certain gentlemen of whom it can be truly said that the titles conferred on them were more than richly deserved. In making Sir Currimbhoy Ibrahim a Baronet, Government have given marked proof of their appreciation of his public-spirited generosity and benevolent charity....... The Knighthood conferred upon Mr. J. D. Rees, M. P., is not easy to account for. If it is intended as a recognition of his services while he was in India, we must say the honour has come a little too late in the day. If his services to this country in the House of Commons have been rewarded with a Knighthood, people will doubt if the honour was deserved, as his views in regard to Indian questions have never been liberal and as his activity in Parliament was largely inspired by some thing more than personal bias against men like Sir George Cotton. Perhaps Mr. Rees has been compensated for the support he has lent to the Liberal Government in England, though personally he holds very narrow views about this country.......... Gujarát may well be proud of its first Knight, and we tender our hearty congratulations to Sardár Chinubhái as well as the inhabitants of Ahmedabad upon the high distinction that has been so deservedly bestowed upon her foremost citizen." [The *Bombay East Indian* writes:—"We join the general public in wishing that next year the day should be the Birthday itself, *viz.*, the 3rd June and not a fictitious day. The Honours List, so far as Bombay city is concerned, though meagre as regards the number honoured, still makes our proud city loom large and prominent by reason of a Baronetcy deservedly bestowed on our philanthropic citizen, Sir Currimbhoy Ebrahim, the first Muhammadan in India.......... Our popular Municipal Commissioner, Mr. W. D. Sheppard, has been given a C. I. E., an honour richly merited for all that he has done for the city's welfare."]

23. "We have gone through the Birthday Honours List with anxious interest and have been deeply disappointed to find that there is only one gentleman belonging to this Province who owes the bestowal of a Birthday honour to the local authorities, the fortunate man being Main Ahmed Khan, late Agent, Supply and Transport Corps, Karáchi, who has received the title of Khán Sáheb! Though Government honours have, with the advance of education and enlightenment, lost a great deal of their former fascination, they do still possess a special value as a mark of recognition of public and official services. In Sind, however, the local authorities have always been unnecessarily parsimonious in the bestowal of honours on deserving public men and officials. It will not be denied that in the domain of public life as well as official life there will be found several men in Sind now who richly deserve distinctions for their valuable services. Thus, for instance, it would have been only graceful if Government had conferred the title of C. S. I. on Mr. H. C. Mules on his retirement from Government service with such a uniquely long and meritorious record of service in Sind. While the honours and titles cost Government nothing, they do serve a very useful purpose, specially when they are conferred before the recipient has put off the armour. We hope and trust that Sind will have its due share of honours on the important occasion of the forthcoming Coronation."

Phœnix (18), 29th June.

24. "The names seem to have been selected with the usual care to judge by those that are known to the public. That is no small merit. A greater merit of the list is is that it contains so many Bengali names. This is another proof of Lord Minto's forbearance. But that is stating only half our belief, perhaps less than half. The true inwardness of Bengali worthies appropriating such a large slice of the Honours List is that Sir Edward Baker and Lord Minto alike have their faith still unshaken in the good sense of Bengal. We feel certain that the leading province will appreciate this fact. What may not Bengal achieve with good sense infused into its glowing enthusiasm?"

Indian Spectator (10), 2nd July.

25. The lion's share of the Birthday Honours is carried away by Government servants, high and low. The honour conferred upon Mr. Chinubhái, C.I.E., of Ahmedabad and the Baronetcy conferred upon Sir Currimbhoy Ibrahim of Bombay are richly deserved by the recipients. Mr. J. D. Rees, a Liberal M.P. in Home politics and an ultra-Conservative on Indian questions, has been knighted by Lord Morley. He is never known to have failed to act like a buffoon whenever Indian questions were raised in Parliament. Seeing that his services are well appreciated he will continue his work with redoubled energy and doggedness!

Kesari (128), 28th June.

Indians have been reduced to an abject condition by neglecting moral and religious education.

Prakásh (142), 29th June.

26. A correspondent of the *Prakásh* writes:—A comparison of the present state of the country with that of the past will bring before the mind of every Indian the abject state of helpless dependence to which he has been reduced and which has put him on a level with beasts. There have been, no doubt, many improvements in the country, such as railways and telegraphs, but of what avail are they if men have become no better than beasts in point of mental equipment? Of what use is that education which does not foster the development of mind and self-respect? This lamentable state of things has been brought about by lack of moral and religious education, and we must try henceforward to rectify the blunder. Our religious tenets embody the highest principles of morality such as can be nowhere met with, and it is to be sincerely hoped that our people will pay proper reverence to them.

A plea for the encouragement of Portuguese Christians by Government.

Echo (52), 25th June, Eng. cols.

27. "The Portuguese Christian is a valuable asset in the economy of state-craft. He is the most suitable medium between the native and the European. He is the fulcrum on which the State levers must move if the whole machinery should work smoothly. He has been too long neglected by the powers that be. The great sacrifices the Portuguese Christians have made have been forgotten. No doubt a good percentage of them are Portuguese subjects, but practically they are British subjects, as they live and work out their livelihood under the British flag. There are also thousands of Portuguese Christians who are pure British subjects. Why are they neglected? Why is there not a vigorous and sustained effort made to whip them together into a well formed community so that they could stand as a powerful support of Government? The Portuguese Christians are most willing to render whatever help Government want of them. They have not been slow to throw this weight on the English side in the earlier times, and they are ever ready to render even more heroic service to the British *rdj*. But they should receive some encouragement at the hands of Government. Even the half-castes receive better treatment, and certain privileges allowed to Eurasians are denied to the Portuguese Christians. Under a Christian British Government, the Portuguese Christians should thrive better than the Natives. That they do not may be partly due to want of initiative among the former. But Government have not shown any special favour to them."

A sneer at the power of enacting laws possessed by the Indian Government.
Gujaráti (33), 26th June.

28. The writer of the humorous column in the *Gujaráti* says:—The April number of the Grant Medical College Magazine contains an article describing a new theory advanced by Dr. Bonnier. The doctor claims to have found out that the Medulla Oblongata is responsible for cowardice in human nature and that the more it is developed in a person, the greater coward he becomes. He contends that while this nerve is not present at all in the tiger, it is found in a highly developed state in the deer, the jackal and such animals. The Professor says that he has succeeded by removing it from some persons in increasing their courage. If this is true, the Indians and specially the Bengalis who are stigmatised as cowards should anyhow undergo this operation so that cowardice may cease to exist in India! But pray do not entertain any idea of subverting the Government by doing so; for Government can by enactment put a stop to this operation!

Verses exhorting Indians to be self-reliant.
Gujaráti (33), 20th June.

29. O son of India! reflect who thou art and who thy forefathers were! Examine how it is that all the riches that thou hadst have passed away into the hands of others. Thou wast a donor once and now thou art a beggar: attain to self-reliance and leave off prattling. Speedily try to correct thy past errors. Although thy country is very fertile, still thy brethren are starving: they do not attend to agriculture and are uselessly crying out. Where is unity? Where is purity? Thou art uselessly prattling, and this prattling, O powerless child! binds thee with fetters. The people of those countries, where not even a handful of *jowdri* is grown, are enjoying themselves, while the country which is full of abundant vegetation is starving. You have been reduced to a condition where your life hangs on other peoples' mercy. Therefore, have self-reliance and give up prattling.

Comments on Mr. Gándhi's views on European civilisation.
Indian Spectator (10), 2nd July.

30. "As a leader of the Indians in South Africa, Mr. Gándhi has done yeoman service to them. But it seems that some people in India also asked for his lead 'in the matter of the insane violence that is going on' here. Perhaps the reference is to the violence of anarchists. In reply Mr. Gándhi is said to have written a pamphlet, which we have not seen, but which is the subject of some correspondence between himself and Mr. Wybergh, published in the *Indian Opinion*. Mr. Gándhi condemns modern civilisation, as he holds that 'the spirit of it is evil,' that 'its blasting influence is now being exhibited in full force in Japan, and it threatens to overwhelm India'.......... It seems that in his opinion 'deportation for life to the Andamans is not enough expiation for the sin of encouraging European civilisation' in India. If so, Mr. Gándhi may come to India, denounce the mischief done by Macaulay and ask all colleges and universities to be closed, or at least that nothing but Sanskrit and Arabic should be taught in them.......... The most interesting

portion of Mr. Wybergh's letter to Mr. Gándhi is that which deals with passive resistance, which the pamphlet seems to recommend to Indians. In advocating soul-force and passive resistance instead of physical force, writes Mr. Wybergh, 'you are only transferring the battle and the violence from the physical to the mental plane. You are still fighting to win. I think that the use of what you call soul-force for concrete ends is dangerous in the extreme'."

Comments on the circular letter of the Government of India *re* duties of Government servants recently published by the *Englishman*.

Sind Journal (24), 23rd June.

31. "The recent instructions to Government officials, especially District Magistrates in Bengal, issued by the Government of India and the Bengal Government, lay a peculiar and a heavy responsibility on the shoulders of these officers in regard to the stamping out of sedition in that province. It is not clear whether officers in other parts of India have been, or are intended to be, similarly addressed. The letter shows that in spite of a recognition of loyalty among the majority of the people Government still take a very serious view of the situation not only in Bengal, but in many other parts of India, where 'disaffection towards the British Government' among a section of the literate middle class 'undoubtedly exists.' Although the traditions of the Indian Civil Service would justify our expecting of its members almost superhuman exertion when the interests of the State or of the public are seriously at stake, we feel inclined to doubt whether they will be able to discharge the fresh responsibilities now laid upon them without relief in their other duties. If they were required to suppress sedition by force, hunting down the suspected or the mischievous, it would not be such an arduous labour, although such a process would obviously be inexpedient and dangerous. But very much of the work that district and other officers are now called upon to take up is of the educative kind.......... They are required to keep in close touch and cultivate friendly relations with—and this is indeed a very cheering evidence of the temper and judgment of Lord Minto's Government—influential men, 'whose political leanings are suspected,' to induce and argue with such people and their followers in preference to prosecuting them, and in dealing with them, as well as other Indian gentlemen, to take the greatest possible care not to hurt Indian sentiments by discourteous behaviour of any kind...... While admitting that officers can and should do something in the direction of impressing sane views on the minds of the people, we hardly think this kind of work can be efficiently done unless Government appointed special and able itinerant lecturers.......... It is not to be supposed, however, that the Government of India in its letter speaks only in the above strain. It has harsher words in the latter portion, showing a determination to put down dsiorder, outrage and sedition by all means. Referring to the unwillingness and failure of many people in Bengal to give evidence in political cases, Government while exhorting its officers to take leading men into confidence convey a very serious threat in the event of such a state continuing. If people do not assist in the punishment of seditionists either through fear, indifference or through secret sympathy, the regular law, which pre-supposes such assistance being cheerfully rendered, will have to be replaced by a harsher procedure, and instead of open trials and convictions on proof of guilt people will have to be summarily clapped into jail on mere suspicion.......... Public servants are threatened with instant dismissal in the event of a reasonable suspicion about their political views and they are to be held responsible for the conduct of their sons and relatives under their control unless they inform the authorities in time that they have not been listened to. Instructions like the above give rise to many gloomy thoughts."

Praja Bandhu (42), 26th June; *Káthiáwár and Mahi Kántha Gazette* (77), 26th June.

32. An important point noticed in the Government Circular is the "Drain" Theory, which is characterised as the most harmful doctrine possible. But we ask, is it not a fact that large amounts are being drained away from India by the use of foreign articles? Does not the Indian Government defray the expenses of armies stationed outside India? Is not the cost of maintaining thousands of European soldiers a drain on India's wealth? That the wealth of the country has diminished is an undisputed fact proved long since. Still, we cannot agree with those who attribute this to the British rule. The circular urges the heads of the Educational Department to study the arguments that are urged in support of the 'drain' theory and to take every opportunity of refuting them. Government have thus admitted the necessity of political education. The circular impresses upon Government officials the necessity of trying to work by persuasive instead of by violent methods. The instruction is no doubt very reasonable, and if Government themselves had put it into practice at the proper time, they would not have been forced to take the many undesirable measures which they had to. They have tried to dispel sedition by force and not by persuasion. Government have also instructed their officers to remove the misunderstanding caused by newspaper comments by giving suitable rejoinders. We are doubtful as to the efficacy of this measure in view of the general indifference of our officials towards political matters. The principle which makes Government servants responsible for the actions of their relatives is unfair. On the whole, the circular is a very wise one, and our only regret is that Government have issued it so late. [The *Káthiáwár and Mahi Kántha Gazette* writes:—The way discovered by Government is excellent and is like cold water on blazing fire. It would have been much better if it had been discovered a bit earlier and had saved the unfortunate need of passing the numerous repressive laws.]

Kesari (128), 28th June.

33. The campaign of the Government of India against sedition is extraordinary and they have adopted some queer methods to accomplish their object. It is but natural for Government to consider about remedial measures if sedition has really spread in the country. If anybody else had been in the place of the English, they would have done the same thing. The English rulers are fore-sighted. They clearly see the coming danger. They do not wait for it, but adopt preventive means betimes. As soon as discontent began to spread a little in India they dubbed it sedition and girded their loins to resist it. It is customary for political doctors to assign the name of a serious disease, even if symptoms of a commonplace disease occur. The present campaign against sedition is of a similar character. The English rulers trust too much to human efforts. They thought of stamping out an enemy like the plague which is outside human control, by force, and did many iniquitous things for five years or so. It is not surprising, therefore, that they should determine to defeat discontent which appears to be a human enemy. Government themselves will be the Commander-in-Chief in this campaign against sedition. The Police as usual will be the bearers of the Royal standard. But Government have by their recent circular impressed men, who were not before in their political service, to fight against sedition. Till now, except the Police and the Magistrates other Government servants used to feel that their business was only to do stated work and that they had nothing to do with questions of general administration. But those days are gone. Government servants will henceforth be the servants of Government for all the twenty-four hours in the day. They will have to meditate on the good of Government, while walking, talking and sleeping. They will have to keep an eye on the members of their family and also on their distant relations. All Government servants should now defend and belaud Government everywhere. They can no longer afford to remain merely neutral. They should take every advantage of their position and spread opinions favourable to Government. If people under their control do not listen to them, they should promptly give information to Government. Thus the new battalions have not so much to fight as to act like spies. Service is but a form of contract, but Government wish to go further and give it a divine binding. They do not seem to have considered the difficulties in their way to completely unify their interests with those of their servants. Though they are an alien Government, the responsibility of their servants to serve them honestly is not in any way lessened. Though there may be a conflict between Government and the people, it would be despicable for Government servants to be untrue to their salt. But we think that the mysterious duties laid down by Government for their servants are quite different from the ordinary duties of service. There is an obvious limit to the identity of interests between masters and servants.

34. Commenting on the Circular letter published first by the *Englishman* the *Gujaráti Punch* says :—" We hope that the District officers and Government servants will comply with these instructions. The question still remains whether it is likely that the seditious movement will die out, if these instructions are strictly followed. We fear that will not; we do not hold that the seditious propaganda is merely an intellectual sentiment. It is based on some grievances, which it is the duty of Government to redress at the earliest opportunity. The partition of Bengal is the chief cause of the seditious movement. Until it is rescinded or modified, there is no hope of the extinction or extirpation of the seditious propaganda. Indians should be given a larger share in the administration of the country. There should be no distinction of caste, creed or colour in making appointments. The Civil Service Examination should be held in India simultaneously with that held in England. Restrictions upon British Indians imposed in the Colonies should be removed. In short, Indians should be treated as equal partners and not as subordinate agents in the firm of Government and then and not till then, will the seditious movement die out."

Gujaráti Punch (35), 26th June, Eng. cols.

35. The semi-confidential Circular issued by the Government of India to the Provincial Governments will not fail to give a rude shock to the Indian people inasmuch as Government servants and even the ultra-Moderates are suspected of spreading sedition. We are extremely surprised at the views expressed by Government about those who subscribe to the 'drain' theory. It is nothing short of madness on the part of Government to indirectly include Mr. Dádábhái Nowroji among the sedition-mongers. The Circular will merely tend to advertise the aberration of the intellect of Government inasmuch as they expect every man to fully agree with them on all economic questions pertaining to India. The threatening attitude assumed by Government of adopting a repressive policy owing to the alleged reluctance of the public to give evidence in political cases is a conclusive proof of their lack of statesmanship. The work of criminal investigation is vested in the Police and we do not understand why the public should be unnecessarily bothered for giving information. We hope Government do not expect the people to give false evidence. The British Government is reputed to be just, and it is our sincere prayer that they may never be tempted to resort to oppressive measures in their campaign against sedition and lower their prestige.

Kalpataru (125), 26th June.

36. " It is contended by some of our Anglo-Indian contemporaries that the issue of the Circular letter will entail a great deal of hardship and unnecessary work on an already hard-worked body of men. But we fail to see where the hardship comes in. Studying the wants and requirements of the people (which is their legitimate duty) and abandoning their aloofness and enquiring more into the details of what is going on around them should not be shirked at all. We have not the slightest hesitation in asseverating that the Circular letter of the Government of India meets with our hearty and unqualified approval. As we have already stated, it is a pity that such injunctions were not issued, and not only issued, but insisted on, years ago."

Phœnix (18), 25th June.

***37.** In an article on the triumphal column at Koregaon L. B. Bhopatkar, M.A., LL.B., makes the "genius of British history" say in the course of a harangue :—" In spite of the interested attempts made in many quarters to throw gloss over the abject and poverty-stricken condition of India, one cannot but frankly say that since the advent of the British rule it has gone down in the scale of nations, and it is doubtful whether it has not yet to reach the lowest rung of the ladder. It has been rightly described as the vale of tears—a land whose face has become sicklied over with the pale cast of thought. It is a country with paralysed trade and crippled industries, and where the children of the soil have been denied even the birth-right of having effective control over the

Effects of British rule in India.

Mahrátta (15), 3rd July.

administration of their own affairs. All this is undeniably true, yet the black cloud is not without its silver lining. For the British rule has brought in its train one advantage, which far out-balances the disadvantages indicated above, and it is that it has unlocked to the Indians all the best treasures and secrets of the Western lore, close acquaintance with which will not only broaden their view and widen their sympathies, but will infuse new ideas into, and open new vistas before them, and will result in their ultimate good and greatness."

Comments on Mr. Balfour's speech in the House of Commons on the Egyptian question.
Gujaráti (33), 26th June.

38. Referring to the recent discussion in Parliament on Egyptian affairs as a result of President Roosevelt's Guildhall speech on England's work in Egypt the *Gujaráti* expresses surprise at Mr. Balfour's remarks which show that, in his opinion, the East could never claim to enjoy independent government. The paper then remarks:—We have never listened to a speech so bereft of all truthfulness. We are astounded to find a British statesman possessing such imperfect knowledge of history. While Europe was in darkness and the foundations of the Roman and Grecian Empires were being laid, the system of village *Pancháyets* was in existence in this country. We would ask Mr. Balfour if this system had no germs of local self-government in it. Hindu kings used to invite the leading citizens of their province to a conference and take counsel with them. Was that policy alien to the spirit of self-government? Is all that has been brought to light on the subject of self-government during the time of Ashoka false and untrue? Is not the government enjoyed by Japan at the present moment a type of local self-government? Is the advance made by the Turks and the Persians in the direction of local self-government beyond the powers of those respective nations? Have the Chinese undertaken to establish their Parliament from next year without forming an idea of their own power? And is it that the British Empire is so unfortunate that the Eastern nations under its control become unfit to enjoy local self-government? Will Mr. Balfour and his Imperialist followers deign to reply to these queries? What could be a more serious libel of the British officials who have trained up by education and other means the Indian nation so as to fit it for responsible state work?

The *regime* of Sultan Abdul Hamid in Turkey.
Mahrátta (15), 3rd July.

***39.** In the course of the second article on the revolution in Turkey the *Mahrátta* writes:—"All the features that generally characterise the methods of despotism were conspicuous in those employed by Abdul Hamid. His subjects were not allowed to go on foreign travel in Europe, lest they be infected with the free atmosphere of constitutionalism. The movements of educated Turks within the country were watched. The Sultan realised the importance of a well-organised militia and kept a trained and efficient army, commanded by officers trained in foreign countries. But these were looked upon as dangerous and thus were stationed at distant parts of the Turkish Empire, and were not allowed to guard Constantinople, the centre of despotism. All progress was paralysed by the fear that ruled at the palace. We are told by Mr. Knight that the introduction of type-writers and telephones as being of possible use to conspirators was prohibited. The Press had no liberty, the strictest censorship being exercised over all printed matter that came into Turkey. Professor A. Vambre tells us that it was gagged most cruelly by a society called *Endjumen-Danish, i.e.,* company of scientists, and books having the slightest pretensions to politics, history and philsophy were put on the list of dangerous and objectionable publications. Even the word *Hurriet, i.e.,* Liberty, was forbidden to be printed in the dictionaries. To be found in possession of Herbert Spencer's works would be only courting the wrath of the palace and would mean imprisonment. The Hamidian censor would not consent to the production of Shakespeare's *Hamlet* in the theatre, because in that play the killing of a monarch is represented on the stage......... There was no recognition of the inviolability of the domicile. The residences of educated Turkish citizens would be searched and be broken into by the Police

in search of forbidden literature. The right of public meeting or association had been denied to such an extent that it was not considered safe for three or four men to sit chatting in a public *cafe* or eating house. A Turk could not give a dinner party in his own house without the permission of the authorities and even when that permission were granted, some Police agent would as likely as not be sent to sit at the table as an uninvited and most unwelcome guest and would take mental notes of the conversation and smell out conspiracies. This elevation of the Police naturally led to infamous acts of oppression. The head of the secret Police, Fehim Pasha, was noted for his blackmailings and plunders; and he seized every opportunity to satisfy his passion. His actions had aroused in the minds of the people such a strong hatred of him that after the constitution was announced, the mob at Brousser fell upon him and tore him to pieces."

Comments on the financial position of the Government of India.
Bombay Samáchár (69), 1st July.

40. From the semi-official announcement made by the Government of India regarding the increase in the expenditure of the country it appears that the Government has been very much embarrassed so far as its finances are concerned and is anxious to restrain and restrict any further growth of expenditure. The spending departments have accordingly been warned to exercise the utmost vigilance on the expenses incurred by them, and if no practical good results from such action in the near future, the Government would be obliged to have the question thoroughly investigated by a Commission. The announcement itself shows that the situation must have been sufficiently alarming and the object of making it public is not far to seek. The demands which of late have been urgently made upon the Government in the matter of education, &c., must have indirectly led the authorities to inform the public about their financial condition. It may be easily conceded that the Government has been seriously hampered in making both ends meet, but we have grave doubts if the appeal to the departments would in any way be effective. The departmental heads are always conservative in the matter of curtailment of expenditure, and we do not think any good will come out of any appeal to them in that direction. It is indeed a matter for gratification that the attention of the Government should become rivetted on the income derived from railways. The Government is not now in the dark as regards the public opinion on its railway policy. As it has often been urged, the undue extension of railways at the cost of irrigation works is particularly responsible for the loss incurred by the Government, and the sooner there is any change in the policy, the better would it be for all. Again with a view to meeting the growth of expenditure it is absolutely necessary that steps should be taken by Government to preserve and develop local arts and industries and provide for the education of the artisan and working classes. Such a course of action, besides widening the scope of the means of livelihood of a large class of people, would enable the Government to enlarge its income should a need for the same arise.

Suggested relaxation of Arms Act provisions on the Indian Frontier.
Indian Spectator (10), 2nd July.

41. "The raids in which Muhammadan tribesmen across the north-west frontier carry away, or plunder, or murder Hindu subjects of the British Government seem to be getting much too frequent. From a recent incident in which, as a contemporary says, 'six Muhammadan way-farers were let off while six Hindu travellers were carried off,' it is clear that fanaticism is coupled with cupidity. The marauders are armed, while the British subjects are not. If Government are not able to keep off the raiders, the Arms Act must work considerable injury to the defenceless inhabitants on this side of the frontier. It has, therefore, been suggested that in the particular districts exposed to the raids, the Hindu inhabitants at least should be exempted from the operation of the Act. If the Act may be relaxed where life and crop have to be protected from wild beasts, the same concession seems reasonable and necessary where life and property are exposed to wild depredators of the human species."

Comments on the reported interview between His Excellency the Viceroy and Mr. F. G. Carpenter.
Praja Bandhu (42), 26th June, Eng. cols.

42. "The interview that Mr. Carpenter had with Lord Minto, which is reproduced in some of the Indian newspapers, furnishes beyond doubt a further proof that His Excellency has been able to form a correct appreciation of the present situation in India.......... His Lordship is reported to have said to Mr. Carpenter that 'we have here a new India and a new people. The conditions are entirely different, and they grow more and more so every year.' We wish this salient fact were recognised by those in authority that have something or other to do with the Indian Administration. It is simply absurd to carry on the work of the administration on the assumption that the situation at the present moment is just what it was twenty or thirty years ago....... His Excellency as a sound and discerning judge of men and measures has realised the real worth of those of our countrymen who have been lucky enough to secure seats in the Viceregal Council, for His Excellency is reported to have told his interviewer as follows:—'These men want peace and good government, and they will be backward in advocating anything that would bring about a revolution. We have many Indians of ability. We have some who are conservative and many patriots who are anxious to do all they can for the permanent good of the country and the people.' This is, indeed, highly flattering, and is in significant contrast to the senseless and vapid outpourings of a few writers in the Anglo-Indian Press who not only question at times the ability of our representatives in the Council but even go the length of imputing evil motives to them."

The new Viceroy.
O Anglo-Lusitano (53), 25th June, Eng. cols.

43. "Sir Charles Hardinge has indeed hitherto distinguished himself in the world of diplomacy, and he has more than once settled delicate questions with such consummate tact and skill that serious complications have been avoided. But, as a Viceroy of India, he will have to acquire other qualities, and if he can only add statesmanship to his diplomatic spirit, then this country will find in him just the person to be at the head of affairs at this critical period through which it is passing. Should he follow in the footsteps of his broad and liberal-minded predecessor the Earl of Minto and take the course chalked out by that great and good man, the late Marquis of Ripon, then we cannot only already anticipate a brilliant future to the incoming Viceroy, but can assure him that his name will be writ deep in letters of gold in the ever grateful hearts of the millions of India who know how to appreciate kindness and justice. With the hope that God may give him strength to carry out his responsible trust with fairness and equity we wish him every success."

Suggestion that a member of the Royal family should be appointed to the Indian Viceroyalty.
Gujaráti (33), 26th June.

44. Much has been said for and against the appointment of a member of the Royal family of England to the Viceroyalty of India. It has always been inexplicable to us how a member of the Royal family is likely to be plunged into the vortex of Indian politics if he is there at the helm of affairs. No objection has ever been raised against sending out a member of the Royal family to preside over the Colonies, and this time at the express desire of His late Majesty King Edward, the Duke of Connaught goes out to Canada in autumn. Now that the ice is once broken, we trust no exception will be made in the matter of the Indian Viceroyalty and before long this vast dependency would be enjoying the proud privilege of being ruled by a member of the Royal family.

An appreciative review of His Excellency the Governor's *regime.*
Indian Social Reformer (9), 3rd July.

***45.** "It is not an ordinary experience for an Indian Province to have a man of the intellectual eminence and wide experience of our present Governor at the head of its administration, or for an Indian University to have a Fellow of the Royal Society for its Chancellor. .... We have had this great man here for three years, and how have we availed ourselves of his

ability, knowledge and experience? With the instinct of the philosopher and the scientist combined, Sir George Clarke very soon after assuming office laid his hand on education and sanitation as the two regions where lay the solution of most of the fundamental problems of Indian progress. He has accordingly concentrated himself on reforms in these two important directions, and scarcely a month passes without some proof of his anxious interest to advance the sanitary and educational conditions of the people entrusted to his care. One sometimes hears that Sir George Clarke no longer feels the same regard for Indians, especially educated Indians, as he used to do, that he has experienced a sort of disillusionment, and that, to put the point bluntly, his attitude towards them now is one rather of tolerance.......... However that may be—and it is really a very minor matter—there is no slackening in His Excellency's endeavours for the public good which, after all, is the essential thing. Unrest and sedition and misunderstandings consequent on them have clouded a large part of his *regime* and retarded all over the country the normal pace of development. After Bengal, Bombay has had most trouble in this respect. It is partly owing to this, and partly to the very magnitude and far-reaching character of some of Sir George Clarke's schemes that the progress made with them as yet has not proceeded much beyond preliminary points. We are referring especially to his scheme for the improvement and development of education and sanitation. Vested interests, too, have to some extent blocked the way, and among them is to be included departmentalism which is another name for the dog-in-the-manger attitude of mind. But much spade-work has been done, and there are signs that the forces of distrust and obstruction have exhausted themselves. Even Governors with less extensive schemes on their hands do not usually begin to feel their way forward until after the first half of their term of office. We are sure that, during the remaining period of his term, His Excellency will be able to see most of the seed that he has sown throwing up vigorous sprouts. Their full fruition must be a matter of many Governorships. The reforms which Sir George Clarke has inaugurated are root-reforms. They are calculated to set free the springs of national life and energy at their source, to create new habits of thought and to arouse the highest aspiration in life. These cannot be realised in a few years, but we are sure that, before His Excellency lays down the reins of his office, he will find his schemes advanced far beyond the possibility of retrogression."

Adverse comments on the constitution of the Bombay Provincial Advisory Committee for Indian students in England.

Gujarát Mitra (34), 26th June, Eng. cols.

46. "A notification in the Educational Department published last week gives the names of gentlemen appointed by Government to serve as corresponding members of the Bombay Provincial Advisory Committee for Indian students. The Educational Department which we think is responsible for the selection of names does not appear to have taken sufficient care to examine the credentials or capacity of some of the members for the duties they are intended to perform.......... In Surat we find the selection confined to a single community which probably suggests that other communities do not possess men with requisite fitness, rank and status to deserve the confidence of Government. If superannuated men with scarcely any energy left in them, apart from special merit or capacity to fit them for the responsible duty of serving as corresponding members of the Advisory Committee, be the only people Government intended to make the choice from, then certainly we could not have to urge anything against the present names. We write this generally, and purposely abstain from laying our finger on individual names.......... We think Government would have done well in declaring along with the notification appointing members of the Provincial Advisory Committee the nature of the duties the members appointed to it are called upon to perform in this respect. In the absence of requisite information on the point we shall not be surprised in the least if we are told that quite a number of them are found to be supremely ignorant as to what they are called upon to do."

Proposed restrictions on the number of Indian students in London Hospitals.

Jám-e-Jamshed (37), 1st July, Eng. cols.

47. "Reuter has reported on the strength of a *Daily News* announcement that a great influx of Indian students into London Hospitals is causing considerable difficulties, and that one hospital is about to introduce regulations restricting Indian entrants. The news will cause misgivings in this country, for much underlies it. In the first place, it will be looked upon as an act of injustice to the Indians and may even be interpreted as a proof of colour and racial prejudice which has begun to find its way among certain classes of English society of late years. Some may hold it to be the thin end of the wedge for discouraging Indian students from aspiring to high professional degrees and gradually shutting the doors of the higher professions in their face. Others may look upon it as a deliberate attempt to widen the field of practice for European medical men in India. Of course, neither Government nor any other responsible agency, directly or indirectly connected with this country, could be reasonably accused of having prompted this movement.......... Even those who cannot see their way to approve of the decision of the London hospital authorities will willingly admit the possibility of the existence of very substantial and honest reasons for putting a check on the influx of Indian students.......... Of course, the shutting off of Indian students from London Hospitals would not deprive them of all opportunities of qualifying themselves for the medical profession by a sound training in Europe. Germany, America and other Western countries will, it is to be expected, continue to receive them as heretofore. But when they do so, and England refuses, will it not raise in the minds of even the most well-affected and loyal of Indians doubts and questionings which it would not be in the interest of good relations between India and England to give rise to?"

Pársi (41), 3rd July, Eng. cols.

***48.** "The difficulties of securing a medical degree in India and the superior estimation in which an English degree is held have, it is said, resulted in so large a number of Indian medical students resorting to the London Hospitals that there is some talk of excluding all over a certain limit. It would be more in accordance with the traditional spirit of these institutions if they made comparative unfitness rather than colour the test for exclusion. Besides, it is hardly the thing when a student has gone so far in search of scientific knowledge to shut the door against him. Scientists as a rule are, above all men, anxious to disseminate knowledge, and it is hard to believe that the management of any London Hospital would, through colour prejudice, attempt to limit the benefits which the healing art has such ample scope to bestow in India. There cannot be a greater influx of students than a little management would make it possible to teach."

A letter from Mauritius warning Indian emigrants from going there.

Mahrátta (15), 3rd July.

***49.** One Manilal, Barrister-at-Law, writes to the *Mahrátta* from Port Louis, Mauritius:—"I have the honour to request you to be so kind as to give publicity to the following for the benefit of our poorer countrymen, who may be possible victims of Indian touts in Calcutta and Madras:—(1) There are too many Indian labourers in Mauritius—so many that in fact you will see hundreds of men and women starving to death near the Muhammadan Mosque and on other streets on account of want of work. (2) This colony is too small for any further immigration. (3) The treatment of Indian labourers on sugar estates is really unhappy, though undeniably better than in Natal or the Transvaal. (4) Indian labourers under indenture are liable to be compelled to carry human excreta in the shape of manure to the fields—no matter what their caste may be. (5) During the indenture if you are beaten or abused by your white employer, your Indian friends will either be afraid of your master or will be won over to his side by better pay, more rations or light work. By-the-bye, sometimes the quality of your rice and 'dál' may not appeal to your palates. (6) You may be set harder tasks than

you can do—abler men (paid extra, but without your knowledge) may be induced to work with you and do more work than you can finish within the same time. If you do not do your allotted tasks, you may be charged with the offence and sent to gaol with the help of Indian witnesses. (7) If you are ill, the dispensary steward may say there is nothing the matter with you, or give you such medicines and treatment as may cure your supposed idleness. (8) During the crop you will be made to work day and night for a paltry extra. (9) If you have a good-looking wife, your superiors, Indians, whites or semi-whites, may give you all the trouble in work to rob you of your prize. If you be about to complete your five years or any shorter period of your indenture, there may be prosecutions against you for idleness, illegal absence, not doing your allotted task, not returning agricultural implements belonging to the estate, etc.—all such prosecutions being liable to be withdrawn if you re-engage. (10) The Protector of Immigrants does not always find it easy or practicable or to his interest to protect you, howsoever well-disposed he may be at heart. (11) Mauritian stipendiary Magistrates usually are related or connected or well-disposed towards your employers and human nature being what it is, have no great inclination of proving your complaints against your masters, if you be so foolish as to waste your hard-earned starvation savings in litigation. (12) There are no ideal lovers of justice and humanity to espouse your cause among legal practitioners in this colony and if you have no money, defenceless you must go to gaol and helpless your cases must end in smoke. I have exaggerated nothing in what I have said above, I have only summed up the results of my personal information and if you come here as indentured labourers do not say that I did not warn you beforehand."

50. "We hear a good deal about racial equality and the equality of rights within the British Empire. This equality has been set at naught in the Colonies and Indian people have protested long against this violation of the fundamental principle of the British Empire. How far this violation has been carried will be seen from the following paragraph wherein is described the injustice from which Indian residents in South Africa are suffering even in the matter of sanitation. The paragraph is not written by any 'agitator' but by the Honourable Mr. R. Jameson, Chairman of the Sanitary Committee, in his memorandum to the Durban Town Council. A state of things is described which would not be tolerated by any people but by the patient, long suffering children of India." [Here follows the paragraph which complains bitterly of the miserable surroundings of the Indian quarter of Durban.]

Treatment of Indians in South Africa.
Oriental Review (17), 29th June.

51. Now that the Bombay Government have refused to interfere with the order of the Government of India, declaring the *Samarth Vidyálaya* unlawful, we wish they had, as in the case of the suspension of the Ahmedabad Municipality, given their reasons so that public sympathy might have been ensured. We were never favourably impressed by the institution, and from the information now received as regards the system of education followed and the text-books used there, we must regard the prohibition as a blessing to our Presidency. Unfavourable remarks about the school appearing in an official report and an order as regards the non-admittance of its students in recognised schools were a sufficient warning to its managers to mend their ways as also for the guardians of the students to call them back from the institution. Those who suffer by the prohibition are simple folk who were deluded into the belief that they were sending their children to a good school; the children of the so-called patriots are not to be found on the register of the school. We hope Government will be merciful enough to allow the unfortunate boys to be admitted into recognised schools after taking an undertaking of repentance and loyalty from their guardians. [The *Indu Prakásh* writes in a similar strain.]

Comments on the Government Notification declaring the *Samarth Vidyálaya* unlawful.
Sudhárak (156), 27th June; *Indu Prakásh* (121), 1st July.

Alleged harsh enforcement of the Indian Press Act.

Gujarâti (33), 26th June; *Hind Vijay* (63), 29th June.

52. An enactment becomes really terrible when the officials twist and torture it in any way they like. This has happened in the case of the new Press Act. The Bengal Government took the commendable step of warning a local paper, which had published objectionable matter, before asking for security from it. But the other Governments never take this step and at once call for security. The result is that in spite of its *bonâ fides*, a paper falls a victim to some mistake unconsciously committed and has no opportunity of defending itself. We would urge that the policy adopted by the Bengal Government should be adopted by all other Provincial Governments. They would thereby be putting a stop to all the discontent that has arisen out of the enactment and will convince them of the statesmanship of Government. Another point to be borne in mind is that in demanding security Government ought not to look to the antecedents of a paper, but should confine themselves to a consideration of its present tone. Thirdly, the amount of security demanded should not be beyond the means of the paper; otherwise, it would be tantamount to stopping that paper altogether. Fourthly, we see no justification for asking for an additional security in connection with the press and thus get the press also closed. Fifthly, when after taking security the paper does not publish any seditious matter for some length of time, Government should return the security deposited. [The *Hind Vijay* writes:—With the passing of the Indian Press Act the Native Press has fallen on evil days. Every week we hear of the stopping of four or five papers. Although the Act contained very stringent provisions from its very inception, it was not expected that they would be so rigorously enforced. The Bombay Presidency appears to us to have suffered the most through its operation. The way in which Mr. Aston has begun to administer it has sent the whole press into an uproar. The Act has made itself felt even in Surat where the *Shakti* has been called upon to deposit a large security and has ceased publication. We are afraid many will have next to suffer the same fate. This mode of calling for a heavy security and thus stopping the paper is not consistent with the traditions of British justice.]

Comments on the notice served on the *Shakti* for security under the Press Act.

Indu of Bombay (12), 29th June.

53. Mr. M. M. Raiji writes to the *Indu of Bombay*:—"Notice was served upon me on the 15th instant under the new Press Act to deposit securities worth Rs. 5,000 for the 'Mahesh Mudralaya' of which I am the proprietor and in which the *Shakti*, an exponent of the views of Indian Nationalism, was printed. A separate deposit of Rs. 5,000 is asked for the *Shakti* in respect of two articles entitled 'The Birth of Rama' and 'Nation and National Movement.' This makes the total of the handsome figure of Rs. 10,000. Though Government's action has been in strict accordance with the letter of the law, Government is not justified in demanding the maximum security.......... The *Shakti* was never the recipient of any warning. During the course of the existence of the press, a number of periodicals, books and other things were printed, but never was action taken against the press nor was any warning given in respect of any of its publications. Still a separate deposit is demanded for the press and that too, the maximum, even though the proprietor of the press and paper is one and the same person. The order of the Government seems to be peremptory. Other papers have generally been asked to find money for deposits within ten days, *i. e.*, there was time-limit specified, while in the order regarding this case, no time-limit has been mentioned. I appeared before the District Magistrate and applied to him to allow me to use the same materials of the press to do job-work under a new name of the press without security and quoted the instance of the *Kál*......... The Magistrate said that the case was too recent and that he was not bound to follow the precedent.......... Government having not pointed out the particular passages or words that are incriminating according to the new Act, I am unable to say anything regarding the same. But granting that the writings were of an objectionable character, still you will see that the *Shakti* has been very harshly treated." [The *Indu of Bombay* remarks:—"Government may do well to issue another circular with a view to further regulating the discretion of Magistrates in such manner as to protect it from running amok. As will be seen from the above letter Mr. Raiji, the editor of the paper and proprietor of the press, one and the same individual, has been ordered under the Press Act by the District Magistrate of Surat to deposit a security of Rs. 10,000, Rs. 5,000 for the paper and the same amount for the press. The editor of the *Shakti* acknowledges that the action is in strict accordance with the letter of the law. All the same, the District Magistrate cannot be said to have been at all justified in demanding the maximum security named by the law. We have not seen the offending articles and have no desire to defend them. But admitting them to be objectionable the fact remains that the paper and the press, during their two years' existence, were never so much as warned, much less prosecuted. And if only the newspaper had offended, what was the meaning of asking security both from the press and the paper? At a time when the authorities were busy ransacking the files of newspapers, hunting for sedition, they did not lay their hands on a single issue of the paper or other publication from the press and call the editor and the proprietor to book. Nor was it found necessary to give a single warning to the editor and the proprietor. And yet, the security of Rs. 10,000 is demanded for the paper and the press! This is equivalent to a mandate to the proprietor to close his concern, and we do not know that the legislature intended such abuse of the security clauses. Of course, under the new Press Act Magistrates are given unlimited powers over newspapers and presses. But all powers conferred by law should be exercised reasonably and judiciously. In this connection, we are constrained to remark that in all cases, in which magisterial Courts are moved, at the instance of the District authorities to demand securities from the owners, printers and publishers of presses and newspapers, Magistrates have almost always shown a tendency to out-Herod Herod.......... As the Press Act allows no appeal, it is the duty of Government to see that their administration is not unnecessarily cruel. They would do well to interfere in cases of harshness. Better still would it be for them to issue a general circular telling Magistrates that the security provisions are intended to reform and not to kill the Native Press."]

Rumour regarding the re-appearance of the *Shakti* at Navsári (Baroda) and its recantation.
Navsári Prakásh (83), 26th June; *Sánj Vartamán* (44), 30th June.

54. The *Navsári Prakásh* in its "Local News" columns publishes a rumour to the effect that the *Shakti* of Surat which has ceased to exist owing to the operation of the new Press Act is shortly going to be published through a press in Navsári. The *Sánj Vartamán*, however, contradicts the rumour stating that Mr. Raiji, the editor of the paper, has no such intention. It adds that Mr. Raiji has expressed his intention to appeal to Government in the matter and to stop the press and the paper, at least till the matter is finally disposed of by Government.

Complaint about the performance of obscene plays at certain Bombay theatres.
Indu Prakásh (121), 29th June.

55. A correspondent of the *Indu Prakásh* bitterly complains that shameful and obscene *tamashas* are allowed to be performed in the theatres at Grant Road (Bombay). He expresses a hope that Mr. S. M. Edwardes, who is known for his love of the theatre, will prohibit these immoral and detestable performances.

Appeal to Government to take more stringent measures to check the growing evil of the cocaine habit.
Bombay Samáchár (69), 2nd July; *Akhbár-e-Islám* (27), 28th June.

56. It is regrettable that in spite of the very stringent measures adopted by Government to prevent the growing use of cocaine for non-medicinal purposes, the evil has not been checked. From the frequent convictions in the Police Courts for illegal importation of cocaine, it becomes evident that this dangerous drug is stealthily imported in large quantities and that the present preventive measures, though highly praiseworthy, have not proved sufficient to meet the requirements. We have full sympathy with any

strong measure which Government may be pleased to adopt to check the growth of the cocaine habit. We would, however, at the same time request Government to adopt measures to make such harmless drinks as fresh toddy cheaper and available to all classes, at least with a view to wean the users of cocaine from such a highly injurious drug. [The *Akhbár-e-Islám* also is of opinion that the present measures to prevent the unlicensed sale of cocaine are not effective, and requests Government to adopt strong measures to root out the evil of cocaine-eating from the Presidency. It suggests that unlicensed dealers of cocaine should be sentenced to long terms of imprisonment, instead of being fined as is done at present and that Magistrates should be empowered to hand over the culprits to the Police for further investigation and to take up their cases for trial only on receipt of the final report of the Police. The paper further suggests that those helping the Police in catching hold of the culprits should be afforded better Police protection than is the case at present.]

A defence of the Tálukdári Settlement Officer.
Surya Prakásh (46), 25th June, Eng. cols.

57. " Some correspondents of the *Times of India* have adversely criticised the Tálukdári Settlement Officer. The head and front of that officer's offence is that he uses his pruning knife with vengeance, cutting down creditors' claims remorselessly without any consideration for their feelings. This is an excellent testimonial to the work of the Tálukdári Department. The Tálukdári Department exists, we believe, for rescuing a submerged class which has been ruined by the machinations of unscrupulous money-lenders and if the latter were found blessing the Department instead of cursing it, that should be a sure sign that the Tálukdári Officer was sleeping at his post. As another correspondent has pointed out, the Tálukdári Settlement Officer is not invested with any statutary powers in dealing with claims filed against the Tálukdárs and the fact that he is able to make such large reductions proves, not that his action is arbitrary, but that the claims are unduly inflated and that the Tálukdári Department has been able to find out the weak joints in the creditors' armour."

Alleged defects of the Indian Medical Service.
Pársi (41), 3rd July, Eng. cols.

***58.** " Surgeon-General Lukis gave the Indian Medical Service a pretty severe talking to at their annual dinner. The theme of his discourse was that they should remember that they are soldiers first and doctors afterwards. .... General Lukis was mainly intent on enforcing his lesson that when Military Surgeons are given civil employ they should not take advantage of it to neglect their duties and build up a private practice. Still, if, as the Surgeon General hinted, they are sent into civil employ so that their prentice hands may gain skill on the bodies of Civilians, who do not cost Government so much as soldiers, it is just as well that their victims should be voluntary paying patients instead of the helpless 'material' of the hospitals. But the whole situation indicates a system outgrown which calls for reform. If a separate military service is to be maintained, it were best to keep it military. Indian doctors are increasing in numbers every year and in the majority of the civil surgeoncies would be more efficient than the military men. The Indian Medical Service has, of course, produced some very eminent physicians, and it offers a career for a limited number of Indians; but the time is rapidly passing away when it was needed as a sort of missionary agency of medicine."

Comments on the Resolution of the Government of India on 'Tuberculosis Sanatoria.'
Sind Journal (24), 23rd June.

59. " The recent Resolution of the Government of India on the subject of sanatoria for tuberculous patients to be established at all important places is in keeping with its enlightened and beneficent policy to relieve suffering. In view of the alarming ravages of consumption everywhere in India, Government desire their responsible officials to use their influence with men of position and means to establish a good number of sanatoria for sufferers in each province. We hope district officers will take this business quite seriously and help to establish one or two sanatoria in each Division—to have more might interfere with efficiency. But there is one observation which, encouraged by the fact that Government do heartily recognise their duty in the matter, we should like to address to

them. The proposed sanatoria are only an extension of the principle of establishing Civil Hospitals and dispensaries; and as these are maintained entirely or partially at State expense, and as, for the present, the spirit which can give birth to such institutions is little developed outside the large cities; Government should be prepared to incur much of the expense themselves and take from private individuals what can be had. This at least should be done in the beginning."

Appreciation of the Government's proposal to establish a Pasteur Institute in Bombay.

Bombay Samáchár (69), 27th June; *Kaiser-i-Hind* (38), 26th June.

60. The *Bombay Samáchár* welcomes the Resolution of Government *re* the opening of a Pasteur Institute in Bombay and highly praises the present administration for its keen and sympathetic interest in the welfare of this Presidency. The paper expresses its fervent hope that the numerous Native States and the public bodies in the Presidency would willingly contribute their mite towards the funds of the Institute which, as proved by the Institute at Koonoor, promises to be a boon to the public of the Presidency. [The *Kaiser-i-Hind* also welcomes the Resolution of Government and praises the present administration for its sympathy for the public. It also makes an appeal to the leading public bodies of the Presidency to come forward with sufficient funds to help the founding of the Institute.]

Rást Goftár (43), 3rd July, Eng. cols.

***61.** "The want of a Pasteur Institute in the Bombay Presidency has been so keenly felt that its establishment in the capital city would be cordially welcomed....... With better facilities of direct railway communication which Bombay holds out to other parts of the Presidency, its Pasteur Institute would be even more freely used than the Kasauli and Coonoor Institutes....... The Bombay Government deserves well of its people for the commendable zeal which it has shown in this matter......... If a cooler climate than that of Bombay ensures better results in the cases affected, would it not be better to locate it on some hilly station within the Presidency easily accessible and with more favourable climatic conditions?...... Government have approached the Bombay Corporation for a share of the cost of upkeep. If that body contributes even a moiety of the estimated yearly cost, the sum would not be too lavishly given away. As the Institute will be available to all the different parts of the Presidency, we do not think that if a similar request for contribution were addressed to the Native States and the municipalities of other Presidential towns, the offer would be unheeded."

A defence of the Government exodus to the Hills.

Indian Spectator (10), 2nd July.

62. "A good deal is being written about the wickedness of the Government of India and the Local Governments taking their 'holiday' ease on the hills. Now, so far as the duration of the sojourns and the expenses connected therewith are concerned, the public have a right to ask that these should be kept down to the minimum. Here most people will be found in sympathy with the critics. But when custodians of the public conscience attack the principle of the heads of Government escaping the heat of the plains for a few weeks in the year, lovers of fairplay will be driven to join issue with them.......... We doubt if public interests suffer so very much from these migrations as some of us try to make out for the sake of argument. If they do suffer here and there, we believe the public have compensation in the shape of better service rendered to them. The officials get through much more work on the hills than they could manage to do elsewhere.......... This is not unknown to many of the critics who oppose the move to the hills as mischievous and uncalled-for. But the temptation to tickle the turbid vanity of the man in the street seems to be too great to let them draw the line. The condemnation must be wholesale if it is to suit the taste of the reader who reads as he runs. We think there is room for curtailment of the hill season and of the expenses incidental to them. But to imply that it is all wicked waste of time and money is just the way to provide the ignorant with another excuse for discontent which every public writer owes it to his country to discourage."

Comments on the alleged excessive exploitation of Sind forests.

Sind Journal (24), 23rd June.

63. A correspondent writes to the *Sind Journal*:—"The Sind forests have been unduly exploited and what is left cannot stand the demand for the next 15 or 20 years. There is a general cry that they are fast deteriorating, and the prices of fuel for domestic consumption are fast rising. A forest as it stands is a permanent source of profit and happiness and has to be regarded as a stock or capital to be maintained and indeed increased and improved and to be handed on from generation to generation. Experts say that within a very short time there will be no forest worth the name in the province of Sind. The future of these forests is, therefore, a question of deep concern and there is real ground for despondency. If a valuation survey of the standing stock of Sind forests were made, everybody would, I am sure, stand astonished at the result and aghast at the future prospect. In order to improve matters, the first thing I would suggest is to have competent men of the Imperial Service in charge of Divisions like Messrs. McKenzie and Kirwan assisted by Sind Provincial Officers. Mr. Kirwan may be called back. It is a mistake to put Provincial men in charge of Sind Forest Divisions for various reasons. Increasing volume of correspondence is not the test of the capability of Forest Officers. Such officers may well be kept as Personal Assistant, in the Head Office or Assistants to Divisional Officers of the Imperial Service. But we want for Forest work men like Messrs. McKenzie and Kirwan."

A defence of the Judiciary of Sind against the attacks of the *Al-Haq*.

Sindhi (60), 18th June, Eng. cols.

64. "The *Al-Haq* repeats a hundredth time a sneaking attack on the Subordinate Judiciary of Sind, and traces the deplorable financial condition of Muhammadans mainly to the fact that all the Subordinate Judges in the Province are Hindus, though down below he is kind enough to admit that two of them are Muhammadans. What one thing has to do with the other is more than we can gauge. But it is the grossest libel on the present members of the Judiciary that 'majority of them have a predilection for their Hindu brethren and feel no scruples in patronising them at the expense of their Muhammadan adversaries.' If the present generation of Subordinate Judges are known for anything in particular—we mean, including the two Muhammadan ones—it is for their strict impartiality, without the least regard to the class or creed of the litigant. If anything, the complaint is just the other way. Such as ought to know are clearly of opinion that some of the Hindu Judges are rather addicted to a 'predilection' for Muhammadan litigants at the expense of their Hindu adversaries. And their predilection is perhaps unconscious, and is born of a desire to shine like Cæsar's wife, as above suspicion.......... It is a more congenial task to the *Al-Haq* to give advice *gratis* to Government to sacrifice its reputation for impartiality and even treatment of all classes and creeds, and even the efficiency of public service and to favour one class at the expense of the other. It would even plead for importation of foreign Muhammadan element in Government Departments rather than have Hindus of the province—efficient or otherwise."

Appointment of the Public Prosecutor in Sind.

Sind Journal (24), 23rd June.

65. "It is in the air that Rái Bahádur Dewán Teckchand Udhavdás, Public Prosecutor for Sind, is about to retire. The question once again arises: 'Will the permanent vacancy be conferred on an Indian or on a European?' On the last occasion, when there was only a temporary vacancy, it appeared to be the desire of the European officials to put in a European, but the public strongly protested and, thanks to Mr. Younghusband's cool judgment and his sense of fairness combined with his statesmanlike qualities, the idea was dropped and the appointment was conferred on an Indian. The result, so far as we are aware, was satisfactory. It is fortunate that we have again Mr. Younghusband at the helm of Sind,

affairs when this prize post for the Sind lawyers falls permanently vacant. We hear some officials are again in favour of a European being put in, but we earnestly request Mr. Younghusband to resist such attempts and to do justice to local talent. It is simply puerile to urge that competent men are not available in Sind. You have only to open your eyes in order to find what you need. Among the Sindhi lawyers there are experienced men who will do better than any young Barrister—for you cannot get experienced European Barristers for this post—that may be imported from Bombay or elsewhere. We do trust, therefore, that right judgment will prevail over every other consideration in filling up the appointment."

Alleged paucity of educated Muhammadans in Sind.
Sind Journal (24), 23rd June.

66. "With reference to the question which the Muhammadan members representing Sind in the Bombay Legislative Council have raised it is worthy of note that all the questions savouring of the sectarian spirit come from the Honourable Syed Ahando Shah and that the Honourable Mr. Bhurgri has tried his best to steer clear of over-sectional politics. The only question the appearance of having sectionalism is that relating to the appointment of some Muhammadan Deputy Educational Inspectors. On this point, however, having ascertained Mr. Bhurgri's view we find that his arguments for the demand formulated in the question are not what a certain section of extreme Muhammadans voicing their views through the *Al-Haq* have been putting forward, but are based on expediency alone. Mr. Bhurgri recognises that the Hindu Inspectors are doing their best for the education of Muhammadans, and even devote particular attention to that part of their duty, but he holds that in the nature of things they cannot mix freely with Muhammadans and can not, therefore, influence the Muhammadan parents to send their children to school so much as a Muhammadan, equally zealous, is capable of doing. Moreover, the mofussil Muhammadans being very backward and unenlightened at present, are rather chary of putting full confidence in any but their co-religionists. The great difficulty, however, is, where are the Muhammadan Deputy Inspectors to come from? The few well-educated Muhammadans are easily absorbed by the Revenue and other Departments and the legal profession, and the supply everywhere falls short of the demand; and importation from outside is hardly fair or profitable. The remedy lies in the Muhammadan community of Sind turning out more graduates and qualified men. We know it for a fact that Government officials of all departments, including the Educational, desire very much to have more Muhammadans of the required standard of education, but they simply cannot get them. When the first Sind Muhammadan Educational Conference was held at Hyderabad, this fact was very forcibly brought home by the Director of Public Instruction, Mr. Giles, who presided over it. Since then there has been some improvement in the situation, but it is not much after all: to quote an example, the Sir Ali Murad Scholarships at the Sind College are not yet fully availed of."

Increase of law touts in Lárkána.
Lárkána Gazette (57), 18th June, Eng. cols.

67. "The tout system has been in existence at Lárkána since long and it has at present assumed high proportions. It is now so much in vogue that almost all the pleaders are resorting to it and secure their practice through touts. Pleaders are depending for their livelihood upon these touts who make or mar the reputation of a pleader. The legal profession which was once reputed to be a very honourable one has now become very degraded and debased owing to the introduction of this wretched touting system. We have often heard complaints about the nasty and foul practice of touts in misrepresenting one pleader for another......... They have been plying their profession with impunity and no notice is being taken of their misconduct.......... **It would have been better if this evil had been nipped in the bud, but it is never too late to mend matters. No time should be lost in extirpating this evil and the sooner we are rid of it, the better for the profession. The Lárkána Bar Association should lose no time in remedying the evil.**"

Legislation.

Adverse comments on the amendment of the Bombay Vatan Act.

Mahrátta (15), 3rd July.

***68.** “The official amendment of the Bombay Hereditary Offices Act has been accomplished notwithstanding the stout and earnest opposition made to it by the Honourable Mr. Párekh and the Honourable Ráo Bahádur Joshi. The history of the elective Legislative Council is one long history of the ignominious failures of elected members to carry a single point against the official phalanx. And the memory of these failures has only been embittered by the ridicule poured upon demonstrations, though only rarely made, by the desperate minority to express its dissociation from measures which are, in its opinion, calculated to affect injuriously the interests of those whom it represents in the Councils. The latest amendment of the Vatan Act was not indeed made the occasion of any such demonstration; but the change actually made in the standing legislation about Vatans is certainly as momentous as any previously accomplished during the history of the Vatan Act since 1827. The change is briefly this. In 1874 a provision was introduced for the first time in the Vatan Act by which a Vatan was made liable to forfeiture if an officiating Vatandár was guilty of certain offences in the course of his duty. In 1886 a Schedule of offences was appended to the Vatan Act and it was provided that if an officiating Vatandár was found guilty of any of those offences, then the Vatan of the village in which he was a representative Vatandár would be liable to forfeiture, even if the offence was committed not as an officiating Vatandár but even in his private capacity. But so far only the Vatan of the village—a single Vatan—was forfeitable. The latest amendment of the Act at once carries the liability to forfeiture to the farthest limit. It provides that for the offence of an officiating Vatandár ‘any Vatan in which he has an interest’ shall be liable to forfeiture, wholly or in part for all time or for a time. When in April last the Honourable Sir J. Muir Mackenzie explained the objects and reasons of the proposed amending law, he said with reference to this provision that ‘forfeiture is of course extremely rare, but when it is inflicted, it is right that it should be extensible to the whole of the Vatan rights of the offending Vatandár.’ But we now find that it is not only the Vatan rights of an offending Vatandár that are in peril, but all the Vatans in any village in which the offending Vatandár may have an interest or a share. This is the apotheosis of the dubious principle of joint responsibility, and the opposition of Mr. Párekh and Ráo Bahádur Joshi to the amendment was eminently reasonable. Government no doubt make much of the fact that in this, as in so many other cases, the actual enforcement of the extreme penalty is extremely rare. But it is to the extreme power itself that objection may reasonably be taken. The extremely rare use of the power proves nothing. The new amendment is consistent only with the view that Government want eventually to wipe out the Vatandár class by gradually taking opportunity to declare Vatan after Vatan forfeited to Government. If so, the amendment will admirably serve its purpose, as it provides for wholesale forfeitures.”

Education.

Comments on the Honourable Mr. Sharp’s proposal to delete Science from the Arts course of the Bombay University.

Indu of Bombay (12), 30th June; *Praja Bandhu* (42), 20th June, Eng. cols.; *Oriental Review* (17), 29th June.

69. “The futility of debates on academic propositions of an abstract and elusive character on which even the formal supporters themselves are not quite decided in their mind was again demonstrated at the last meeting of the Senate of our University. Debates of an abortive character have formed a prominent feature of the proceedings of the Senate during the past six months or so, and we do not know for how many months more the vexed problem of recasting the syllabus of studies will be threshed out in this dilatory fashion……… It is no use blaming the Senators as a body for this resulting inertia. The root of

the trouble lies with the drastic or inelastic character of the resolutions which they are asked to acquiesce in. The Honourable Mr. Sharp came forward with a resolution which, it would seem, he personally did not expect to be carried through in its original shape. He moved it predominantly as the spokesman of Government, but in going to 'support' it in a speech, he practically admitted that, if carried, it may result in no inconsiderable evil counterbalancing the good. The question raised by the motion was whether the Science optionals of the present Arts course and the M. A. in Science should be abolished or not. Government consider that Science and Arts should be completely divorced from each other in the B. A. and B.Sc. courses and the motion paves the way for this drastic change. Should B. A.'s be prohibited from acquiring some knowledge of Science if they would? Is Science alone sufficient intellectual food for our graduates?......... The Honourable Mr. Sharp sees that apart from the question of the value of Science study to B. A. students, the abolition of the optional subject would not only entail severe loss to the private colleges which are especially equipped to teach Science in the Arts course at present, but by divorcing Science study from the Arts course which is more popular, it might also deal a blow to the cause of Science itself. Mr. Sharp was, therefore, prepared to go back on his own resolution if the other members could suggest to him a scheme by which the burden on the Arts student who takes up Science as his optional could be lessened. Mr. Sharp rightly argues that the time at the disposal of such a student is not sufficient enough for a close study of Science and that he would welcome, as an alternative to the complete divorce proposed in his resolution, an arrangement whereby the compulsory subjects should be made lighter in the case of the Science student. Why then, should he not have put forth some scheme of his own to relieve the Science student instead of bringing forward a resolution which has quite a different effect? We understand that Mr. Sharp is personally inclined to give relief of this kind to all B. A. students. But from his speech what is not easy to understand is his attitude as to the question whether a total divorce of the Arts and Science courses would be an ideally healthy system. At one place he spoke of the necessity of bifurcation of studies and at another place of the woes of the Science student." [The *Praja Bandhu* writes:—"The proposal brought forward by Mr. Sharp must be pronounced as unacceptable, for it is of quite a retrograde nature; besides, it is extremely inopportune at this juncture. Further it is not possible for reasons already mentioned to support the alternative proposal suggested by him, *viz.*, that the principle of bifurcation be recognised to the extent that no Science student shall be overloaded with literary subjects in such a way that he must either neglect them or his science. We trust, therefore, the Senate as a body will reject the proposal." The *Oriental Review* also strongly objects to the proposal of the Honourable Mr. Sharp.]

Complaint against high prices of Vernacular books sanctioned for use in Sindhi Schools.
Sind Patrika (59), 18th June, Eng. cols.

70. "A school-master bitterly complains to us of the method employed for making money by compilers of certain Vernacular books, who have been fortunate enough to get them sanctioned for use in schools. Not only are their books priced at exorbitant rates, but frequently alterations are made in each and every edition and have been a source of much loss of money and unnecessary trouble to the student community. It seems quite strange that prices of Mr. Bāgomal's publications should go much higher than those of Messrs. Macmillan & Co. although the Text Books of the latter firm are far superior in every respect and are possibly more costly on account of a number of beautiful illustrations they contain. How better it would be if the Educational Department purchased the rights of his books and priced them at reasonable rates as has been done in the case of other books. We, therefore, take this opportunity of inviting the early attention of the Educational Inspector in Sind and trust that the matters would soon be mended to the satisfaction of all concerned."

Educational reforms should be effected by curtailing Civil and Military expenditure.

Dnyán Prakásh (48), 30th June.

71. The backwardness of India in matters educational and the very poor contribution of Government towards the promotion of education in this country are vividly brought before us by the contrast drawn by the *Statist* between the educational expense incurred per head in England and India. Lack of funds is the usual plea of Government for their neglect of primary education. It is our firm belief that if proper curtailment is effected in the Civil and Military expenditure of Government and if an import duty is levied on foreign goods, there would be sufficient funds at the disposal of Government to make primary education both free and compulsory. Technical and commercial education has been too long neglected in India, and our purely literary system of education requires a thorough revision. Should the funds derived from the curtailment suggested and the import duty be not sufficient for effecting a reform in our educational system, we would not mind being subjected to a new tax for the purpose.

Railways.

Alleged neglect of third class passengers by the Railway Administration in India.

Rájasthán (88), 25th June; *Káthiáwár and Mahi Kántha Gazette* (77), 26th June.

72. Commenting on the last year's Railway Administration Report recently published by the Railway Board, the *Rájasthán* accuses the Indian Railway Companies of disgracefully disregarding the wants and conveniences of third class passengers who form their chief source of income and help to swell their profits, and requests Government to force the Railway Companies to put a stop to their present policy of extravagantly supplying even the trifling needs of the second and first class passengers at the expense of the third class passengers. The paper further complains that while elegant waiting rooms are constructed even on small and out of the way stations for the use of the second and first class passengers, not even a shed is erected on many big junction stations for the protection of third class passengers from sun and rain. To huddle them up like sheep in small compartments in the hot season, to make no provision for a supply of water in the latrines kept for them, to allow petty railway servants to tyrannise over them, and to make no arrangements for extra trains or carriages to meet the great rush of that class of passengers, it continues, constitutes a blot on the railway administration in this country. [*The Káthiáwár and Mahi Kántha Gazette* also makes similar complaints and draws the attention of the authorities to the hardships of the third class passengers at the Anand and Umreth Stations of the B. B. & C. I. Railway. The paper alleges that though enormous traffic is carried on at the Anand station which is a junction, the Railway authorities have not erected even a shed large enough to protect the third class passengers from rain and sun. At Umreth too, the paper adds, the passengers, third and second class alike, have to put up with great hardships for want of a sufficiently large shed to protect them.]

Appreciation of the Government of India's policy with reference to feeder railway lines.

Kaiser-i-Hind (38), 3rd July, Eng. cols.

***73.** "The recent decision of the Government of India with regard to feeder lines marks, we hope, the beginning of the adoption of a more generous policy towards feeder lines promoted by private companies. Hitherto the attitude of Government towards private railway enterprise has been, if we may so put it, like that of a jealous step-mother. The recent welcome change towards the granting of more liberal terms to private companies will, we hope, be soon taken advantage of by capitalists. That there still is an ample field in India for railway enterprise, no one can deny. But under the circumstances it would be better to allow private companies to construct branch lines and feeder lines. The construction of irrigation works can in that case be pushed on more vigorously by Government. Irrigation works are in their nature more suitable for Government or public enterprise. Moreover, we believe, they are not only immediately beneficial to the people at large, but are likely to be highly remunerative in future. A huge network of irrigation works all over the country will not only mitigate the hardship caused by insufficient rainfall, but will be, if wisely constructed, not only self-supporting but even a great prop to the public revenue."

Municipalities.

Comments on the Government communication to the Bombay Corporation *re* the consumption of liquor in the City of Bombay.

Indian Social Reformer (9), 3rd July.

***74.** "We cannot but regard as unsatisfactory the mood into which the Government of Bombay have worked themselves in regard to the principle of popular consent in the location of liquor-shops. There was no doubt some excuse for taking offence in some of the representations of the Temperance organisations, but a responsible Government should not be driven into a temper by the mistakes of its critics. The letter which Government has addressed to the President of the Municipal Corporation regarding a suggestion made by the latter body for reducing to a reasonable limit the sale of country liquor in shops showing the greatest consumption in three of the Wards in the city, must, we are afraid, be regarded more as a dialectic outburst than a reasoned pronouncement on the question at issue. Experience has shown that Government's reliance on the increase of taxation to check consumption has not been always well-placed. The people who drink do not evidently calculate the margin of prices with the same minuteness as the merchant or the manufacturer. The temptation to get drunk regardless of cost is enhanced and not reduced by the presence of numerous shops. Government say that the reduction of shops may often have no other effect than that of throwing the profits of the trade into the hands of a few individuals. It may have that effect or it may not. Government do not show that it will have no other effect in the particular cases brought to their notice by the Corporation. The other reason given is even more remarkable. We are told that the curtailment of liquor consumption will lead to the consumption of other more dangerous drugs. Government suggest that the large consumption of cocaine in Bombay is a reason against further restrictions on the consumption of liquor. The theory that a man addicted to liquor will take to cocaine if he does not get his drink is without proof. As a fact, we believe that the class of persons who consume cocaine and the purposes for which they consume it are quite different from those which are concerned in alcohol consumption......... Mankind everywhere, and especially in India, is more weak than wicked, and the removal of temptations will certainly not have the effect of leading them to other evils.......... The principle which the Corporation contends for is sound and it must win at no very distant date; but we should be sorry to think that, under the present *regime*, so sympathetic and farsighted in several respects, there is no hope of a more just and rational view being taken of this important matter."

Complaint about adulteration of milk in Bombay.

Mumbai Vaibhav (135), 30th June.

75. One of the grievances of the people of Bombay is that they cannot get pure and unadulterated milk. They have to buy the milk which is profusely mixed with water and which is not infrequently got from infected animals. It is really to be deplored that our leaders should not do anything in the matter. The same grievance exists in Calcutta, but the leaders at that place are taking active steps to remove the complaint. The Corporation should establish some model dairies to encourage and guide private persons in conducting them. At the same time the Municipal authorities should take steps to exercise strict surveillance upon those who sell milk; otherwise, there is no hope of getting pure milk.

Comments on the affairs of Hyderabad (Sind) Municipality.

Al-Haq (56), 25th June, Eng. cols.

76. "So long as the Collector worked as the President of the Municipality everything went on smoothly; but since the post has again been conferred on a native gentleman, the municipal affairs have again relapsed into their former state. In such a state of affairs the existence of the opposition in the Hyderabad Municipality has been of immense advantage, without which the defects of the Municipal administration would ever remain hidden. Lately there have occurred two incidents which prove that if there had been no opposition, they would not have been brought to light. We are very much grateful to Mr. Mathrádás for exposing the conduct of the President and his adherents in respect to those two incidents, although his motive in so doing may have been no other than holding up to odium the administration of Mr. Bulchand. That a man who is guilty of having destroyed receipts and misappropriated public money should not have been taken to task for such a long time makes us suspect that the authorities were desirous of protecting him. Similarly no notice has been taken of the theft of chairs from the Homestead Hall, and no report was made to the Police at the time when the theft occurred. There is sufficient evidence to prove that a Municipal servant has stolen these chairs and has sold them to a certain shop-keeper. The rumour to which the *Sind Journal* referred a few days back that a member of the managing committee and a Municipal official induced the shop-keeper to return the chairs may not have been unfounded. They perhaps lose sight of the fact that hiding an offence and screening an offender in itself constitutes an offence. Personally we entertain great regard for Mr. Bulchand, and are fully cognisant of the difficulties that lie in his way on account of such an organised opposition; but we do not like that Mr. Bulchand should connive at offences of such a serious nature. He should have taken immediate steps to bring both these offenders to book and get them punished. The fact that the President has not breathed a word about these matters for such a long time proves that undue favour has been shown to the offenders. We know that meat-sellers are being constantly harassed and prosecuted for petty offences, and no one feels compassion for them; while these municipal servants, who commit grave offences, go scot-free. It is very strange."

Native States.

The succession to the Wadhwán *gádi*.
Praja Bandhu (42), 26th June.

77. The death of the late Chief of Wadhwán without leaving any issue has brought the question of succession to the *gádi* to the fore. Two claimants have appeared—one Jaswantsinhji, a Bháyát of the late Thákor and the other Kumár Jálamsinhji. An examination of the pedigree shows that the former is the lawful heir and is in the direct line of descent. The other claimant does not claim by right of relationship but by virtue of a supposititious will of the late Thákor, leaving the *gádi* to him. No doubt the late Thákor was entitled to adopt a son and if he had, with the sanction of the Suzerain power, availed himself of this right, no one would have been able to dispute it. But nothing of this sort was done and even the alleged will has not been properly executed. In the recent case of the Limbdi succession, there was a similar allegation of a will in favour of Prince Daulatsinhji, but it must be remembered that it was not on the strength of the will that Government gave the *gádi* to him. The Press Note which was latterly issued by Government in that connection plainly declared that it was simply because the nearest relation that could be found was removed as far as seven degrees and that, therefore, Government had been obliged to look to personal qualifications. This Note will be very useful in the case of the Wadhwán *gádi*. Government ought to look not to the alleged will but to the right of succession. It is necessary that Government should protect an important right of the Native Chiefs. We are afraid that if Government fail to keep up their treaty engagements with the Prince in this respect, they will be setting a very unjust precedent. Government have no right to exclude a rightful heir.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 7th July 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 28 of 1910.**

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th July 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Suggestion for a reduction of the rate of interest on *takávi* advances 35
Birthday Honours: Comments on the— 29
Bombay Legislative Council:
  Satisfaction at the allotments for Sind in the Budget 28
  The Budget debate in the — . . . . 23—27
British rule:
  An appeal to Government to employ members of the backward communities to a greater extent than at present 18
  A tirade against Western education and Government service . . 17
  Commendation of Mr. Ramsay MacDonald's appeal for greater sympathy between officials and the public in India 13
  Comments on the annual report on the British administration of Egypt 14
  Did India ever possess a national flag? 20
  India is not held by the sword 19
  The functions of government and their connection with state expenditure 15
  The Indian bureaucracy and their alleged thirst for power 16
  Verses encouraging *swadeshi* 21
Excise:
  Appreciation of the Government of Bombay's Press Note *re* the Abkári Advisory Committees . . . . 36—38
  Commendation of the Abkári policy of the Bengal Government in connection with the Khond tribe 39
  Comments on the annual report of the Poona Temperance Association . 40
Governor of Bombay: His Excellency the Governor's utterances at Sholápur . . . . 1—10
Inadequate provision of salving machinery and material in the Bombay Port . . . . 46 & 47
India in Parliament: The Indian Police in Parliament . . . . . 11 & 12
Indian Finance: Curtailment of expenditure not possible in a progressive State 22
Judicial matters:
  Appreciation of Government's action in ordering an inquiry into the death by tetanus of a dock labourer (Bombay) 42
  Sávarkar's appeal claiming to be tried in England 41

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Police:
- A compliment to the Bombay — in connection with the Walkeshwar murder case . . . 45
- Comments on an obscene book published in the Bombay Presidency . 44
- Houses of ill-fame in crowded and respectable localities in Bombay . 43

Public service:
- Comments on the reported appointment of Mr. Clark to the Commerce and Industry seat on the Viceregal Council . . . 32
- Reported appointment of a Gujaráti Sardár as clerk to a Sub-Judge . 33
- There is not work enough for the Subordinate Judiciary in the Northern Division . . . 34

Public Works Department: Complaint that a bridge near Chiplun (Ratnágiri) has not been reconstructed though destroyed years back . . 49

Samarth Vidyálaya:
- A manifesto by the teachers of the defunct — . . . 30
- Comments on the closing of the — . . . 31

Sind:
- Alleged undue predominance of Hindus in the Revenue Department in — . . . 50

Telegraph Department: Suggestion for opening a branch telegraph office in the city of Belgaum . . . 48

Legislation—

Adverse comments on the Amendment of the Bombay Hereditary Offices Act . . . 51

Education—

Alleged causes of neglect of study amongst a class of present day students . 57

A plea for the postponement of the discussion by the Senate of the question of the abolition of the Previous Examination . . . 54

Comments on the debate in the University Senate on the Honourable Mr. Sharp's proposal to delete Science from the Arts course of the Bombay University . . . 55 & 56

The proposed Examination Hall in the University Gardens . . . 52 & 53

Railways—

Alleged inadequate protection of female passengers on Indian railways. . 58

Alleged need of an overbridge at the Anand Junction (B. B. & C. I. Railway) . . . 60

Complaint of overcrowding in passenger trains on the M. & S. M. Railway . 59

Municipalities—

Alleged insanitary condition of the town of Lárkána (Sind) . . . 62

Bombay: Comments on the High Court's decision in the Mándvi Ward (—) election case . . . 61

Native States—

Allegations of misappropriation of State moneys against certain officials of the Wadhwán State . . . 63

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st July 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Police:
- A compliment to the Bombay — in connection with the Walkeshwar murder case . . . 45
- Comments on an obscene book published in the Bombay Presidency . 44
- Houses of ill-fame in crowded and respectable localities in Bombay . 43

Public service:
- Comments on the reported appointment of Mr. Clark to the Commerce and Industry seat on the Viceregal Council . . . 32
- Reported appointment of a Gujaráti Sardár as clerk to a Sub-Judge . 33
- There is not work enough for the Subordinate Judiciary in the Northern Division . . . 34

Public Works Department: Complaint that a bridge near Chiplun (Ratnágiri) has not been reconstructed though destroyed years back . . 49

Samarth Vidyálaya:
- A manifesto by the teachers of the defunct — . . . 30
- Comments on the closing of the — . . . 31

Sind:
- Alleged undue predominance of Hindus in the Revenue Department in — . . . 50

Telegraph Department: Suggestion for opening a branch telegraph office in the city of Belgaum . . . 48

Legislation—

Adverse comments on the Amendment of the Bombay Hereditary Offices Act . . . 51

Education—

Alleged causes of neglect of study amongst a class of present day students . 57
A plea for the postponement of the discussion by the Senate of the question of the abolition of the Previous Examination . . . 54
Comments on the debate in the University Senate on the Honourable Mr. Sharp's proposal to delete Science from the Arts course of the Bombay University . . . 55 & 56
The proposed Examination Hall in the University Gardens . . . 52 & 53

Railways—

Alleged inadequate protection of female passengers on Indian railways. . 58
Alleged need of an overbridge at the Anand Junction (B. B. & C. I. Railway) . . . 60
Complaint of overcrowding in passenger trains on the M. & S. M. Railway . 59

Municipalities—

Alleged insanitary condition of the town of Lárkána (Sind) . . . 62
Bombay: Comments on the High Court's decision in the Mándvi Ward (—) election case . . . 61

Native States—

Allegations of misappropriation of State moneys against certain officials of the Wadhwán State . . . 63

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M. A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Mara'thi and Gujara'ti.				
63	**Hind Vijayă**	**Baroda**	**Weekly**	**Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.**	**600**
	English, Portuguese and Concanim.				
64	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Goanese ; 35**	**1,200**
	Gujara'ti.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	Hindi.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
132	Mahárásthtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra ; Hindu (Gaud Saraswat) ; 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále ; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 40. (2) Shivram Eknath Bharde ; Hindu (Deshastha Brahmin) ; 48. (3) Nagnath Laxman Ranade, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik ; Hindu (Chitpáwan Bráhman) ; 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye ; Hindu (Chitpáwan Bráhman) ; 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly ...	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
114A	Daivadnya Samachár ...	Bombay	Monthly	......	...

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S., 30; Portuguese.

Nos. 97, 108 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	[illegible]				
[illegible]	[illegible]	[illegible]	Weekly	Mohamed [illegible]	[illegible]
	[illegible]				
[illegible]	[illegible]	[illegible]	Weekly	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
170	[illegible]	[illegible]		[illegible]	
[illegible]	[illegible]	[illegible]			
[illegible]	[illegible]	[illegible]			
[illegible]	[illegible]				
[illegible]	[illegible]				

Politics and the Public Administration.

His Excellency the Governor's utterances at Sholápur.

Indu of Bombay (12), 6th and 9th July; *Mumbai Vaibhav* (135), 6th July; *Dnyán Prakásh* (49), 7th July; *Kesari* (128), 5th July.

1. "Sir George Clarke's personality has appealed to the imagination of the mass of the people, as the personality of very few of his predecessors in office had been able to do. His Excellency's visit to Sholápur is one more evidence of his readiness to participate in the public activities of the Presidency.......... The Municipal address contained a request for Government aid in connection with the drainage scheme which the municipality has taken in hand.......... His Excellency, we are glad to note, has promised all possible assistance in the matter and held out a hope that Government will remit the loan of Rs. 45,000 lent to the municipality. A second request was for a more generous grant in aid of the primary education of the city......... His Excellency the Governor, while fully agreeing with the address that the grant is inadequate, pleaded paucity of funds.......... It is no doubt true that Government are doing their best to raise the status of the primary teachers. But funds must somehow be found by Government to afford an adequate support to education, which is one of the primary duties of a government. The tendency, however, is to find the means to support primary education by starving secondary and higher education and to make the latter two 'self-supporting' by making them more costly and exclusive in their character This is most unfortunate. India is a poor country, and the costly methods of the West are hardly suitable to this country. They can have only one result, that of hampering the spread of education in a land where the illiteracy of the people is truly appalling. Referring to the request that an electorate of 'educated classes' may be created in the Municipality, His Excellency remarked that he did not think it would be a beneficial measure to have one. Special electorates, said His Excellency, were falling more and more into disfavour in countries where the electoral systems are highly elaborated. His Excellency proceeded to remark: 'In many cases they are legacies from the past which the present tolerates with growing aversion.' If this be true of special electorates of an educational or industrial character, how much more vicious must the legacies be when the electorates are of a racial character? It was precisely on the grounds that His Excellency mentioned that all really patriotic men condemned the special electorates of Muhammadans.......... We hope that His Excellency, with the firm conviction he has avowed more than once of its harmful nature, will set his face against any proposal to poison the springs of Civil Government in the mofussil by framing racial electorates 'from top to bottom,' as some reactionary Moslem agitators suggest." [The paper writes in a subsequent issue as follows:—"His Excellency's reply to the Directors' address of welcome at the opening ceremony of the Vishnu Mills contained some important observations of a semi-official character on some vexed questions of the day.......... His Excellency, of course, did not volunteer the expression of his views of his own account, but was 'drawn out' by certain remarks in the address presented to him. Hence, it would not be quite proper to look upon His Excellency's views as an official pronouncement. They are to be taken as the outspoken opinion of a candid friend and sincere well-wisher.......... His Excellency admits that if he were a mill-owner he would feel the excise duty on cotton manufactures as irritating as the Indian mill-owner feels them. Sir George, however, asks the critics to remember certain factors in the industrial situation which, in his opinion, mitigate the supposed evils of the excise duty.......... We admit that the Indian industry enjoys most of the advantages His Excellency has enumerated. But are there no corresponding disadvantages? In the first place, India is in the infantile condition with strong claims for special support in competition with the adult and experienced rival of the West. Another very disadvantageous feature of the Indian industry is the great lack of skilled labour.......... Still, no doubt great progress has been made. But what we contend is that we could have made even greater progress, if sufficient protection had been afforded to our industry. "The *Mumbai Vaibhav* remarks:—If the enjoyment of certain advantages is to be considered to be a justification for the excise duty, then a demand might as well be made for the imposition of a similar duty on the cutlery manufactured in England. Will such a demand be conceded as a fair one? The *Dnyán Prakásh* commenting on His Excellency's remarks about paucity of funds for primary education suggests that Government should favourably consider the scheme placed before the Viceregal Council by the Honourable Mr. Gokhale during the debate on the Budget. There is, however, no hiding the fact that the present excise duties are dictated wholly by Lancashire's selfish interests. Neither on principles of Free Trade nor of Protection can they be justified. The *Kesari* remarks:—His Excellency has attempted to defend the excise duties which have been condemned by Indians and Anglo-Indians and impartial British statesmen as most unjust and as imposed merely in the interests of Manchester manufacturers. Indians do not believe at all in the idol of Free Trade and consequently the line of argument followed by him cannot be approved. What fault has India committed if nature is more favourable to her than to Lancashire? To impose excise duties in order to equalise the conditions of India and England is not only an injustice but an outrage on nature itself. In order to appease the goddess of Free Trade, is His Excellency prepared to impose an excise duty on English machinery because nature is more favourable to her in this respect than to Germany and America?]

Mahrátta (15), 10th July.

*2. "In his reply to the address presented by the Sholápur Municipality His Excellency Sir George Clarke made certain observations on the subject of special electorates of the educated classes in the areas under District Municipalities. The address contained a request that a special electorate of this sort might be created for Sholápur. The reply given by His Excellency was a frank but a disappointing one. He would be ready, His Excellency said, to meet the request for the creation of a special electorate, if he would be convinced that it would be advantageous. But he did not think so. The arrangement, His Excellency went on to say, had been tried in Poona, and the result had not been such as to justify the extension of it to other cities.......... We do not think we can allow the statement made by His Excellency with regard to Poona to pass without discussing it in the light of facts. It is a matter of some slight satisfaction that His Excellency admitted that, on theoretical grounds at least, Poona was entitled to have a special electorate of the educated classes who actually preponderated there. But we fail to see on what grounds His Excellency was persuaded to practically declare that the system of such a special electorate had failed in Poona. We know, His Excellency has not actually used the word 'failed'; but reading between the lines one is irresistibly led to the conclusion that His Excellency's idea of the practical working of the 'General Elections' as they are called—though they are elections by a special electorate—is not far removed from 'an egregious failure.' The public would certainly have liked to know the reasons for His Excellency's judgment; especially because it is a common practice to suppose that men in authority say much less than what they mean or have in mind. It is only by a kind of ventriloquism that what was meant for Poona was expressed at Sholápur; but the allegation is sufficiently specific for those concerned in the municipal administration of Poona to take a hint and a warning. His Excellency has chosen to give absolutely no reasons for the opinion he has formed about the working of the special electorate of the educated classes in the Poona city. And it must, therefore, be an up-hill task for any one to go on imagining these reasons. But we shall content ourselves with only giving a few facts about the working of the 'General Elections,' as we know them, and shall leave the matter there till an ordinary or an extraordinary dispensation of revelations in this connection may take place. The 'General Elections' were sanctioned for Poona in 1885; and the first elections under the sanctioned rules took place on 24th November 1885....... Since then, 37 gentlemen were elected in all at these elections, including of course the bye-elections necessitated by casual vacancies. And omitting repetitions of the names of gentlemen elected at more than one election, we get the following list as representing the choice made by the voters in the rolls of the elections. [Here follows a list of twenty-five names.] What fault has His Excellency to find with the results of the

'General Elections,' *i.e.*, by the special electorate of educated classes in Poona? 14 out of this list were Graduates, some of them men of great literary distinction. And even among the non-Graduates there could be no question of the educational equipment of men like Mr. S. H. Chiplunkar, Mr. H. N. Apte, R. B. Dhákji Káshináthji and Mr. Gháswálla.......... About 10 in the above list were at one time Government officials; the rest never were in Government service. Did the elected candidates belong to one particular school of opinion, either in social, religious or political matters? The list emphatically answers no. The worst enemy of the Poona Municipality must admit that the whole list is remarkably free from any of the reproaches which may be thought of for the purpose of condemning the character of a municipal body.......... We dare say, further, that if a plebescite were taken to-morrow among the city population, an overwhelming majority will declare that the General Elections in Poona are the best elections from any point of view; and the Poona Municipality only expressed this practical consensus of opinion when in 1908-09 it unanimously recommended to Government, in making suggestions for the reconstruction of the constitution of the Municipality, that six, instead of four seats as hithertofore, should be reserved for the General Elections. The opinion expressed by His Excellency at Sholápur is thus at variance with the whole body of opinion of Poona in the Municipality as well as outside it." [Elsewhere the paper writes:—"The speech made by His Excellency Sir George Clarke, at the opening ceremony of the Vishnu Mills at Sholápur, was calculated to bring to the mill-owners in this Presidency neither comfort nor improvement. His Excellency said that if he were a mill-owner he might have complained of the excise duties in India as much as Mr. Marshall Reid of the Vishnu Mills did; and well might Mr. Reid retort that if he were the Governor of Bombay he might have made the same attempt to justify these duties as Sir George Clarke did.......... The clear issue before His Excellency, in our opinion, was whether it was not right that the Government of India should be allowed to treat cotton piece-goods on the same footing as wool, tobacco, sugar and other imported articles so far as an import duty was concerned, without being compelled to levy a corresponding excise duty on cotton cloth produced in India. The profits made by the Indian mills during the last few years are hardly relevant to the issue. Why, it is perfectly conceivable that the mills would go on even if the excise duty were increased 50 per cent. But just as we can imagine the existence of Indian Mills with an excise duty increased 50 per cent., so also we can imagine a number of other things too. Surely, the Lancashire mills would not have to stop work if the excise duty was not imposed in India. The import duty upon cotton cloth was a purely revenue measure, and the equities for or against the cotton manufacturing industry in England or in India did not arise at all. The Indian mill-owner may have certain facilities peculiar to this country. But so has Lancashire. Are the mill-owners in England prepared to agree to an equalisation of the conditions of trade all round? We think not. A demand for an equalisation of profits by the manufacturers of India and England would, we think, be a fine *reductio ad absurdum* of the demand by the Lancashire mill-owners for an excise duty on India mills. Surely it would appear as if the day is dawning when the partnership of Indian and England might be made to result in equal participation of profits—a very natural incident of a partnership, is it not? Well, when is the appointment of Indian Governor for Bombay and an Indian State Secretary in Parliament to be gazetted?"]

3. His Excellency has not made it clear in his speech at Sholápur as to why he is so very angry with the educated electors of Poona. Those in whom they confide are elected by them as their representatives. They cannot help if sometimes those who are in the good graces of Government are not returned by them. If His Excellency means that only those who are beloved of Government and the bureaucrats should be elected, it will then be no election, but nomination. His Excellency remarked that special electorates were not now in fashion. But it may be noted that special electorates were favoured by Lords Morley and Minto in their Reform Scheme. When

Kesari (128), 5th July.

educated classes are to be thrown into the background, special electorates are declared to be useless. When Zamindárs and Muhammadans are to be cajoled they are in high favour. This double-dealing policy of the British rulers will be looked upon by the rayats as absurd and unjust.

Indian Spectator (10), 9th July.

4. "We cannot understand why the Sholápur Municipality has been asking for a special electorate for educated classes. It may be for no other reason than that such an electorate happened to be created at Poona. The educated classes have no special interests, and some of their pretensions will vanish if they insist that their interests are not identical with those of their uneducated brethren. What is asked, perhaps, is that certain professions should be specially represented in the Municipality. No doubt, occupations may be taxed in a Municipality, but it is the poorer and less educated tradesmen and others that may suffer under this kind of taxation, and not lawyers and doctors, who easily get into the Council. His Excellency pointed out that in Poona the professional classes preponderate and there might have been some justification for the special electorate in that city, whereas 'Sholápur is a place where, *happily for its prospects*, commerce and industry are regarded as of special importance.' The words which we have italicised cannot have failed to attract the attention of those who have begun to feel, it seems, uneasy about His Excellency's opinion of the educated. As if the four parenthetical words in the reply to the Municipality were not enough, His Excellency inserted another parenthetical clause of like import in the speech at the opening of the 'Vishnu Mill.' The citizens of Sholápur, they were told, have clearly shown 'marked capacity for business—for acting, not only for talking.' Sholápureans who heard the two speeches might have put two and two together and imagined that, in His Excellency's opinion, the educated classes love talk more than action. We do not believe that His Excellency's words suggest any such sweeping generalisation. The punishment of the Ahmedabad Municipality must have been uppermost in his mind, and the Municipal Council of that city suffered in consequence of inordinate addiction to talk and neglect of business. The promoters of the mill industry in this Presidency cannot, except by some arbitrary definition of education, be placed in the category of the uneducated. The late Mr. J. N. Tata was an educated gentleman, and so is Sir Vithaldás Thackersey, to whose ability His Excellency paid a compliment. Certain professions tend to develop a readiness to use words, but all educated men are not Micawbers." [In commenting on His Excellency's speech at the opening of the Vishnu Mills, the same paper writes:—"If His Excellency Sir George Clarke had been in India when the excise duty on cotton goods was imposed at the instance of Lancashire, we are not quite sure if he would have defended it against popular opposition in the Presidency on the ground that it was not likely to affect the local industry, which enjoyed several advantages in comparison with Lancashire. The reason of the duty may now be treated as ancient history. The Finance Member of the Government of India has been defending it because it brings a substantial addition to the revenue, which he cannot afford to forego, while even Mr. Gokhale has admitted that it falls on the consumer and not on the manufacturer. Hence the duty has become a matter of revenue, rather than of free trade. The protest against it, however, continues, perhaps because the Government's defence is felt to be an after-thought. His Excellency the Governor comforted the Sholápur manufacturers with the reflection that in the light of experience the duty cannot be said to press heavily on the industry at all. With all this consolation, a tax is never welcome, and it is least so when it is levied in the circumstances in which this duty was imposed."]

Gujaráti (33), 10th July, Eng. cols.

*5. "At Sholápur His Excellency the Governor performed the opening ceremony of the Vishnu Mill......... In requesting His Excellency to declare the mill open, Mr. Marshall Reid touched upon two very delicate topics which are not in the hands of the Bombay Government to decide or affect in one way or another. Yet they are questions which immediately concern our Presidency, the home and the largest centre of the cotton textile industry in India. Mr. Reid referred to the handicap placed upon the industry by what are now recognised on all hands as the unjust excise duties on Indian mill-made cloth and the extra tax on silver recently imposed. In being called upon to speak on these topics His Excellency was obviously placed in a very awkward position. He, however, said that he was no advocate of the excise duties and would have felt exactly as Indian mill-owners do in the matter if he had been himself a mill-owner. From the two points he placed before his audience one would think that His Excellency does not believe that the excise duties should constitute a grievance. The first point was that the excise and the import duty taken together place the textile industry in the position of free trade. In competition with Lancashire India enjoys a number of advantages which ought not to be ignored in speaking of the excise duties. Secondly, the duties have not checked the sound and healthy growth of the mill industry in the Presidency. We are afraid both the arguments are hardly convincing. We really wish His Excellency had never put them forward. The Indian mill-owners and the Indian public generally have never been known to be devout worshippers at the shrine of free trade. The import duty is avowedly and essentially a revenue duty and they fail to understand why it should be set off by an excise which is far from productive from the financial point of view. Far from bowing to the fetish of free trade, India would go in for a sound policy of protection calculated to encourage indigenous industries. Supposing we enjoy certain advantages denied to Lancashire it is difficult to conceive why we should tax ourselves to neutralise them and bring ourselves to the level of Lancashire. England enjoys many advantages such as the convenient supply of coal and iron, but she would never sacrifice them on any account. ...... As to the second point it may be urged that if the Indian mill industry has prospered in spite of the excise duties, its prosperity would have been all the greater if there were no duties. We feel that the excise duties admit of no justification and the time has come when they ought to be abolished."

Oriental Review (17), 6th July.

6. "His Excellency is never stinting in offering his services to the public. Whether it be opening of hostels, rest-houses, schools, hospitals or mills he has always graciously performed opening ceremonies and encouraged thus the good work of which they stand as symbols. It was one of such pleasant ceremonies that he attended at Sholápur where the Vishnu Mill was formally opened.......... Mr. Marshall Reid who requested His Excellency to open the mill touched upon several important topics connected with the mill-industry. Excise duty, silver tax, etc., were some of the subjects dealt with, evidently intended to draw out the opinion of His Excellency who, however, naturally refused to be committed to any view. With regard to the increase in the silver duty he was sympathetic with the mill-owners; with regard to the excise duty he tried to satisfy his free-trade conscience. He observed that the excise and the import duty, taken in conjunction, placed the mill-industry in the position of free-trade. That is just what the Indian mill-owners have cause to protest against. India with her growing industries cannot manage to compete with Lancashire under free-trade. Free-trade in such a case becomes protection pure and simple to Lancashire......... The Factory Act is at present on the anvil of the Imperial Council and will be soon taken up. The majority of the mill-owners has strongly expressed itself against the proposed legislation. Mr. Marshall Reid voiced this opinion. His Excellency referred to the great necessity for building chawls for the mill-hands. The Improvement Trust and the Bombay mill-owners have their duties clearly chalked out before them, but up to this time have not done much in the matter. May we hope that His Excellency will give an impetus in this direction by such opportune advice as he knows so well to tender?"

Rást Goftár (43), 10th July, Eng. cols.

*7. "The Sholápur Municipality prayed for an additional privilege for the creation of a special electorate of the educated classes, an arrangement which proved a failure in the case of Poona.......... The request of the Sholápur Municipality was, therefore, such as the Governor could not entertain. The occasion was well utilised by His Excellency to urge the penalties which are incurred by Municipalities which do not come up to a reasonable level of efficiency and are notoriously mismanaged as in the case of Ahmedabad and we hope that the fate of that city would be an object-lesson to other towns where Municipal administration is not quite faultless."

Sánj Vartamán (44), 4th June.

8. The Governor's recent visit to Sholápur is one more instance of the commendable efforts, His Excellency is making in spite of his numerous engagements, to come into closer contact with the people. The many important views put forth by him on the subject of local self-government in replying to the address of the Sholápur Municipality are worthy of a liberal-minded statesman and should be deeply pondered over. Adverting to the recent suspension of the Ahmedabad Municipality, it is satisfactory to note that His Excellency said that individual failure does not mean that all Municipalities are incapable of exercising the powers granted to them. His Excellency also attached great value to Municipalities and district Local Boards 'as affording a training in administration for individual citizens and as tending to promote among the masses the public spirit and the sense of civic duties which India unquestionably needs.' Municipal life is highly necessary for public life. The examples of Mr. Chamberlain in England and Sir Pherozeshah in Bombay illustrate the truth of these remarks.

Akhbár-e-Soudágar (27), 6th July, Eng. cols.

9. "His Excellency made two important speeches at Sholápur—one in reply to the address presented by the Municipality and the other at the opening of the new mill. One particular pronouncement by His Excellency will be gratefully received by the general public. When the Municipality of Ahmedabad was lately suspended, certain nervous people were afraid that it was only the thin end of the wedge and that in spite of the increased powers given to Municipalities, a policy of retrogression was anticipated. On this point the Governor was emphatically clear. Said His Excellency: 'I need not tell you that the suspension of the Ahmedabad Municipality was a painful duty necessitated by the interests of the city; and that it does not imply for a moment that we shall go back on the liberal policy which we have adopted.'......... The other speech at the Vishnu Mill was equally weighty. Mr. Marshall Reid in his speech had referred to the unjust excise duties. Reading between the lines it can easily be seen that His Excellency considers it to be a legitimate grievance. Said Sir George: 'I have not come here as an advocate of the excise duties, and I may say at once that, if I were a mill-owner, I should feel exactly as you do in regard to them.' We know that the Bombay Government, or for the matter of that even the Government of India, are utterly helpless in the matter. But even such crumbs of sympathy from the Chief of the Presidency will be very thankfully received."

Bombay Samáchár (69), 5th July; *Sánj Vartamán* (44), 6th July.

10. We regret that we cannot agree with some of the views expressed by His Excellency in his speeches at Sholápur. In touching upon the much discussed question of the Excise duty on cotton, His Excellency expressed himself in full sympathy with the mill-owners, but at the same time tried to defend the duties on grounds which can hardly be considered reasonable.......... He has tried to make out that India possesses more natural advantages as compared with England. But it must be remembered that England is better placed in respect of coal and machinery, has to pay no shipping charges for them and her labour, though dearer, is more productive and skilful. Again if there are no strikes in India, as contrasted with Lancashire, is it justifiable to penalise the workmen for their peacefulness? It must also be noted that special measures are taken in England to protect her industries against India. In a way we are thankful to His Excellency for placing before the public the reasons which induce Government to maintain the duty, and we urge upon the Native Chamber of Commerce and the Mill-owners' Association to press Government to repeal

the Excise by showing the untenability of these arguments.......... We cannot agree with His Excellency in his defence of the time limit sought to be laid down in the proposed Factory legislation. What has to be considered is the actual time for which the mill-hands work and what work they turn out. What is really required is a law for bettering the housing accommodation for mill-hands and for improving the present system of agency and mill management. His Excellency's remarks in this connection are most important and appropriate. We wish he had spoken more distinctly and strongly about the existing system of mill agency. The practice of turning out a large quantity irrespective of the demand in the market with the object of charging more commission is ruinous to the industry and must be rigorously checked by legislation. Dishonest practices in the purchases of mill requisites, such as illicit commission and the like which it is difficult to bring home to the agents, should also be provided for in the new Act. [The *Sánj Vartamán* makes similar remarks.]

The Indian Police in Parliament.

Mahrátta (15), 10th July.

***11.** "A few days ago Mr. O'Grady asked the Under Secretary of State for India whether the attention of the India Office had been drawn to the comments of Justices Harrington and Tenon, of the Calcutta High Court, in disposing of a murder case from Midnapur on 7th May last, the opinion of the Judges being that the confession in the case was instigated by the Police. Having regard to these statements, Mr. O'Grady asked whether a special inquiry would be made into the methods and administration of the Indian Police. In reply, Mr. Montagu said that an inquiry had been held by the Police Commission of 1902-03; and the Commission in their report presented to Parliament emphatically condemned the practice of instigating confessions. Mr. Montagu said that the Government endorsed the views of the Commission. To a further question the Under Secretary replied that every notice was being taken of cases of the kind referred to. We wish the Under Secretary had given the details of the kind of 'notice' that was being taken. In the Barrah Dacoity Case, the Calcutta High Court passed severe strictures on the conduct of the Police. The public does not know what action the authorities have taken on the strictures passed by the tribunal which included Sir Lawrence Jenkins. In the famous Gulab Bano case of the Punjáb the Government tried to whitewash the conduct of the Police, by issuing a resolution, unsatisfactory though it was, as a reply to the judicial comments. As for the Midnapur imbroglio, the result of the inquiry—that too a departmental one—is not yet before the public, though it is nearly a year since the methods of the Police were exposed by the High Court of Calcutta. Mere affirmation of the Commission's views, as is done by Mr. Montagu, would not satisfy the public, in face of the dilatoriness that characterises the action of Government. Besides, it seems rather strange that while with the right hand Mr. Montagu endorses the strong comments of the Police Commission, with the left hand he approves the suppression of Mr. Mackarness' pamphlet which is based on the reports of the very Commission and on judicial pronouncements! It is highly significant that when Mr. Montagu was cornered by Mr. Keir Hardie, in the matter of the suppression of the pamphlet, the Under Secretary's defence had to rest, at last, on that feeble reed, *viz.*, questioning the intention and motives of Mr. Mackarness in publishing the book, and styling it as mischievous. But after all the suppression of Mr. Mackarness' pamphlet, though it might ease the official conscience for a while, will not be able to suppress the evil and most damaging effects of Police misconduct."

Praja Bandhu (42), 3rd July, Eng. cols.

12. "There is absolutely nothing surprising in the fact that some friends of India should put a question in the House of Commons to the Secretary of State for India as regards the forfeiture of Mr. Mackarness' pamphlet on the Police administration in India.......... It appears from the reply given by the Under Secretary that Lord Morley considers the pamphlet as obnoxious and hence the various Local Governments that have put it under a ban were according to him quite justified in their action.

Mr. Montagu is further reported to have said that the author of the pamphlet had made a most mischievous use of the quotations, and besides that there were inaccuracies on every page....... We wish that he had pointed out where Mr. Mackarness had so utilised the quotations from official documents in his pamphlet. In the absence of this it should not be a matter for any surprise it public opinion in India declines to approve of the action of the Local Governments. It is, indeed, regrettable that Lord Morley should have once more fallen a victim to the false cry of preserving official prestige in this country. With this fresh example before us it need scarcely be said that any one who criticises the Police with any degree of freedom runs no small risk, although opinion is practically unanimous as regards that department being one of the most unsatisfactory of all."

Commendation of Mr. Ramsay Macdonald's appeal for greater sympathy between officials and the public in India.

Praja Bandhu (42), 3rd July; *Kâthiáwár Samáchár* (78), 6th July.

13. Mr. Ramsay Macdonald, who was on a trip to this country last year, is now laying his impressions before the English public. The important point on which he laid stress was the necessity of developing good feeling between Natives and Europeans in the country and of meting out impartial treatment to both. We do not know if it was this suggestion which inspired the recent circular for the guidance of officers issued by the Government of India to the Local Governments. Mr. Macdonald declared that the development of a better feeling is necessary in India for strengthening the British Empire. This view is appropriate from many points of view. Looking to the numerous differences of castes and creeds in India and the long existing want of sympathy between the public and the officials, there is great necessity of drawing these classes nearer by developing brotherly relations between all. It is pleasant to see that the Congress on the one hand and Government on the other hand are both trying to act up to Mr. Ramsay Macdonald's suggestion. [The *Káthiáwár Samáchár* writes :—Mr. Macdonald's views are commendable and furnish the best panacea for securing the contentment of the public. But we should like to ask how many Anglo-Indians are there who are prepared to act up to them. There are many Europeans in India who consider it below their dignity even to talk to Indians, not to speak of becoming friends with them.]

Comments on the annual report on the British Administration of Egypt.

Indu of Bombay (12), 7th July.

14. "The last annual report on the British Administration of Egypt issued by His Majesty's Agent and Consul-General may be read with profit by students of comparative politics and economics as Egypt certainly presents some important aspects in politics and economics which are worthy of consideration for purposes of comparison with what is occurring in India. Egyptian politics, as is well known, have been in a disturbed condition for some years past.......... It may be that Lord Cromer has been the 'making of Egypt.' In a way he has been the unmaking of it too. It is to his strenuous financial administration that the country owes a great deal of its prosperity.......... But, unfortunately for his reputation as a statesman he has in another way unmade Egypt—we mean in a political sense. During the last few years of his pro-consulship the Liberalism which had stood him in good stead in his earlier pro-consulship somehow forsook him. Liberalism gave way to unmitigated autocracy of a conservative character which had the net result of unhinging the educated mind of Egypt which was once so greatly in sympathy with his beneficent aims at both political and economic amelioration. The pro-consul forgot the universality of the phenomenon that economic progress in a state must be accompanied by a simultaneous political progress demanding higher ideals which must be reasonably satisfied.......... The people demanded a larger share in the government of the country. It was no unnatural demand.......... A far-sighted statesman would have endeavoured to meet in a sympathetic way the naturally higher aspirations which his own beneficent economic work had brought forth, and led them into channels of activities which might have eventually resulted in the greater happiness of the people.......... But the very first faint expression of the popular sentiment made the pro-consul very restive. He misread the popular sentiments and feelings of the times and began to repress those nascent aspirations. It is here that he utterly failed in his statesmanship. Is it a wonder that the more his autocracy endeavoured to chill those aspirations, aye, even to denounce them as something unreal and therefore to be brought under the strong arm of the law, the more was the popular mind inflamed? As a result, of course, there was more uneasiness which they officially dubbed as 'unrest.' Young Egypt became hot and warmly articulate—so articulate indeed as to compel the retirement of the unpopular pro-consul, unsung, unwept, and unhonoured! We all know what a desperate effort it was for the Foreign Minister in the House of Commons to keep out a full-dress debate on Egypt......... The bitter truth was recognised that once national aspirations were aroused it was a blunder of the first magnitude for any person purporting to call himself a statesman to repress them. With that recognition came a change, tentative, of course, in the policy to be pursued in the administration of Egypt. With the change of the Consul General came a change in the policy. The student of comparative politics can read it between the lines in the concluding part of Sir Eldon Gorst's last report. Profiting by the bitter lessons of Egyptian 'unrest,' Sir Eldon Gorst has wisely offered the olive branch not only to the Egyptian people but the Anglo-Egyptian bureaucracy. It is to be devoutly hoped that the statesmanlike counsel tendered will have its beneficent effects on all concerned and that Egypt will soon have rest and quiet leading to peaceful moral and material progress."

The functions of government and their connection with state expenditure.
Vividh Dnyán Vistár (162), for May.

15. Náráyan Govind Chápekar, B.A., LL.B., in the course of a lengthy article in the *Vividh Dnyán Vistár* on 'The functions of government and their connection with state expenditure' writes:—A household is a kingdom in miniature, but while the manager of the former is required to regulate his expenses in proportion to his income, that of the latter regulates his income by taxation in accordance with the expenses deemed necessary for the well-being of the people. Government is thus looked upon as an agency born for spending. It is primarily responsible for the protection of the life and property of its subjects, and for this purpose it has to maintain an army to guard the country against foreign invasion. It was thought that with the progress of civilisation the need of maintaining an army would be lessened, but unfortunately there seems to be an increasing tendency on the part of European nations to vie with each other in military efficiency. Police and Judiciary are required to maintain internal peace, and a decrease in the expenditure in these heads is a sure sign of a nation's progress. It, therefore, follows that a nation that has to undergo expenditure in these matters out of all proportion to its populations must either have a corrupt administration or its laws must be looked upon as unjust by the people. Jails are intended to protect society from criminals and to improve them with a view to making them its useful members. But it is to be regretted that even in these days, the barbarous methods of settling them to break metal and letting them on hire are allowed to prevail. There is, however, no doubt that these methods will go out of vogue in course of time. Sanitation and prevention of disease are also amongst the duties of a government. As poverty is a disease leading to vice, crime and physical degeneration, it is the duty of a government to root it out or to lessen it. While undertaking commercial ventures a government has to be careful to see that society would be benefited by these or else the capital expended on them would be lost to the State. Suppose the people of India do not require liquor, and yet government spend money in starting liquor distilleries. The venture would be a pecuniary failure, and if perchance the people begin to drink they will fall a prey to vice, and the productive capacity of the nation will be decreased. In short, a government must always be careful to devise measures to strengthen the moral and mental capacity of its subjects.

The Indian bureaucracy and their alleged thirst for power.

Indu Prakásh (121), 5th July.

16. Sir John Muir Mackenzie who is shortly retiring was highly eulogised at the sitting of the Bombay Legislative Council for the many estimable qualities which he possesses and his constant endeavours to better the condition of the *rayats.* His Excelleny Sir George Clarke speaking in this connection declared that he had never come across intolerant bureaucrats although he had heard much about them. We might assure His Excellency that though the number of such officers is steadily decreasing, yet it cannot be said the class is altogether extinct. The very constitution of the Indian Civil Service and the system of Indian administration are such that they cannot but produce thirst for power and authority in the bureaucracy. We thoroughly endorse the view of His Excellency the Governor that Indians are ever ready to show their gratitude to those who try to secure their welfare, but the fact is that they get very few opportunities for doing so.

A tirade against Western education and Government service.

Rasik Ranjini (102), 30th June.

17. Under the heading 'the stirring thoughts of a student,' the *Rasik Ranjini* publishes a tirade against the present system of education. The student says:—'If instead of spending thirteen years of my scholastic course in the mill of English education, I had utilised them in other occupations, I would not have been to-day in a helpless position. I have been eating the food afforded by the mother-land. What have I done for her? I am only the cause of her sorrow. The education I have received will enable me to become an official and I shall have to harass my countrymen. What a faithless task it is! By this education neither egoistic nor altruistic ends are served. But if we have only to toil in slavery, we have to sell our soul for Rs. 30 or 35. Is our body worth only so much? What is more despicable than to sell this noble human body for mean and selfish ends? Everyone knows that Government service is but the embodiment of beastliness. But still there are some wretched persons who desire to enter it. This base education teaches from our childhood upwards how to strangle our countrymen. The son has to execute a warrant on his father and sentence his brother to death. What more debasing slavery can there be than this? Should I strive for it from now? Should I burnish my sword to cut the throat of my brother? Should I gird up my loins to imprison my father? My fellow-countrymen are undergoing imprisonment for the sake of the motherland. Should I attempt to heap on their heads coals of fire? What motive can be more wicked than that? Macaulay has said that only such education should be imparted to the Hindus as would make them rot for many years in slavery. Knowing it full well, should we run after the education that would send our country to perdition?

An appeal to Government to employ members of the backward communities to a greater extent than at present.

Pragati (141), 6th July.

18. It is clear that the Bombay Government are against granting any special concessions to the Muhammadans in public service. The Muhammadans should make common cause with backward Hindu classes in this matter and work with more energy and courage. This question should not be dealt with by any community only from a selfish point of view. An attempt should be made only to bring all classes on a level with one another and then to give free scope to competition. Government even now make some concessions to the Muhammadans, but are unwilling to show any more favour to them. His Excellency mentioned that the Pársis, though small in number, have not complained like the Muhammadans about their treatment in public service. Government seem to believe that the Pársis have entered into Government service solely by the merit of their qualifications. In the early days of British rule, the Pársis had monopolised certain departments and it was difficult for any non-Pársi to enter them. It has become quite difficult, almost impossible, for other communities to obtain service in departments monopolised by certain castes. What steps are Government going to take to remove this unnatural difficulty? They are willing to show some concessions to backward communities in matters of education. But do not Government see that one of the methods of giving an impetus to the spread of education in them is to give appointments to educated persons from among the backward communities? It is quite right that Government look to efficiency. But they should not consider as to who is abstractly the most efficient but who is efficient enough to discharge the work satisfactorily. They should also relax the conditions with regard to the age of candidates from backward classes for Government service. The sooner Government come to know that appointments of men belonging to backward communities would be an antidote to political discontent, the better will it be. At present Brahmins are struggling for power and the other communities being incapable do not care for political agitation. The advanced communities are vain of their cleverness and suppose that they would be able to obstruct the administrative machinery of Government. The present Extremist movements are inspired with this hope. The British Government are afraid of Extremist leaders because their movements are supported by their own Indian officials. It would tend to lame the Extremist movement, if their supporters in the official ranks are replaced by men from the backward classes. We admit that the advanced communities have gained an importance even under an alien Government because they were the first to win in the intellectual race. But at the same time it is the right of the backward communities to wrest from them their present position.

India is not held by the sword.
Baroda Gazette (67), 4th July.

19. Lord Elgin had once in his *regime* made an unbecoming attempt to remind the Indians of the much vaunted power of the sword of the British Government and had declared that the British rule stood and would stand on the sword alone. This idea was ridiculous, and it was quite inappropriate for a man in his responsible position to give vent to it and to wound public sentiment. Even a narrow-minded conservative Viceroy like Lord Curzon had to admit that the sole basis of the British rule is the confidence and good-will of the people of India. A close study of the Indian history will convince the most narrow-minded Englishman that the British rule was accepted by the Indians of their own free will and that if it has continued so long it is only because of their readiness to respect it. As Lord George Hamilton rightly said, the small European Military force in India will be powerless against the united strength of the natives. British rule in India solely rests on the free choice of the Indians and will always so remain.

Did India ever possess a national flag?
Chitramaya Jagat (114), for June.

20. The *Chitramaya Jagat* discusses the question as to whether the whole of India at any time possessed a single national flag of its own, and gives pictures, based on Sanskrit quotations, of the standards used by different mythological Aryan warriors of ancient India. It observes:—At present, every country except India possesses its own beloved flag. The national standard is the emblem of the well-being of a country. Its sacredness is so much impressed on the mind of every nationalist soldier that the brave warriors of a nation are always sacrificing their lives in its defence in battle.

Verses encouraging *swadeshi*.
Gujaráti (33), 3rd July.

21. Our industries having gone abroad, the goddess of arts became widowed. Her four daughters, perseverance, courage, patience and firmness died, as also the son Profit—the regenerator of the family. Union also fell at the hands of the Rajputs. Prosperity, like a faithful widow, became *sati*. What remains now worth seeing in you? You are pleased with glassware and give away your money for it. The local shoe-makers have been ruined by foreign-made boots, and so also the carpenters and goldsmiths. You have lost your textile industry, your agriculture and your commerce. Even for thread, needle, ink and pen you are dependent upon foreign lands. Wine has entered the country and opium has done great mischief while soda-water bottles have ruined the country. Your sole dependence is on foreign lands, and if trade with them is stopped you would be in an awkward plight. You take education and seek for service, looking like sheep, but you have no head and consequently do not know how to do business. Even the rich men are like so many drudges, who place their money in banks, but do not know how to carry on business on their own account. Their heart does not bleed for *swadeshi* industries. If you learn the *mantra* of brotherly feeling and develop unity, prosperity will soon return, and the roaring flames will be quenched. There is a kind Government over you and the times are good, but if you sleep on, there is no wonder that you have to starve in spite of corn in the country. Therefore, let the richer and the wiser men join together and send out artisans to bring back our lost sciences.

Curtailment of expenditure not possible in a progressive State.

Surya Prakásh (46), 2nd July, Eng. cols.

22. Commenting on Mr. D. E. Wácha's letter in the *Times of India* on the growing expenditure of the Indian Government the *Surya Prakásh* writes :—" It seems to us, therefore, that a wail like the one raised by Mr. Wácha, while welcome by its enabling us to feel vividly a growing evil, is bound to be barren of permanent results. It may lead to the appointment of Committees of Inquiry or Royal Commissions and an over-strong Finance Minister may resolutely button up his pockets and insist upon the great spending departments of Government doing a bit of fasting, but no one can stay the hands of the clock permanently. It would be easy to check the growth of expenditure in a second class or a third class Native State. There the people live for the State (*i.e.*, its autocratic head) and nobody is held to blame even if some of the most ordinary duties of Government are occasionally neglected. .... This is not possible where the conditions are reversed and the State lives for the people and the latter's requirements increase year by year, and where the motto of Government is 'ever onwards'."

The Budget debate in the Bombay Legislative Council.

Praja Bandhu (42), 3rd July, Eng. cols.

23. " It is desirable that the representatives of the people in the Council should have the privilege of moving resolutions about one item or another in the Budget twice instead of once as at present. In short, the Budget must be fully discussed in the Provincial Council in all its stages and only after it is finally passed that it should be sent on to the Supreme Government for sanction. Some of the non-official members as usual freely availed themselves of the right of interpellating Government on important matters such as education, agriculture, cotton, &c. The replies to some of them, however, were not quite what they ought to or might have been.......... The speech made by His Excellency in winding up the debate was well worthy of him as well as the occasion.......... We are glad to note that he was pleased to give the assurance that 'so far as the present Government is concerned an increase of production, due to better agriculture, will not be made the ground for enhanced assessment.' This assurance is, indeed, quite welcome and satisfactory so far as it goes, but it does not go far enough. We say so advisedly, for the administration is not bound to observe it. In short, it is not as binding as a legislative enactment. As regards the views expressed by His Excellency regarding the debatable question of the character of the new tenure under the Land Revenue Code, we are afraid there will not be many who would subscribe to them.......... Proceeding further His Excellency was pleased to remark that 'it is in the direction of irrigation that we may look for the increased revenue which the growing needs of the Presidency demand.' This is practically a concession to Indian public opinion and as such it is quite welcome, because as is well-known it has all along strenuously advocated the allotment of larger grants to irrigation projects in preference to new Railway lines.......... We fully appreciate Sir George Clarke's sympathetic reference to the fact of the Káthiáwár Customs line acting as an impediment to trade and as a great inconvenience to railway passengers. The situation at present is not what it was when the Customs line was first established. But that it does hamper trade and cause inconvenience to passengers it cannot be gainsaid. Then again the revenue brought in by the impost is not quite large, and looking to the feeling of dissatisfaction and discontent to which it has given rise one would be quite justified in saying that the game is hardly worth the candle."

24. "The most important part of the debate in the Bombay Legislative Council was the speech in which it was summed up by His Excellency the Governor. It was most satisfactory to hear on his high authority that the reformed Council was answering all expectations, that the members were animated by an admirable feeling of co-operation, and that a bright future was in store for it. We for our part have entertained from the first a strong belief that the copartnership of the people with the Government in the administration of the country was likely to afford the happiest results.......... His Excellency was glad to note that the Honourable Mr. Joshi had said at the Sátára District Conference that he fully realised how accessible the Government of Bombay was to all reasonable representations, and how ready it was to move, when it was convinced that such representations were for the good of the people of the Presidency. Things were not exactly so before. If they have suffered a happy change, it is because the voice of the people has been rendered more potent and effective under the Morley-Minto reforms. Sir George Clarke cited as another instance the opinion of the Honourable Mr. Nátu that he was now convinced that the land assessment generally was just and fair......... The instances given by His Excellency show the general effect which the new spirit is likely to exercise upon non-official members. They demonstrate the value of admitting the people to a substantial interest in the administration. The one great lesson which should be brought home to the mind of the people is that the interest of the Government and the people is always identical, and that the good of the commonwealth is the one and only object of solicitude to all alike. It is as much the duty of the bureaucracy as it is of Indian publicists, so to conduct themselves as to bring about the result." [The *Gujarát Mitra* writes:—"It may be that the conclusions arrived at by the Honourable Mr. Nátu and endorsed by His Excellency Sir George Clarke may not hold good with regard to all districts. But taking them generally there was scarcely room for any vital disagreement with regard to the policy of the Government of Bombay having undergone a radical change within recent years and having evolved a rational and progressive land-legislation that must in course of time go to build up a contented peasantry."]

Sánj Vartamán (44), 6th July, Eng. cols.; *Gujarát Mitra* (34), 3rd July, Eng. cols.

25. "In his speech on the Budget debate the Honourable Sir John Muir Mackenzie made a grievance of the fact that while almost every speaker on the Budget had very liberally suggested means for the expansion of expenditure, none of them had tackled the difficult question as to whence money should be forthcoming to meet the additional expenses involved in the carrying out of the large orders.......... If, however, the position of the non-official members is considered for a moment, there will be found much less reason to blame them. As none of them is connected with the actual administration of the country, it would be impossible and somewhat presumptuous on their part to lay down definite lines on which retrenchment or increase of revenue should be effected. Their most solemn duty in the Council is to urge upon the notice of Government the urgent needs and grievances of the people. Suggestions as to the means for effecting economy and adding to state coffers must naturally and necessarily come from those heads of departments who being thoroughly conversant with administrative details are the best judges of the situation and can suggest means with weight and authority, and who are so handsomely paid by the state for work of such important nature. It would be only in the matter of details that the non-official members would be able to throw light on the question as to whether any objection exists to a particular course of action and to suggest a less objectionable course instead. Thus though the grievance of Sir John Muir Mackenzie looks quite plausible at first sight, it can hardly hold water on careful consideration."

Phœnix (18), 6th July.

26. In the course of its comments on the Budget debate at the Poona Session of the Bombay Legislative Council, the *Gujaráti* disapproves of the policy of presenting the Budget for final sanction after the lapse of fully four months of the year to which it relates. It appreciates the efforts made by the local authorities in this direction, but wants to know why the Budget cannot be passed in March every year. It further questions the propriety of bringing the Budget before the Council for formal sanction when the Honourable members are in fact powerless to suggest any amendments. Consequently it opines that much useful purpose would be served if the Budget be discussed in all its stages by the Council before it is submitted to the Government of India. Such a course, it remarks, would afford the members sufficient opportunities to propose amendments to the Budget and thus to bring their influence to bear upon the financial policy of Government. [The *Gujaráti Panch* expresses its satisfaction with the Budget, regrets the attitude taken up by the Honourable Moulvie Rafiuddin in regard to the question of Muhammadans in the public service and appreciates the soundness of His Excellency the Governor's reply to him. The *Káthidwár Times* pleads for the removal of the vexatious Viramgaum Customs *naka*.]

Gujaráti (33), 3rd July; *Gujaráti Panch* (35), 3rd July; *Káthiáwár Times* (40), 3rd July.

27. Commenting on the discussion at the recent meeting of the Legislative Council on the subject of the Land Revenue policy of Government a correspondent, writing to the *Bombay Samáchár*, expresses his dissatisfaction at the tenor of the remarks made by the Honourable Sardár Nátu and questions the propriety of his appreciation of that policy. In reference to the *Bombay Samáchár's* wish to see His Excellency's declaration that the improvements effected by the holder will not be subjected to enhanced assessment, incorporated into the Land Revenue Code, the writer observes that the existing law is explicit on the subject, but the authorities have been too conservative to let go any opportunity for securing an increased income to Government coffers. In this connection he cites an old instance how the assessment on the lands reclaimed by Sardár Dávar of Surat had gone on increasing, in spite of protestations and litigation, till it reached an amount about four times the original. The writer regrets that the Honourable Sardár Kaikhusru Edalji Modi should have refrained from placing so concrete an example before Government, but, he remarks, the Honourable gentleman must perhaps have thought that the expressions of views running counter to the intentions of Government would smack of disloyalty. Adverting to the Honourable Sardár Nátu's appreciation of the Land Revenue policy, the writer expresses his surprise that despite the wide divergences discernible in the tenures obtaining in the different districts of the Presidency, the Honourable Member should have been led to make his remarks. The writer, after an incidental reference to the disadvantages of restricted tenures, concludes with a hope that though at present the Land Revenue policy of Government is looked upon as just and beneficent by the Council, a day would come when Government would be more sympathetic and alive to the miseries of the ryot.

Bombay Samáchár (69), 8th July.

28. "Sind has for many years in the past complained—and not without reason—of comparative neglect at the hands of the Bombay Government. Being practically detached by nature from the 'Presidency proper,' its financial and other needs and reforms have seldom met with adequate recognition at the hands of the Bombay authorities in charge of finance in spite of the fact that Sind makes very substantial contribution to the revenues of the Presidency......... The first year of the new Councils Reforms has, however, not only doubled our representation on the Council but has also synchronised

Satisfaction at the allotments for Sind in the Budget.

Phœnix (18), 2nd July.

with greater justice—bordering upon generosity—being done to Sind. From the Revised Statement of the Budget it is clear that the claims of Sind have received due recognition in the grants for major works. As regards educational and other Departments, too, Government have supplied our needs unstintedly. The 'Member for Sind', therefore, did well to thank Government for the sympathetic recognition of the claims of Sind in his speech on the Budget. The increase made in the salary of underpaid teachers and in the inspectorial staff will no doubt contribute to the progress of education in the province.......... Much, however, still remains to be done in the domain of education and in other directions, and it is to be earnestly hoped that the urgent needs of the Province enumerated by the Honourable Mr. Harchandrái will be favourably considered by Government at the time of framing the next Budget. The promotion of primary education, the establishment of a High School in each district, more particularly at Lárkána, the establishment of a District Court at Lárkána and a Subordinate Civil Court at Mirpur Khas—these constitute a few of our urgent needs for which we hope we will not have to wait long.......... The projected new Rohri Canal has created misgivings in the minds of many, and we are glad to have the assurance of His Excellency the Governor that Government are alive to the necessity of moving cautiously in this Herculean undertaking and that there is no conflict of opinion amongst experts as to the direction it should take and as to the agricultural prosperity likely to accrue therefrom to the Province."

Comments on the Birthday Honours.
Oriental Review (17), 6th July.

29. "We were asked to expect a very short List under the shadow of the great loss which still impended over us on the 24th June last. But to our surprise it was a formidable list and it was calculated to create very mixed feelings even in the breasts of those who had no expectations for themselves or their kinsmen or friends. There were no pleasant surprises because we all in Bombay anticipated the Baronetcy for a prominent Bombay citizen and the Knighthood for the worthy citizen of Ahmedabad who by his services as well as by his munificence had created for himself an unassailable claim to the honour. But there were unpleasant surprises for no one had expected to see Lord Morley confound his admirers and friends here and elsewhere by such public recognition as he has bestowed on the one member of Parliament who has made it his business to denounce and vituperate the Indian subjects of the King-Emperor in season and out of season when they had the effrontery (as he believed of course) to make claims which Lords Morley and Minto have not thought it fit to refuse. These are the salient features of the Honours List to us in Bombay and we must confess that the unpleasant part has impressed public opinion more than the pleasant part. As usual, the officials and particularly Lord Morley's sun-dried bureaucrats have the lion's share of the List. Of course, they have all worked hard and deserve well of the State. But so did their predecessors—who not so long ago worked equally hard, but were decorated much less. It is the fashion now-a-days to shower decorations very plentifully, but we doubt if it is a change for the better......... The first birthday of the sovereign after his accession ought no doubt to be regarded as an exceptional occasion. But we fail to see that any such conception has guided the advisers of His Imperial Majesty on the present occasion. The List of Honours is as humdrum and heterogeneous as usual." [Referring again to the decoration of Mr. Rees the paper adds:—"We regret Lord Morley's blunder, for this is a time when even Lord Morley himself cannot afford to take the risk of undoing the smallest part of the good which he has so greatly striven to accomplish for India."]

A manifesto by the teachers of the defunct Samarth Vidyálaya.
Kesari (128), 5th July.

30. The following observations occur in the manifesto issued by the teachers of the Samarth Vidyálaya:—'The resolution issued by Government is quite unjust. Government may issue any orders they please on the strength of their power. As the subject population is helpless they have to submit to them as a duty. It is possible only for bureaucrats to make against us defamatory charges without any evidence. Really speaking, we were not bound to obey this high-handed order. But the policy of the Samarth Vidyálaya has been from the beginning not to transgress the limits of the law and accordingly we have closed the school. We were afraid that Government would take some such step, but we had continued to carry on our work thinking that they had not become so silly as to suppress a private institution engaged in the holy mission of diffusing education. We hoped to turn out citizens able to perform national work as in America. As we were not allowed sufficient time, we could not produce mature fruits of our new educational experiment. Parents who had entrusted their sons to our care in spite of adverse circumstances should not abandon the accepted task and neglect the moral, religious and physical education of their boys. They should impart education to them through the medium of their mother-tongue and keep them unmarried till their course is completed. No one need be despondent because the tender plant of national education has been uprooted all of a sudden. It only proves that we have to work with more zeal, to accomplish our object. National education is the basis of national progress. The future of a nation rests entirely in the hands of its posterity. Would it become us to give up our efforts because a surprise attack has been made on National education? We have devoted ourselves to the work of education. We shall consider what sort of education is possible again and do gladly the work assigned to us by society. [P. A. Bhat (Thána), G. B. Lele (Bhiwandi, Thána), R. G. Rájopádhye (Bombay) and B. R. Patwardhan (Kopergaon, Ahmednagar) write letters to Mr. Oka, manager of the Samarth Vidyálaya, appreciative of the work done therein and express regret at the closure of the school.]

Comments on the closing of the Samarth Vidyálaya.

Gujaráti (33), 10th July, Eng. cols.

***31.** "The Samarth Vidyálaya of Talegaon near Poona has been declared to be an unlawful association and has been consequently stopped. It was one of those educational institutions which arose like mushrooms in all parts of the country during the frantic agitation over the famous 'four resolutions,' the last of which related to what was called National Education.......... What is called National Education in Bengal is under the supervision of men like Dr. Rásh Behári Ghosh and Mr. Gurudás Bánerji and is said to be making satisfactory progress. But other institutions started under the impulse of the moment have either died a natural death due to anæmia or have been closed at the desire of Government. Many of these schools had, from the first, unsavoury associations about them and were under the suspicion of the authorities. Some were sickly infants doomed by their very constitution to an early death, and Government interference must have come as a relief to these. Very few survived and the Samarth Vidyálaya of Talegaon was one of them. Though the reasons which led Government to declare it an unlawful association have not been made public and therefore we cannot give any opinion about that step, there are people who think that all was not well with that institution. The chief originator and one of the later managers were sent to jail for sedition, and this fact alone must have considerably weighed with the authorities. The mere adoption of standards different from those in use in Government schools, of different text-books and different methods of instruction would not have brought the wrath of the authorities on the head of the school. We are not in a good position to say how far the allegations made against it are true. The managers, we are told, had approached His Excellency the Governor and explained to him their aims and methods. If the bolt from the blue came after all this, at least some persons will presume that Government must have had strong grounds for the drastic step deliberately taken by them. Not that Government do not sometimes take hasty and ill-advised steps. The boys of the Samarth Vidyálaya had long ago been shut out from Government and aided schools and that should have sufficed in the usual course. But the present drastic measures must have been based upon strong grounds. It would, therefore, be better if in justice to themselves, the institution and its pupils and their parents, the whole evidence in the possession of Government were published so that the public might know how far the serious allegations made against the school are true and how far the explanation offered on its behalf is satisfactory. It is a matter of regret in view of what has happened that so much time, energy and money should have been wasted over the institution. And further, what is to become of the hundred and twenty-five boys who were studying there ?"

Comments on the reported appointment of Mr. Clark to the Commerce and Industry seat on the Viceregal Council.
Indu of Bombay (12), 4th July.

32. "It is not difficult to diagnose the real cause of the antipathy of the Anglo-Indian mercantile community and of the Anglo-Indian press whose mouth-piece it is to Mr. Clark's appointment to the Viceregal Council. It is based mainly on the fear that Mr. Clark, an outsider, and moreover a choice of the Liberal Ministry, will bring to bear an independent mind on Indian commercial and industrial problems and may not readily acquiesce in the extravagant railway and such other policies, with which the Anglo-Indian mercantile interests are vitally bound up. These planters and traders fear that Mr. Clark may perceive the selfish and ruinous character of the hitherto followed railway policy, which sacrifices the future of Indian industrial development at the altar of the greed of a few Anglo-Indian merchants who have no permanent interest in the land. They fear that Mr. Clark may call for a halt in this ruinous expenditure and may divert the enormous funds into more permanent and profitable channels like education, sanitation, agriculture and so on, which are being starved for want of funds to improve them. Mr. Clark may or may not ultimately be appointed, but the vacant post requires urgently above all a man of independence and strength of will, who will not say ditto to the selfish demands of the Anglo-Indian mercantile and planting community and who will pursue a bold and truly national policy which will aim wholly and solely at India's rapid commercial and industrial development."

Reported appointment of a Gujarát Sardár as clerk to a Sub-Judge.
Surya Prakásh (46), 2nd July, Eng. cols.

33. "We learn from the *Praja Bandhu* of Ahmedabad that a Sardár of Gujarát has been appointed 'clerk to the joint Second Class Subordinate Judge.'......... Can it really be that Government have been caught napping and led into nominating as Sardár one in the lower grades of their service? We believe there is some property qualification for the bestowal of Sardárship and if this assumption be true, it is inexplicable how a man with the necessary qualification should be found occupying such a subordinate post. The matter is well worth inquiry, for Government, we presume, do not wish to have the honours and the status they bestow lowered in estimation of the public."

There is not work enough for the Subordinate Judiciary in the Northern Division.
Surya Prakásh (46), 2nd July, Eng. cols.

34. "Very frequently we read in the papers that the Subordinate Judge of such and such a place has been called to Head Quarters or to an adjacent town to help a learned colleague. Such an announcement does not generally attract much attention, but to us it is deeply significant. In the first place it is a candid admission that the particular Subordinate Judge who goes to help is not over-burdened with work and that but for the needs of his colleague he would suck his thumbs in idleness. From this it further follows that the public purse may well be relieved of some portion of the expenditure incurred on account of this particular Judicial functionary and his establishment. In some cases like Olpád in Surat and Dholka in Ahmedabad, the Subordinate Judges are practically without work for the greater part of the year. Is there any reason or justification for the existence of these sinecures ?"

Suggestion for a reduction of the rate of interest on *takávi* advances.
Sind Journal (24), 30th June.

35. "Government and its officials grow very indignant when speaking of the heartless usury of Sáwkárs.......... The cultivator is no doubt everywhere deserving of deep sympathy.......... This, however, is only one side of the shield. The purpose of this article is not to present the other side, for the bania is well able to take care of himself, but to urge upon Government the justice of reducing the rate of interest it charges on the advances it makes to the landholders. Until Government has done this, it has no reason to expect an amelioration of the agrarian situation, and no right to denounce private creditors because they charge a high rate of interest. The Government charges 6¼ per cent. on its takávi advances. That is more than the rate at which many private individuals with some credit can privately raise a loan, and much more than the rate which Government pays to its depositors or security-holders. Yes, the credit of Government is unlimited while that of the cultivator is almost *nil.* But let it not be forgotten that the Government demand of revenue or takávi loans is the first charge on the cultivator's land and belongings, and Government has not to go to court in order to prove its claim or to recover its dues, so that its money is as safe as if it were in a Savings Bank; only, of course, there is a little bother and delay in recovery and a little correspondence when the landholder asks for a respite. Cannot Government take this trouble for the sake of the Zamindár who brings so very much to the coffers of the State?......... Our idea is that considering the respective positions of Government and of the bania as creditors to the cultivating class, the former should not charge more than one-third of what is considered the proper rate for the latter. As a matter of fact many cultivators prefer to pay 11 per cent. or more to the bania whom they can put off indefinitely and even cheat of his due rather than borrow from Government with its somewhat rigid system of collection. If, therefore, Government desires that the evil of agricultural indebtedness should be at a minimum, it should be prepared, we will not say to make a sacrifice, but to charge a less heavy and more reasonable rate of interest."

Appreciation of the Government of Bombay's Press Note *re* Abkári Advisory Committees.

Indian Social Reformer (9), 10th July.

***36.** "The Government of Bombay, like most other men, are sometimes better than their creed on the subject of public consent in the location of liquor-shops, as the Press Note issued last week shows. The Government of Bengal, we are glad to note, have not considered it their duty to determine, without reference to the opinion of those most concerned, questions relating to liquor-shops. It was announced last week that the Khonds, an aboriginal tribe in Bengal, having requested the local authorities not to grant licenses to liquor-shops, the Lieutenant-Governor accordingly decided to close all outstalls for selling country liquor in the Khond Mahâls in Orissa of which 25 were originally licensed for the current year. This is nothing surprising, as His Honour Sir Edward Baker, when Finance Member of the Government of India, did much to counteract the idea that the Abkári Department was primarily a revenue-earning department. It is in reference to questions of this kind that one feels it necessary to be cautious in supporting a policy of wholesale decentralisation in the administration of this country. Provincial Governments have not infrequently proved much more self-opinionated and much less tolerant of the influence even of reasonable public opinion than the Government of India."

Sánj Vartamán (44), 7th July; *Jám-e-Jamshed* (37), (?) July; **Mahrátta* (15), 10th July; **Kesari* (128), 12th July.

37. The controversy over the Collector of Bombay's contention that he enjoyed discretionary powers in the matter of consulting the Local Option Committees in regard to the location of a liquor-shop when the license was proposed to be transferred from one locality to another has been happily set at rest by the issue of the Press Note which lays down that, as a rule, the Collector should consult the Committees on all such occasions also. The order is just and in due conformity with the Abkári policy Government have been following. We feel grateful to His Excellency for this timely intervention and correction of a dangerous view which threatened to subvert all the true principles of the Abkári policy. [The *Jám-e-Jamshed* welcomes the Press Note and trusts that it would be the means of removing a great misunderstanding. The *Mahrátta* writes:—"Apart from the question of the practical value of these merely advisory Committees, we might say that the present Press Note is a step in the right direction and adds to the influence and respectability of the Committees." The *Kesari* also approves of the action of Government.]

7

Indu of Bombay (12), 8th July; ****Rást Goftár*** (43), 10th July, Eng. cols.

38. **"We congratulate the Bombay Government on their Resolution directing the Collector of Bombay to consult as a rule the Local Advisory Committees in regard to the location of liquor-shops whenever the transfer of a license is under consideration.** The pettifogging interpretation put upon the existing orders of the Government by Mr. Hatch is thus promptly repudiated and a source of undesirable friction between the Executive Officer and representatives of the rate-payers of the city removed. Mr. Hatch's attitude in connection with the Alexandra Hotel was so obviously supercilious and high-handed that the representative citizens who in every way, in intelligence, in patriotism, in their sense of responsibility—excepting perhaps in so far as they were not clothed with the 'brief' executive authority that an 'official' commands—were his peers, could not be expected to sit silent under the humiliating treatment." [The *Rást Goftár* writes :—"The best acknowledgments of the public are due to His Excellency the Governor for the promptitude with which he has handled this matter, and the laudable regard he has shown to popular sentiment which leans more than ever on the side of encouraging temperance in the masses."]

Commendation of the Abkári policy of the Bengal Government in connection with the Khond tribe.

Mahrátta (15), 10th July; *Kesari* (128), 12th July.

***39.** "So, for the present at least, the Khonds in Bengal seem to have attained a success in their struggle against the vice of drink. As we were told by Rev. O. J. Millman in the *Statesman* a few months ago, perceiving the the havoc wrought by this 'new dire plague' of drink in their society, the Khonds resolved in 1908 to abstain from liquor and kept their word. The result was that the liquor-shops in the Khond Mahála dwindled down from twenty-seven to only three, and it was found difficult to find contractors for even these three shops! But the attention of the alert Abkári authorities soon turned to this state of things—abstinence from drink—and investigations were made as to whether the movement was a genuine one or was a creation of the so-called 'agitator.' The investigations having been completed, the Sub-Divisional Officer submitted his report to the Government in which he said: 'The Khonds have a sincere desire to give up the drink. Their request is quite spontaneous; and it is our duty to give them all help and encouragement. They want our moral support.' When the Khonds learnt that the Government was making investigations, they again took oaths to abstain from drink. The number of crimes decreased and improvement in their mode of living was noticed. When the time for revising the licenses for the Khond Mahála came, the Khonds requested the authorities not to allow liquor-shops to be opened in their midst and thus save them from ruin. But their entreaties proved to be of no avail, and the old twenty-seven liquor-shops were again re-instated in their midst, as before, to lure them to fall victims to this 'new dire plague'! The result was, as stated by Rev. Millman, an increase of crimes and of indebtedness among the Khonds. On this the *Statesman* wrote that Government were not true to their policy of preventing the spread of the drink-curse, and failed to carry out their promises out of financial considerations. But now the official conscience seems to have awakened, at last, to the demands of the Khonds. Attention of the Bengal Government was drawn in the last winter session of the Legislative Council to the excise administration in the Khond Mahála. A few days ago a question was asked about the matter by Sir H. Roberts in the House of Commons. Since then it has been stated officially that there is at present a *boná fide* desire existing among the Khonds that liquor-shops should not be licensed in the district. Government have now decided to try the experiment of closing all the out-stills for the sale of country-liquor, of which twenty-five were originally licensed for the current year. The village headmen have promised to endeavour to stop illicit distillation. The action of the Bengal Government in acceding to the request of the Khonds in a matter like the prevention of the spread of the drink curse will assuredly enlist the confidence of the people on their side; and it is an example worthy of emulation by other provinces also." [The *Kesari* writes in a similar strain.]

Comments on the annual report of the Poona Temperance Association.
Dnyán Prakásh (48), 6th July; *Indu Prakásh* (121), 8th July.

40. The report of the Poona Temperance Association, read at its recent annual meeting, will afford much food for thought to those who want to work for the cause of temperance and bring home to them the difficulties that lie in their path. An impression prevails that the temperance movement is used merely as a cloak to carry on political agitation, but the active sympathy enlisted in the cause of gentlemen of the type of the Rev. Mr. Macnicol and the Rev Mr. Robertson is a sufficient guarantee of the purity of its motives. It is, however, necessary for the temperance workers to be on their guard against interested persons poisoning the ears of officials against them. Government have recognised the necessity of checking the spread of the evil of drink, but there is a conflict of opinion as to the means of accomplishing the end. It appears from the report that the Collector of Poona omitted to consult the Local Committee before opening new liquor-shops and putting up liquor-shops to auction. We hope there will be no repetition of such a remissness on the part of officials. It has been recognised by Government that when the auction sale takes place for a very high figure the farmer has to resort to dishonest practices and that is why the temperance reformers want to discourage that method, but it is to be regretted that officials forget their duty to the people. The vice of drink is an extraneous growth in India and will therefore be easily eradicated by the joint efforts of Government and the public. Government are ready to sacrifice their income derived from the exportation of opium to China and we, therefore, fail to understand why they do not whole-heartedly co-operate with the people in the cause of temperance. We feel sure that much of the discontent in this country will disappear if Government co-operate with the people in extirpating the vice of drink from our midst. [The *Indu Prakásh* writes in a similar strain.]

Sávarkar's appeal claiming to be tried in England.
Indian Spectator (10), 9th July.

41. "In deciding to send Sávarkar to India for trial, Mr. Justice Coleridge made a few comments on the Criminal Law Amendment Act, under which special tribunals are constituted. He declared that by this Act some of the rights of a subject are undoubtedly suspended, and 'its existence certainly pointed to a state of things which was not normal.' If tried in England Sávarkar would have had the benefit of two rights allowed to accused persons in that country—the right to be tried by a jury and the right to give evidence on his own behalf. His Lordship, therefore, thought that it might be somewhat hard to deprive him of the benefit of these rights, but the Fugitive Offenders' Act asked the Court to consider whether it would be 'unjust and oppressive' to send the accused person to India. The Court could not take the responsibility of saying that a law passed by the Government of India, though somewhat of an abnormal nature, was unjust and oppressive, or that a trial by a special tribunal of High Court Judges, instead of one by a jury, was unjust and oppressive. Sávarkar was accordingly delivered up, and he is already on his way to India."

Appreciation of Government's action in ordering an inquiry into the death by tetanus of a dock labourer (Bombay).
Pársi (41), 10th July, Eng. cols.

*42. "It will be remembered that some weeks ago we drew the attention of the Government to a report, which we reproduced in our columns from the daily papers, of a Coroner's inquest held on the body of a mason working in the new Docks, whose death as found by the jury was 'due to tetanus following a wound unintentionally inflicted by Moore (Port Trust Supervisor) whose act did not amount to an offence punishable under the Penal Code.' We stated that the perusal of the report suggested a miscarriage of justice, and hoped that the Government would have the matter investigated. We are glad to be able to state that Government recognised the justice of our remarks, and having been satisfied that this was a case for investigation, ordered an inquiry to be made into it. The inquiry revealed the fact that the Coroner's verdict was inadequate, and that Mr. Moore was responsible for an indiscretion which called for punishment. He was accordingly called upon before the Presidency Magistrate to answer a charge of committing a rash and negligent act on which he was convicted and fined, in addition to his having had to pay substantial compensation to the deceased mason's relatives. The Government's action in this matter, in the interests of justice and fair-play, is highly to be commended and deserves acknowledgment."

Houses of ill-fame in crowded and respectable localities in Bombay.
Arya Prakásh (29), 3rd July, Eng. cols.

43. "We are sorry no efforts are being made to remove the houses of ill fame which abound in Girgaon in the midst of gentlemen's quarters. We know of several chawls on Girgaon Back Road and in Kandewadi Lane where gentlemen have to stay with their families side by side with prostitutes. Complaints have often been made to landlords of this nuisance, but the greedy ears of the landlords are deaf to them.......... If the residents of the locality give up lethargy and hold a mass meeting and submit a representation of their grievances to Government and the Police Commissioner, we are sure arrangements would be made to remove these unfortunates elsewhere."

Comments on an obscene book published in the Bombay Presidency.
Indian Spectator (10), 9th July.

44. Commenting on the quarterly list of books published in the Presidency the *Indian Spectator* writes:—" Mr. Dikshit's Ayurvedic books must have cost a good deal of labour, and apparently he expects a considerable demand for them. One of his books is made attractive to a certain class of readers under the name 'Science of Health or the Sports of Cupid.' If one wishes to know whether the Hindus are a progressive or a decadent race, it is not necessary to consult the census reports. More instructive and more worthy of pondering is the fact that for many the blessings of health are synonymous with the sports of Cupid."

A compliment to the Bombay Police in connection with the Walkeshwar murder case.
Bombay Samáchár (69), 8th July.

45. Commenting on the decision of the Sessions Court in the Walkeshwar murder case, the *Bombay Samáchár* heaves a sigh of relief that the perpetrators of the diabolical murder have been successfully traced and condignly punished. It congratulates the Bombay Police and especially Superintendent Williamson for his patience, perseverance and tactful investigation which at one time threatened to be abortive. Considering the harrowing circumstances, the paper goes on to remark, the first two accused deserved the extreme penalty of the law, but an undue clemency shown by the jury towards them has prevented the ends of justice being fully met.

Inadequate provision of salving machinery and material in the Bombay Port.
Pársi (41), 10th July, Eng. cols.

***46.** Commenting on the salvage of the *Trieste* the *Pársi* writes:—"The thirty-six hours which the unlucky liner spent just outside the harbour before she could be taken in hand and brought into shelter revealed a curious defect in the equipment of the Bombay Port Trust. Sailing ships have so entirely disappeared from our waters, and the steamers are handled with such unvarying skill, that at critical moment the Port Trust were found with neither a tug, a lifeboat, a rocket apparatus, or even a towing hawser. The dragging of her anchor at any time during those thirty-six hours would have meant the total wreck of the *Trieste* and almost certainly a large loss of life."

Sánj Vartamán (44), 5th July.

47. The *Sánj Vartamán* makes an appeal to the general public to contribute to the fund started for the purpose of helping the widow of the 2nd Engineer of the 'Lowther Range', who bravely met his death while doing his duty in salving the Austrian Llyod S. S. *Trieste*, and while commenting on the mishap, deplores that the Port Trust of a big port like Bombay should not possess sufficient apparatus to tow down a disabled ship into port. It considers it to be highly discreditable to the port of Bombay, and appeals to the Trustees to take immediate steps in the matter. The paper also points out the necessity of every steam-ship being equipped with wireless telegraphy and requests Government to open wireless telegraph stations at every port on the Indian Coast.

Suggestion for opening a branch telegraph office in the city of Belgaum.

Belgaum Samáchár (110), 4th July.

48. The *Belgaum Samáchár* complains that much inconvenience is caused to the inhabitants of Belgaum owing to the local telegraph office being situated at a considerable distance outside the city. It further complains that the soldiers working in the telegraph office commit many errors in despatching telegrams, and suggests that Government may be pleased to take the matter into consideration and remove the people's grievance by opening a branch telegraph office in connection with the Khade Bazar Post Office in the city.

Complaint that a bridge near Chiplun (Ratnágiri) has not been reconstructed, though destroyed years back.

Satya Shodhak (147), 3rd July.

49. A correspondent of the *Satya Shodhak* complains that a bridge on a river near Kumbharli Shirgáv in the Chiplum Táluka of the Ratnágiri District which had been destroyed four or five years ago has not yet been reconstructed and people are put to much inconvenience in consequence. He further alleges that though the Chiplun Municipality had written to the Public Works Department no notice was taken of the matter and requests that the Department may take early steps to remove the cause of the complaint.

Alleged undue predominance of Hindus in the Revenue Department in Sind.

Al-Haq (56), 2nd July, Eng. cols.

50. "There are in all 23 appointments of Deputy Collectors in Sind; of these 5 are held by Christians, 4 by Muhammadans and the rest by Hindus. There are four other higher appointments connected with the Revenue Department—the posts of Assistant Colonisation Officer and Deputy Managers, Encumbered Estates, which are all held by Hindus. There are 73 posts of Mukhtiárkars in the Province; of these 11 are Muhammadans, 2 are Parsis, and 60 Hindus. There are 92 appointments of Head Munshis; of these 10 are Musalmans and 82 Hindus. So far concerning the higher appointments; but the lower we go, the greater becomes our despair to see how each office is overcrowded with Hindus. We expected that the Government would distribute these higher appointments—especially those of Deputy Collectors—proportionately among Hindus, Muhammadans and Christians, the three important communities inhabiting the Province. Such has been our belief; and, for aught we know, the belief of every thoughtful person. But we are sorry to state that we have been sorely disappointed in this respect. The Hindus are holding more than half the number of the posts of Deputy Collectors, while on population basis they are entitled to a little above one-fifth of the total number of the appointments. We are unable to understand how the Government has been tolerating this state of affairs. Are there no qualified Muhammadans and Christians to fill these posts with credit? There are many among them we are sure, but there are no sympathetic officers to recognise their claims and give them their due. The overwhelming preponderance of the Hindu element in the Revenue Department is a source of constant mortification to the educated members of the other communities inhabiting the Province. Surely all the administrative ability and capacity are not the monopoly of our Hindu friends; they possess no better qualifications than Muhammadans or Christians—all are required to go through some Departmental tests to make themselves eligible for the posts of Deputy Collectors. Yet it is not infrequently that we find a Muhammadan, having passed the Lower as well as the Higher Departmental Examinations, holding a minor post, while many Hindus, holding responsible posts, may not have gone through the requisite tests. We know an instance of a Hindu who, though he failed to pass the Higher Departmental Examination, was appointed a Deputy Collector. Another Hindu, a mere Head Clerk, who was refused to be given a Resident Magistrate's post and was considered too junior to aspire to

a Head Accountant's place, was straightway appointed a Deputy Collector. .... We are unable to understand why the present preponderance of the Hindus in the Revenue Department should continue and gain strength day by day. We invite the serious attention of Government to this matter and trust that in the interest of justice and fair-play it will take immediate steps to redress the grievance."

Legislation.

Adverse comments on the Amendment of the Bombay Hereditary Offices Act.

Kesari (128), 5th July.

51. The *Kesari* makes similar remarks as those contained in paragraph No. 68 of Weekly Report No. 27 of 1910 and writes :—Just as every revision settlement portends enhancement of assessment, every amendment means a further restriction of popular rights. Laws are no weapon in the hands of the Goddess of Justice, but a machine in the hands of statesmen engrossed in the administration of the country. The history of the watan laws for the last seventy-five years is an instance in point. Government have done well to favour lineal primogeniture in determining the rights of representative watandárs, but they should have made the decree or order of a competent Court binding on the Collector, as customs differ in many families. Again, why should watandárs be punished for the sins of deputies? Collectors can control the appointment of deputies absolutely. It is extreme injustice to forfeit not only the whole of the watan rights of the offending watandár but also every watan in which he has an interest. How is it possible for other beneficiaries to control his action? Are they empowered with any special rights with this view? Forfeiture of property, generally speaking, extends only to the share of the convicted person. Why should innocent watandárs be held responsible for the good conduct of the representative watandárs, and punished? It appears that the Watan Act aims not at convicted persons but at watans themselves. Watans not crimes are an eye-sore to Government. If Government wanted to abolish watans altogether, they should have negotiated with watandárs and not adopted questionable means to gain their ends. Watans have existed from times immemorial. Under the Mahrátta *regime*, the offending watandárs were punished sometimes severely, but the watans were never confiscated. Government argue that they make a reasonable use of the powers they possess. The political history of the last fifteen years will prove whether they are really so good as they pretend to be. But whatever that be, the power they have assumed cannot be justified at all, from any point of view.

Education.

The proposed Examination Hall in the University Gardens.

Indian Social Reformer (9), 10th July.

***52.** "The question of the acceptance of Sir Káwasji Jehángir's offer to build an examination hall in the University Gardens is to come up once again before the Senate at the next meeting. We were in favour of its acceptance when the offer was first brought up at the instance of Government two years ago and we hold the same opinion still. There is very high authority for stating that the proposed buildings will in no way mar the beauty of Bombay. It is hard that when everybody else is free to build upon his land, the University alone should be expected to quarter its examinees in shantees scattered all over the City. The Syndicate has had the subject in all its aspects under consideration and it has come to the conclusion that it should be accepted. We might have had the building ready by this time if the question had not been postponed. This is not the only instance in which a proposal has been accepted after an ineffectual delay. We earnestly trust that Mr. Covernton's proposal will be passed at the next meeting, and that **the University will be relieved of its annual difficulty of building sheds and hiring furniture."**

Rást Goftár (43), 10th July, Eng. cols.

*53. "If arguments such as those put forward by the Anglo-Indian Press against locating the proposed examination hall in the University Gardens had had any influence in the past, we should not have witnessed the piles upon piles of buildings erected along the Hornby Road rising like a Chinese wall between the city and its west, and the Crescent would not have been made available for the Museum....... The members of the Senate have to approach this question not as residents of the Fort but as Councillors of the Senate, and the interests which must receive foremost and paramount consideration at their hands are the interests of the University. Their attitude in the past, or more correctly still, the attitude of some of the members of the Senate in this respect has been that of obstructionists wilfully upsetting a good scheme. The University cannot expect to receive such valuable gifts often, and it would be a serious blunder on the part of the Senate to reject it. We hope that the offer would be gracefully accepted, and that there would be no dilly-dallying and further shelving of this question."

A plea for the postponement of the discussion by the Senate of the question of the abolition of the Previous Examination.

Bombay Samáchár (69), 9th July.

54. After knowing the decision of the Senate, arrived at after prolonged discussion, in the matter of the retention of the Previous Examination, it is deplorable that the Honourable Mr. Sharp should have hastened to thrust his views upon that body. The way in which the Senate had dropped the question had made it pretty clear that a vast majority of the body was strongly in favour of retaining the examination. Much time has not elapsed since then and the Honourable Mr. Sharp would have done better to watch the results of the ensuing two or more examinations or at least to wait till the return to India of two of the most prominent members of the Senate who had taken a leading part in the discussion on the subject. Considering the thoughtful and weighty criticism they offered in solving the intricate problem, it would hardly be seemly of the Senate to rush into discussion and re-open the topic during their temporary absence. The merits and demerits of the whole question have been so thoroughly threshed out but recently that it would be sheer waste of space to reiterate them. But we can fully rely upon the good sense of the Senate that after their recent decision they would at least postpone discussion till after the next Convocation. In the meantime the Senate would be in a position to invite the views of all the heads of affiliated colleges in the Presidency, and have the matter exhaustively sifted by an independent Board of Inquiry. [The paper then goes on to discuss the attitude of the Honourable Mr. Sharp and the Principals of the Elphinstone and Deccan Colleges towards this question, and seems to hint that these gentlemen have shown a change of front ever since they have come to know what the views of Government are in the matter.]

Comments on the debate in the University Senate on the Honourable Mr. Sharp's proposal to delete Science from the Arts course of the Bombay University.

Indu of Bombay (12), 5th July.

55. "The fundamental issue which lay at the bottom of almost the entire discussion in the University Senate was that of special study *versus* general culture at the B.A. That was the burden of the Vice-Chancellor's speech. At the same time the Honourable Mr. Sharp declared that, even apart from the science student, the burden of the compulsory studies was unbearable to the ordinary student too and consequently he wished to redress the wrongs of the whole lot of graduates. If would have saved a lot of trouble and the valuable time of the Senate if Mr. Sharp had raised this single issue and got it decided first. If the specialists had succeeded, we should have had specialization even in Arts and the complete divorce of Science and Art would have followed as an inevitable corollary. This would have been a square issue and a fight for something definite and tangible and the members would have been able to deal with it promptly and decisively.......... However, all's well that ends even pretty well. Principal Covernton's amendment which was accepted as the substantive proposition and passed by the Senate retains the

the Science optionals and at the same time leaves scope for relief to the Science student, thus putting a wet blanket on those who advocate what they call a total separation of Art and Science. We confess we fail to understand the arguments of out-and-out separatists like the Vice-Chancellor. What advantage can be secured either to the Arts course or the Science course from the omission of the Science optionals from the B.A. curriculum is beyond our comprehension to imagine. If it is thought necessary to develop the study of science in the Presidency, let the B.Sc. course be revised to make it both popular and more valuable. But why should some Arts graduates who may like to take Science as their optional subject be denied the opportunity? Mr. Sharp must have realised the untenability of his original proposition when he consented to accept Principal Coventon's amendment. We thank him for it; for it was his yielding which enabled the Senate to come to some decision."

Gujaráti (33), 10th July, Eng. cols.

***56.** "It is a great satisfaction to us to note that the Senate has not excluded science from the list of optionals for B.A. degree. It is altogether unscientific and unphilosophic to draw a sharp line of demarcation between the study of Arts and Science as instruments of general university culture, and it is to us astounding that any educationists should seriously propound any such theory and seek to enforce it in practice."

Alleged causes of neglect of study amongst a class of present-day students.

Shetkari (148), 3rd July.

57. It cannot be denied that our students have of late been neglectful of their studies, but there are many causes which have brought about this lamentable state of things. The stipends given to graduates in the Revenue and other Departments are so meagre and their hopes and prospects of promotion so faint, that people very naturally do not feel inclined to take to education. Besides, some of our unemployed educated men have caused great mischief by corrupting the minds of students who dabble with politics when they ought to devote their attention entirely to their studies. All these circumstances as well as the poverty and physical deterioration of the people have contributed to bring about the neglect of studies observable amongst a class of students.

Railways.

Alleged inadequate protection of female passengers on Indian railways.

Pársi (41), 10th July, Eng. cols.

***58.** "The brutal assault on and attempt to rob an Indian lady in a train on the East Indian Railway near Madhupur shows that the arrangements for the protection of female passengers on the railways are even yet by no means perfect. It took the outrage and murder of a European lady to force it on the attention of the Railway Board that communication cords are necessary in all carriages, but it is obviously easy enough to grapple with a woman and prevent her reaching the cord. It should not be impossible to arrange for corridor communication between the guard's brake and all women's carriages or for the closing, in such a manner as to preclude invasion, of every women's compartment before the train starts. But the method is a detail for railway experts to settle. The problem which still awaits their solution is to afford efficient protection for a class of passengers often singularly helpless, prone to submit in a paralysis of fear and afterwards to fail to lay a complaint from excess of modesty."

Complaint of overcrowding in passenger trains on the M. & S. M. Railway.

Sudhárak (156), 4th July.

59. The question of the Honourable Mr. Garud as to whether Government were aware of the great hardships to which passengers travelling by the M. & S. M. Railway are subjected elicited the reply that the Agent of the Company has been communicated with in the matter and that the final authority in the case rests not with the Local but with the Supreme Government. We wish the Honourable Member had availed himself of the power of asking supplementary questions and requested the Local Government to move the Supreme Government to remove the grievances of the poor passengers. The passenger trains on the line are as a rule overcrowded to a frightful degree and passengers have not infrequently the misfortune of being made to travel in goods waggons. We would, therefore, suggest that His Excellency the Governor should try to verify the truth of the complaints by taking an occasion to travel by an ordinary passenger train on the line.

Alleged need of an overbridge at the Anand junction (B. B. & C. I. Railway).

Káthiáwár and Mahi Kántha Gazette (77), 3rd July.

60. Of late the B. B. & C. I. Railway authorities have become so indifferent towards the hardships of the passengers on their line that we have now no other course left open but to request Government to interfere and force the Company to redress the grievances of the public. The attention of the Railway authorities has been repeatedly drawn by the Press to the great inconvenience caused to the public at the Anand station owing to the underground passage. But we are sorry till now they have done nothing in the matter through sheer neglect of duty. In the moonsoon especially the passage becomes altogether unfit for traffic. For not only is it filled with rain-water up to the knees, but it is altogether dark, even in day-time. Sometimes passengers even commit nuisance in it. At the time of the *Poonam* festivals, the hardships of the passengers become simply unbearable. Owing to the great rush many passengers miss their footing on the steep passage covered over with moss, and are trodden over by the crowd rushing down the passage. Besides some scoundrels taking advantage of the darkness and the crowd in the passage, assault respectable ladies and commit thefts. If some responsible officer would take the trouble of inquiring personally, he would soon be convinced of the truth of our remarks. The only remedy to do away with the nuisance is to construct an overbridge.

Municipalities.

Comments on the High Court's decision in the Mándvi Ward (Bombay) election case.

Indu of Bombay (12), 9th July.

61. "The Honourable Mr. Justice Macleod's decision in the Mándvi Ward election case will be hailed with gratification by all who have the interests of representative Government at heart. The judgment is but a bare act of justice to the overwhelming majority of innocent electors who were sought to be punished with forfeiture of their rights for the sins of a few among them and of some candidates and their unscrupulous agents. And well have those who worked up a majority of the Corporation been punished for their indecent haste in appointing Corporators by their own votes, to the detriment of the electors' privileges, to fill in the vacancy created by the unseating of two men by the decision of the Chief Judge of the Small Causes Court.......... It may, indeed, sometimes happen that as a result of this decision a candidate for whom only a small number of votes is recorded may come in automatically.......... But that would be better than that the privileges of rate-payers should be usurped by an irresponsible majority in the Corporation liable to be worked up by wire-pullers."

Alleged insanitary condition of the town of Lárkána (Sind).

Lárkána Gazette (57), 2nd July, Eng. cols.; *Sind Patrika* (59), 2nd July.

62. "It is a pity that a district town like Lárkána should be lacking in proper sanitation. We have cried hoarse over the matter, but as yet no steps seem to have been taken to mitigate the grievances of the public in this respect. It is gratifying to find the present Collector visiting the town every morning on horseback, and we are, therefore, tempted to write on the subject once more with a view to draw his attention to this most important matter. At the outset we may say that the condition of the metalled roads in and around the town is not a safe criterion for judging of the conservancy of the interior of the town. These

roads are being visited by various officers every day and they cannot, therefore, be neglected, but what is of the greatest importance to the public is the cleansing of the streets and gullis which are in a deplorably bad condition. We have observed lazy sweepers doing their work long after sun-rise and late in the evening. This causes great annoyance to passers-by who have to face clouds of dust in every street they turn to. The state of privies is far worse. They are not properly and regularly cleansed......... The scavengers cleanse them at irregular hours, resulting in the kharis of night-soil lying open in the streets up to 9 A. M. or even later......... The other complaint is in respect of street lighting......... Of course, the state of the lamps on the roads and in certain lanes inhabited by persons in authority is quite satisfactory. There one finds the lamps most shining, but in other lanes, we have had oftentimes to grope our way about in almost total darkness." [The *Sind Patrika* makes a somewhat similar complaint.]

Native States.

Allegations of misappropriation of State moneys against certain officials of the Wadhwán State.

Káthiáwár Samáchár (78), 6th July.

* **63.** The *Káthiáwár Samáchár* expresses its satisfaction at the placing of the Wadhwán State under administration, and requests Major Coghill, the Administrator, to examine minutely the Revenue and Treasury accounts of the State during the *regime* of the late Thákor. It alleges that Mr. Trikamdás, the Treasury Officer, has misappropriated large sums and that he is directly and mainly responsible for the misadministration during the late Thákor's rule. Further, the paper makes certain allegations against Mr. Devshankar, the Revenue Kárbhári of the State, and the firm of Dáhya Jetha which had been granted many monopolies in the State by the late Thákor. Finally the paper requests the Administrator to appoint a commission of able Agency officers to examine the Revenue and Treasury accounts of the State and the accounts of the said firm.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 14th July 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

goods are being [illegible] by [illegible] be undertaken, but [illegible] the [illegible] ing of the goods [illegible] have [illegible] in the [illegible] close [illegible] of [illegible] they are [illegible] Within [illegible] is [illegible] of [illegible]

CONFIDENTIAL.] [No. 29 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th July 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Comments on the recent Resolution of Government asking the village *punchâyets* to assist the village officers in realising grazing fees 36
- Bombay Legislative Council:
  - Comments on the discussion in the — *re* the land revenue policy of the Bombay Government . . . . 34 & 35
  - Comments on the replies to interpellations in the last session of the — . 31—33
- British rule:
  - Alleged protection to the foreign silver manufacturer granted by the new duty on silver 8
  - A new extremist drama being played at Kolhápur 7
  - Comments on Sir Eldon Gorst's report on the British Administration of Egypt 1
  - Comments on the circular letter of the Government of India *re* duties of Government servants 2
  - Mr. Mackarness' defence of his pamphlet on the Indian Police . . 3
  - Recent Government circular about trade-marks of Indian wholesale traders likely to prejudice honest *swadeshi* 4
  - Shiváji should be added to the household gods and worshipped every day 5
  - The present state of Indians due to their false notions about religion . 6
- Comments on the Bombay Government's letter *re* the employment of women in cotton presses 30
- Comments on the Johnson-Jeffries fight and the consequent anti-Negro riots in the U. S. A. . . . . 10—15
- Development of Bombay: Hardships of land-owners in Salsette who are not allowed to build on their lands. 44
- Excise: The Abkári policy of the Indian Government compared with that of other parts of the Empire 37
- Governor of Bombay: Comments on His Excellency the Governor's utterances at Sholápur . . . . 23—29
- Indian Finance: What Government should do to meet their increasing expenditure 9
- Judicial matters:
  - Comments on the acquittal by the High Court of the printer of *Ekshloki Gita*, a seditious publication . . . . 41 & 42
  - Comments on the decision in the Burma-Khedda case 38
  - Comments on the *Desh-Sewak* case (Nágpur) 39
  - Comments on the judgment of the Appeal Court in the Sávarkar case in England 40

Politics and the Public Administration—continued.

Medical matters : Comments on the memorial submitted to the Bombay Government by the Ayurvedic and Unani Medical Association *re* registration of Medical practitioners 45
Public service :
  Alleged causes of the diminishing attractiveness of the Indian Civil Service to Englishmen . . . . 16—18
  Alleged grievances of Indian Civil Engineers 22
  Comments on the appointment, by the Secretary of State for India, of Mr. Clarke as the Member for Commerce of the Viceregal Council . 19 & 20
  Comments on the reported appointment of Mr. J. H. DuBoulay as Private Secretary to the Viceroy-Designate 21
Samarth Vidyálaya : The suppression of the — shows that we must fall back upon our ancient Aryan system of education 43
Sind :
  Complaint against the prevalence of *rasai* in — 48
  Suggestion for the appointment of Muhammadans to the posts of Daftardárs in — 47
  Suggestion for the construction of a laboratory at Karáchi for the Chemical Analyser in — 46

Legislation—

Comments on the proposed extension of the term of the Seditious Meetings Act 51
Comments on the proposed Factory Bill 49
The Indian factory labourer does not need protection 50

Education—

The question of erecting an Examination Hall in the Bombay University Gardens . . . . 52—56

Municipalities—

Ahmedabad : A defence of the suspended Municipal Corporation of — . 62
Bombay ;
  Alleged withdrawal of Municipal advertisements from the Urdu papers of — 61
  Comments on the High Court's decision in appeal in the Mándvi Ward (—) election case . . . . 59 & 60
  Comments on the Samuel Street fire — . . . . 57 & 58
Broach : Alleged maladministration in the — Municipality 63
Hyderabad : Comments on affairs of the Municipality of — (Sind) . . 64

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st July 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M. A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

CON 394—1*a*

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	**Hind Vijayă ... ...**	**Baroda ... ...**	**Weekly ... ...**	**Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.**	**600**
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	**A Luz ... ...**	**Bombay ... ...**	**Weekly ... ...**	**R. Noronha ; Goanese ; 35 ... ...**	**1,200**
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
71	Buddhi Prakásh	Ahmedabad ...	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad ...	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira) ...	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár ..	Ahmedabad ...	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30 ...	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
84	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad ...	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do. ...	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly ...	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42 ...	300
94	Udbodhan	Ahmedabad ...	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do. ...	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	**Shri Venkateshvar Samáchár.**	**Bombay ... ...**	**Weekly ... ..**	**Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.**	**6,200**

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Kanarese.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	Mara'thi.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Krulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Shávak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
12A	Karáchi Argus	Karáchi	Weekly	......	...
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	......	...

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S., 30; Portuguese.

Nos. 97, 108 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	[illegible]	Bombay	Weekly	Muhammad [illegible] Haji Ali; Persian Muhammadan (Shiah); 55.	100
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shams-ud-din [illegible] Muhammad; Muhammadan (Sunni); [illegible].	500
168	Khairkhah	Larkhana (Sind)	Do.	[illegible] (Khoja); [illegible].	
169	Prabhát	Hyderabad (Sind)	Bi-weekly	[illegible]	
170	Sind Sudhár	Karachi (Sind)	Weekly	[illegible]	
171	Sind Kesari	Shikarpur (Sind)	[illegible]		
	URDU.				
172	Bombay Punch Bahadur	Bombay	[illegible]		
173	Muslim Herald	[illegible]			
174	Sultán-ul-Akhbár	[illegible]			
	GUJARATI AND HINDI.				
175	Jain [illegible]				
176	[illegible]				
	MARATHI [illegible]				
177	[illegible]				

Politics and the Public Administration.

Comments on Sir Eldon Gorst's report on the British Administration of Egypt.
Indu of Bombay (12), 12th July.

1. "In the concluding paragraph of his latest report which we noticed in these columns on Thursday last, Sir Eldon Gorst, the present Consul-General in Egypt, remarks that 'the greatest of the obstacles at the present time is perhaps *the general want of confidence in the intentions of the occupying Power*, which prevails amongst the unofficial upper and middle classes in this country, and causes every proposal brought forward by the Government to be viewed in a hostile spirit.' Happily for India there is no such want of confidence among any classes of the people, high, middle-class or low; on the contrary, their greatest grievance is just the opposite. It is the deplorable want of generous confidence in the people on the part of the governing authorities, and that spirit of intolerance of even the most legitimate and reasonable criticism of many an administrative and economic problem, which is deemed their greatest grievance and the root of the sullen dissatisfaction so generally prevalent."

Comments on the circular letter of the Government of India *re* duties of Government servants.
Kesari (128), 12th July.

2. The Government of India have adopted it as a first principle in the Circular that Government servants should consider always that they are the bondslaves of Government for all purposes. It is not possible for human nature to subject itself to the austere vows of service laid down by Government. Service is but contract and the terms are fulfilled if Government servants discharge the duties assigned to them satisfactorily. Government are not satisfied with this much. Government servants are to behave themselves always, even while doing anything beyond their stated work, keeping in mind the general policy of Government. They are to consider the friends and enemies of Government their own friends and enemies respectively. Nay, they should not only consent to but actively propagate the opinions of Government. Man always takes after those whose food he eats. Government are not satisfied with this assurance. They are going to bind all Government servants henceforth to sign a covenant requiring them to be loyal and faithful. As if all those who had served till now were disloyal and as if even after signing the loyal contract Government servants would not deem objectionable measures of Government as objectionable. Government are committing patent injustice in some cases, in assuring themselves of the faithfulness or otherwise of their servants. They do not call for any explanation or investigate into matters. They punish their servants because they happen to be the friends of some people or read certain newspapers or for some such flimsy causes. Government intend by this stern attitude to instil fear into the hearts of their servants rightly or wrongly. They require servants in the Revenue Department to preach that lands are lightly assessed and that India is growing richer. They ask teachers to teach history with an eye on present political conditions. Teachers of political economy need not take the trouble of applying its principles to India. We do not know what the Engineering Department is to do in this campaign. Perhaps Government intend that it should keep rich contractors under control and not allow them to take part in public movements. As it is not possible to administer doses of loyalty along with other medicines, Government probably intend men in the medical service to refute the figures quoted by men like Mr. Gokhale to prove the growth of diseases in India. Is all this possible? Supposing it possible, what would be the result? Five generations of Government servants have passed away, but they were not required to undergo such a mysterious servitude. And for this reason only, first-rate men entered Government service. Till now, there was position and honour in Government service and there was also room for honest difference of opinion. Service has become quite insecure now, and it is not possible now to do good both to the people and Government by entering Government service. The duties entailed by service are difficult, but there is a limit to them. Dharmrája saw Bheeshm and Dron on the eve of the Pándav-Kaurav war and requested

their assistance. Both of them declared that they were slaves of service and that they had to fight against the Pándavas. But they wished for success to the arms of the Pándavas. Fortunately the struggle between the rulers and the ruled in India is not so keen as that between the Pándavas and the Kauravas. In their case either one or the other were to rule and enjoy. British suzerainty in India needs both British rulers and Indian subjects. Neither the rulers nor the ruled want any pleasures, besmeared by blood, that can be had by the former by harassing the subjects and by the latter by committing outrages. It is quite regrettable that Government servants should not be free to avow that they entertain aspirations similar to those of other Indians and to work a little to achieve them without becoming unfaithful to Government. When Government want their servants not to wish even for the good of the people, they evidently expect more of them than even of Bheeshm. Those who know something of the conditions of service in England will never subscribe to their pretensions in this matter. Those who wish to enter Government service have to sever all their connections with their friends, family and country. Government will never be benefited by subjecting their servants to such a strict discipline. They may require some time to gain this experience, but they will have to admit their discomfiture in the end.

Mr. Mackarness' defence of his pamphlet on the Indian Police.

Mahrátta (15), 17th July.

***3.** "In reply to the charges of Mr. Montagu against his pamphlet on the Indian Police Mr. Mackarness has written to the *Daily News*. Mr. Mackarness observes: 'But whatever inaccuracies, if any, may have so crept in, I am fully prepared to maintain the gravamen of my charge, *viz.*, that to-day in British India, the practice by the Police of torturing untried prisoners for the purpose of extorting evidence from them is prevalent, that it is constantly being protested against by Judges and Magistrates, that it is well-known to experienced Executive Officers, and (here I quote the words of the pamphlet) "no effective steps have been taken to stop the scandal".' Mr. Mackarness adds, in conclusion, 'that as long as every attempt to call attention to this abuse is treated by Lord Morley as reprehensible here, and as actually criminal in India, there is little chance of stopping a practice which seventy years ago Lord Macaulay thought it right to describe as "the most barbarous and the most absurd that has ever disgraced jurisprudence".' The people in India will be eager to learn what reply the Government give to Mr. Mackarness' challenge. One thing is certain that reform of the Police has been the crying want of the time."

Recent Government circular about trade marks of Indian wholesale traders likely to prejudice honest *swadeshi*.

Kesari (128), 12th July.

4. When the *swadeshi* movement spread all over India, Indian and foreign traders began to practise all sorts of devices to palm off foreign goods as *swadeshi* on the people. The Calcutta Chamber of Commerce protested and requested the Customs authorities not to allow goods to be landed unless they bore the name of the country in which they were produced, if they had letters or pictures on them that would create a doubt as to whether they were Indian or foreign. The Customs authorities issued a circular accordingly. Meanwhile, the Manchester Chamber of Commerce moved in the matter and now the Government of India have issued an explanation that almost cancels the notification of the Customs. Government will not persist that foreign goods should have on them the name of the country they are produced in, if they have their quality and kind in vernacular figures. They have also declared that Indian wholesale traders in foreign goods may have their own trade marks in any language they like. These goods need not mention the place where they are produced. Government always maintain with pride that they promote honest *swadeshi*. But let honest *swadeshi* alone, we doubt whether even honest foreign trade is possible under the new Government circular. Henceforth wholesale traders in foreign goods may have their own trade-marks like 'Bande Mátaram' and carry on their trade without any hindrance. Government cannot go against the wishes of Manchester folks even in such petty matters. To expect them to rescind the unjust excise duty on Indian cotton goods is but to cry for the moon.

Shiváji should be added to the household gods and worshipped every day.
Pudhári (143), 10th July.

5. We have once dwelt upon the desirability of establishing temples in honour of our national hero, Shiváji. But it is stated that the conditions at present prevailing in the country are against the introduction of Shiváji worship. We do admit that difficulties surround us in all directions, but there is ~~a~~ way out of every difficulty. The building of separate temples for the worship of Shiváji might not be possible under the present circumstances, but is it not possible to introduce his worship in a subordinate sort of way, by introducing him in the Hindu panthean and consecrating his images side by side with those of Máruti, Ganpati, &c., in the already existing temples? Just as the East India Company came to India under the guise of traders and became its rulers after securing their footing, so we shall also be able to establish a universal Shiváji worship by first worshipping him along with other gods and celebrating his anniversaries regularly along with other religious festivals. We hope our countrymen and countrywomen will not fail to carry out the above suggestion of ours by adding Shiváji's image to their household deities and offering him daily worship.

The present state of Indians due to their false notions about religion.
Indu Prakásh (121), 12th July.

6. In the course of a lengthy contributed article, the *Indu Prakásh* writes :—Our appeals and memorials to Government to get the grievances of Indians in the Transvaal and Canada redressed have come to nothing. Indians continue to be treated as beasts abroad. Even in India though there is no distinction of colour laid down by law, not a few inhuman acts are committed by persons intoxicated by authority and pride on the ground of colour. Philosophers and founders of religion have laid down many wise laws for the government of society and the maintenance of peace, but the Christian nations in their greed of empire give a go-bye to the religious dictum of universal brotherhood and love. Indians give too much importance to their religious doctrines and do not act upon the principle of tit for tat. It is now high time for them to get rid of false notions of religiosity and to be true to their Aryan origin. If we try to effect our regeneration by following the practical precepts of the Vedas, there will be no need for memorials and petitions.

A new extremist drama being played at Kolhápur.
Pragati (141), 13th July.

7. While commenting upon a drama that is being played by a dramatic company at Kolhápur the *Pragati* observes :—The subject-matter of the drama which is an adaptation of a mythological story seems at first to be quite harmless, but a deeper scrutiny will reveal that it is meant to convey an allegory of a harmful character. Haughty and thoughtless Galava, the hero of the play, is evidently meant to represent the typical Anglo-Indian. The character of Krishna who is forced to do wrong involuntarily bears a great resemblance to Lord Morley. The servant of Galava, who loses all sense of honour and self-respect by being perpetually kicked and drubbed by his master, and yet who scurrilously oppresses his inferiors, might be said to represent the class of inferior native officials. Subhadra, inciting Arjun against his sovereign for the latter's iniquity, represents Extremist principles. Bhim, who represents the martial spirit of India, is being incited to war by his mother Kunti, *i.e.*, Hind Mata—mother India. Such dramas, though apparently harmless, are calculated to do immense mischief.

Alleged protection to the foreign silver manufacturer granted by the new duty on silver.
Mahrátta (15), 17th July.

***8.** "One of the new taxes, imposed at the Budget session of the Imperial Legislative Council, was the tax on silver. Protests were raised against it at the time on the ground that the tax would be a very heavy one on the already impoverished ryot; but they proved to be of no avail. Besides being oppressive to the ryot, the tax also strikes hard at the Indian silversmith or manufacturer. A case of this nature has been brought to light by the *Pioneer*. The managers of the Allahabad Exhibition recently invited designs from Indian and English silversmiths for a silver cup valued at £200, which was to be offered as a prize to the winners in the Polo Tournament. The Indian silversmith could not afford to give the same kind of article as the English silversmith for the price. The new silver tax—four annas per ounce—is imposed on all imports of raw silver, while the manufactured article has to pay only the old tax. That means, in clear terms, that the tax serves as a bounty to the English manufactured article as against the work of the Indian silversmith. Now, as the *Pioneer* points out that, supposing the price of silver to be 24*d.* per ounce, the Indian manufacturer pays in the way of duty 16⅔ per cent. on the value of his raw material—bullion—while his English competitor, paying on the finished article, is only charged the old 5 per cent. 'Now if a cup worth £200 contain about 600 ounces of silver, as it probably would, the foreign manufacturer would pay Government in duty about Rs. 60, while the Indian silversmith would be paying Rs. 150.' This unfair treatment could be removed by charging the imported plate at the same rate as the raw material. The case was, we are told, represented to the Government of India, but they took no notice of the matter. Thus the new silver-tax has proved to be a bounty to the foreign manufacturers! We have already the cotton excise duties, as a protective measure for the Lancashire textile manufacturers, and the silver duty gives the protective advantage to the silver manufacturer. We may be told it is purely a revenue tax; and the necessity for equalising it both for the importers of bullion and also of plate is all the more emphasised. If the difference is kept up, would not the tax be only one more act of injustice for the Indian silversmith? No amount of official sermonising or resolutions would counteract the sense of injustice at such unfair measures as the excise duties or the silver tax."

What Government should do to meet their increasing expenditure.
Praja Bandhu (42), 10th July; *Káthiáwár Samáchár* (78), 13th July.

9. The semi-official announcement made by the Government of India regarding the increase in the expenditure of the country makes its clear that its finances are in an embarrassed condition. The increase in the total expenditure has been 17 per cent. as compared with 1 per cent. in the income. No business man can go on with his business under such conditions without soon becoming insolvent. The railways have not contributed a little to this state of affairs. Even now, while the expenditure on railways has increased by 4 per cent., its income is decreasing. Even such a high authority as the Famine Commission laid it down 'that it was the extremely rapid development of the railways that was responsible for the famines in the country.' Still Government did not heed the outcry of the public as well as the officials. India has to suffer the consequences of the pressure brought to bear by the British people on the Government of India to develop railways in order that it might be easy for them to carry away raw material. It is possible for Government to improve their monetary condition by giving up the unprofitable outlay on railways and by laying out larger sums of money on paying objects like the extension of education and the development of the arts and industries of the country. [The *Káthiáwár Samáchár* makes similar remarks.]

Comments on the Johnson-Jeffries fight and the consequent anti-Negro riots in the United States, America.
Indian Spectator (10), 16th July.

10. "There is apparently as much room for righteousness in the relations between the white and the coloured races in America itself as there is in the Asiatic or African dominions of the Europeans and African Governments. A prize fight between a negro and a white man has given rise to racial riots in America. Of course, the parties to these riots could not have been men of culture. But in a democratic country, where education of some sort has penetrated the lowest strata of society, the exhibition of racial feeling on such an occasion, attended with barbarous cruelties, is a matter for Mr. Roosevelt to think about, on behalf of his countrymen, though his own personal regard for Negroes is well known. What did the riots mean? They meant that the Americans not only claimed superiority to the Negroes in every respect, even in physical strength, but that they could not brook the idea of an individual Negro developing larger and tougher muscles than an American known for his strength. There are ever so many virtues which a civilised nation may proudly lay claim to. Jealousy in mere physical strength argues the depth of barbarism."

Gujaráti (33), 17th July, Eng. cols.

***11.** "The American papers seem to be disgusted and are demanding legislation for the prohibition of prize fights. The South African press deprecates cinamatographs of the fight in South Africa owing to their possible effect on the coloured population who are said to have been already impressed by Johnson's victory. We do not know if such a demand would have been made had the position been reversed and Jeffries proved the victor. In the House of Commons Mr. Churchill informed Sir Howell Davies that he had no power to prohibit cinamatograph pictures of the fight, and Mr. Thorne very appropriately interjected 'would there have been so much lobby talk if Jeffries' had won?' This candid interjection explains the full import of the occurrences in the United States and the attitude of the American and South African press. A writer in Bombay was awakened, after Johnson proved victorious, to the fact that the fight was a brutal exhibition and has brought an unjust stigma 'upon an admirable form of sport of which the Johnson-Jeffries episode was a horrible excrescence.' If Jeffries had come off with flying colours, we have no doubt the same press that now professes to be disgusted and even horrified would have written about the episode in a different spirit altogether and not have remained silent over the brilliant victory of Jeffries, as they now have over the memorable and decisive performance of the victorious Negro. The *Pioneer* does not think that there was any savagery about the combat, but is impartial enough to plead that the whole thing was a tame affair, and to belittle Johnson's remarkable feat with the suggestion that Jeffries did not mind losing as he was certain to participate in the proceeds of the fight to a substantial extent. This extraordinary difference of opinion between two leading Anglo-Indian papers is strikingly significant of their strong bias and prepossessions.......... Those superior wiseacres who now and then are mischievous enough to mislead the British public into the belief that India is always ready to burst into explosion like a volcano will do well to compare notes and honestly acknowledge at least once in a way that the people of India are more sensible, tolerant, law-abiding and appreciative in many matters than the people of America with their much-vaunted civilisation."

Arya Prakásh (29), 10th July, Eng. cols.

12. "One cannot but read with pain the account of the recent riots all over the United States—the attacks on poor Negroes in the country by white men.......... A boxing contest between a white man named Jeffries and a Negro named Johnson had been arranged.......... The general expectation was that Johnson the poor Negro would suffer. Strange to say after the game lasted for some time, the Negro got the better of his adversary and dealt one after another such heavy blows with his iron fist on the face of his white opponent that the latter's cheek bones were broken, blood gushed out copiously from his torn-up cheeks, one of his eyes got injured and finally he fell on the ground senseless and almost lifeless and was dragged out of the enclosure......... These boxing contests are a shame to the civilisation of the Americans. But we deplore more the degraded moral sense of the race when it rises up in revolt against the Negroes and butchers them wherever it finds them for no fault of theirs. If the white American cannot bear to see a white suffer and bleed in the arena of a boxing contest pandal, we wonder why they poured in such hundreds of thousands to witness the scene? Did they expect to see a Negro bleed and die and enjoy at his expense? Perhaps so. Our suspicions have proved true from what followed. The betting was 2 to 1 in favour of the white man. When the results were otherwise, the sporting Americans lost their mental balance, called up their reserve of brutal force and with excited minds and blind racial feelings let forth their rage on the whole Negro race everywhere throughout the country bringing about the death of many harmless people among them, whose only crime was that they belonged to a race an individual of which had the audacity to defeat his adversary who was a white man in a contest......... The foreign mission force of the Churches of Christianity now amounts to 22,000 missionaries. We request the 68 missionary Boards governing these to meet together once in the form of a convention to discuss whether it will not be wise to divert a great portion of their energies homeward to cure the maladies of racial animosity, colour mania, Negrophobia, &c."

Gujaráti (33), 10th July; *Gujaráti Punch* (35), 10th July; *Hind Vijay* (63), 13th July.

13. The Johnson-Jeffries fight held in America conclusively proves that the Western nations have not yet advanced from their uncivilised condition, and that they still delight in barbarity. The bull fights of Spain and elephant fights in India are considered barbarous, and are despised by these Westerners. And yet they gather in thousands to witness bloody fights between man and man. This is the civilised morality of the civilised nations! Even when Jeffries was struck down, the crowd continued to shout for continuing the fight and in the end poor Jeffries was brought to the brink of the grave. Thus they allowed a man to be nearly killed in their lust for brutal pleasure. But their savagery did not stop here. The fact that the black triumphed over the white man was too much for the whites. They became exasperated and attacked the blacks, with the result that thirteen of the latter were killed while hundreds have been seriously wounded. The Western people take delight in such murderous shows, but such heartless inhuman things have never taken place in the East. And once that such a fight was allowed, what mattered if it was the white or the black man that won? There is nothing more inhuman than spitefully to commit outrages upon the black population from a false sense of injury. If this be civilisation, away with it to the devil! And let the East rot in its uncivilised condition. [The *Gujaráti Punch* writes:—After such a fight American civilisation must count for nothing. It is a matter for congratulation that nothing of this kind has taken place in the so-called 'half-civilised' India. It is a pity that even in civilised America there should be colour prejudices. The *Hind Vijay* reproduced the *Gujaráti* article.]

Mumbai Vaibhav (135), 14th July.

14. The Johnson-Jeffries fight has once more brought to the fore the question of the relations between the Negroes and the Whites in America. For a considerable time after their emancipation from slavery the Negroes of America had continued to do menial work as they were incapable of doing anything independently and on their own responsibility. But education has brought a wonderful change in their condition and at present they form a highly respectable community in the country. But they are still hated by the White population who often take the law into their own hands and lynch unfortunate Negroes who have incurred their wrath. The Negro education movement has also spread to South Africa and the effect of it has been that the desire of the White settlers therein to create an exclusively White settlement has been baulked. Cinematographic representations of the Johnson-Jeffries fight have been prohibited in America and Africa on the ground that Negroes might be instigated by that sight to commit acts of violence against the Whites, and the *Times of India* recommends they should also be prohibited in India. The suggestion is not a proper one, for as Indians respect their rulers not for their physique but for their mental powers, love of duty and high adventure, there is nothing to fear in this country from a representation of the picture of the fight.

**Bhála* (107), 18th July; *Kesari* (128), 12th July.

***15.** The Johnson-Jeffries fight has given rise to serious riots in America and numbers of Negroes have fallen victims to the fury of the white population. As a matter of fact the Negroes are entirely free from blame in the matter. The fight was arranged and brought about by the white Americans who were very sanguine about the victory of Jeffries, their own champion. But the non-realization of their expectations disturbed their equanimity, and has led them to enact scenes as would disgrace even the most barbarous people. This event has brought to the fore the worthlessness of the vaunted Western civilisation. However superbly it might have disguised its devotees externally, it has failed to soften their natures. Christians often talk glibly about Universal Brotherhood and loving one's neighbour, but this event has amply shown the lack of moral and religious education amongst them. [The *Kesari* remarks :—It is exhibiting sensitive delicacy to prohibit cinematograph shows of the Johnson-Jeffries fight elsewhere than in America. If the prohibitions are made to make the world continue in the belief that coloured people are of a lower order in everything than the Whites, they will be of no avail. Already the whole world knows the result of the fight. The Whites should not delude themselves with the idea of such questionable prestige. If Whites behave themselves believing that God never looks to the colour of the man he endows with gifts, it will be for the good of the world.]

Alleged causes of the diminishing attractiveness of the Indian Civil Service to Englishmen.

Indu of Bombay (12), 13th July.

16. "There is no doubt some truth in what Lord Curzon says regarding the waning popularity of the Service. But the causes of the same are not far to seek. They are not, however, so transient and accidental as Lord Curzon imagines.......... These causes are two-fold in their character—the direct and the indirect. The direct causes arise from the actual experiences of Indian life. There is first the undoubted increase in the cost of living which present-day Civilians have to meet. But the Civilians themselves are in part responsible for this state of affairs. Their present mode of living is a great departure from the simpler life of the Civilians of the pre-Mutiny days and even of those who served in India till but a decade or two ago......... To add to the worry of the expenses, the relations between the present-day Civilians and the people with whom they are called upon to pull on have become more complex and complicated than what their predecessors had found them. Through education and enlightenment, these people have come to look upon these officers as more and more their equals and less and less as their *ma-bap*. They have also become less all-believing and all-trustful than they were before, and more and more resentful of any mistakes that the 'saheb' might commit. Instead of 'kindness' and 'mercy,' the word 'right' is more and more to be found on their tongues. But while the subject people have advanced in their mode of thinking, the saheb finds it difficult to shake off the traditions of the 'Heaven-born' Service and chafes under the restraints which he is called upon by the higher authorities to submit to in the interests of peace and progress.......... It will become more and more apparent as years pass on that India will have more and more to rely on an agency which will be indigenous in the main."

Sánj Vartamán (44), 14th July.

17. Lord Curzon's speech on the occasion of the Indian Civil Service dinner in London again evoked the wrath of the Anglo-Indian critics of Lord Morley and has led them to level all kinds of charges against him. The *Englishman* has hastened to warn the British authorities against the apprehended danger to the country. The *Madras Times* has followed suit, but has apparently been ill-advised in citing Mr. Pinhey's case who was obliged to resign the service by the non-recognition of his claims to the High Court Judgeship at Madras. Lord Morley was not at all to blame in this connection. As the guardian of the liberties of millions of the country it was his duty to disapprove of the infliction of unjustifiably heavy punishment upon the Indian accused, and if His Lordship refused to appoint Mr. Pinhey a High Court Judge he could not have done any wrong. Such examples, we submit, are very rare and they could not in any way be recognised to have made the Indian Civil Service unpopular. The real reasons for the depreciation of the Service are the lack of sympathy in the present-day Civilians towards Indian aspirations, and the overdrawn pictures by Anglo-Indian journals of the discomforts and inconveniences of life in India and of the alleged social and economic difficulties the servants of the Crown have to face here. While enlarging upon the drawbacks of the Civil Service Lord Curzon should have also suggested the best means of inducing the best intellect either of England or of India to join the Service. To us it seems pretty clear that unless the Anglo-Indian organs desist from setting the Civilians and the higher authorities by the ears and unless the resolution of Parliament on the holding of the Civil Service Examinations simultaneously in India and England is put into force, this renowned service is not likely to regain its former position.

Pársi (41), 17th July, Eng. cols.

*18. "While it is regrettable to see the honours of Indian Service held in lessening regard by Englishmen, it undoubtedly opens the way for a larger influx of the Indian element into the higher branches and it remains with these Indian Civilians to see that the reputation of the Service suffers no real depreciation. Lord Curzon was right in his eulogium of the loyalty of the Indian Civil Service to a continual succession of Viceroys. Bureaucracies in general are supposed to be the most inflexible of human institutions, but the Indian Civil Service certainly shows itself adaptable to circumstances, and is seldom obstructionist. It is ready to *laissez faire* with an Elgin, hustle with a Curzon or reform with a Minto. For so powerful a Service, it is certainly a well-disciplined one; in fact, its tradition is rather of faithful service than of initiative, and its very tractability makes the selection of Governors and Viceroys an important matter, while it also explains the rarity with which it is found advisable to set even the best of men, after thirty years' service, on Bombay or Madras."

Comments on the appointment by the Secretary of State for India of Mr. Clarke as the Member for Commerce of the Viceregal Council.

Jám-e-Jamshed (37), 15th July, Eng. cols.

19. "We have sympathy for those who cry over the woes of the Indian Civil Service and shed such copious tears over the alleged wrong which is to be inflicted on the Service—or rather one or two particularly favoured individuals in its ranks—by the appointment of Mr. Clarke as the Member for Commerce; but we cannot agree with the view that Lord Morley is to perpetrate thereby nothing but an absolute jobbery. .... A statesman of his type would never be a party to inflicting a manifest injustice on India. By-the-bye, why would those, who went in raptures over Lord Morley's 'despotism' in regard to certain phases of the anti-sedition policy, abuse and vilify him because he has refused to be dictated to in the matter by the Service and the influential men who have had protegés of their own to recommend for the post?"

Bombay Samáchár (69), 15th July.

20. It is really deplorable that the leading Anglo-Indian journals should have been again led into making wild attacks upon Lord Morley and charging him with being autocratic, short-sighted and ever desirous of evading the law. The reason for this renewed attack upon the Secretary of State is not far to seek. As we know, he has been actuated by the best of motives in reforming the constitution of the Government of India and accordingly he is eager to make the Governor-General fairly independent of the Civil Service. The Imperial Executive Council as at present constituted has three-fourths of its strength recruited from the Civil Service and hence the drawback under which the Governor-General has always to labour is to submit to the will of this body. As a corollary to the Reform Scheme Lord Morley desires to reduce the number of Civil Servants on the Council to half the total number of Councillors and to fill up the remaining places with outsiders. This arrangement has come as a shock to the prestige and dignity of the Civil Service and hence a persistent attempt has been made by its Anglo-Indian champions to ridicule and lower Lord Morley in public estimation. Lord Morley's desire for reform with a view to the good of the people of this country has been made so manifestly clear from time to time that there is no justification for the Anglo-Indian opposition. We absolutely refuse to believe that he has thoughtlessly made his selection for the seat of commerce on the Council. His actions in the past belie all such suppositions, and so it would be better to suspend our judgment for the present.

Comments on the reported appointment of Mr. J. H. DuBoulay as Private Secretary to the Vicerory-Designate.
Indian Spectator (10), 16th July; *Akhbár-e-Soudágar* (27), 16th July, Eng. cols.

21. **"If Mr. DuBoulay has accepted the office of Private Secretary to the incoming Viceroy, we may be sure he has done it under a sense of duty to the State. The transfer means no gain to him, but probably a loss in the near future..........** The post of Private Secretary to the Viceroy has grown considerably in importance of late years. He has not only to guide his chief, often new to the country, in his dealing with diverse races and interests. One can understand the delicacy of the position, apart from the onerous duties it imposes. .... But withal the work is supremely interesting for a man who loves doing it and is fond of studying human nature as represented by the Rája or Nawáb with his list of grievances, the title-hunter, the place-hunter, the 'poor man with a large family' — to all of whom the Private Secretary has to play the *rôle* of earthly Providence. Under Lord Lamington Mr. DuBoulay played this part almost to perfection, and he also proved his mettle more than once in that he stood by his chief in doing the right thing regardless of the traditions and idiosyncrasies of the great Service to which he belongs. That is the ideal P. S. to our thinking. Sir Charles Hardinge is lucky in securing Mr. DuBoulay; and if Bombay loses one of her ablest hands, the loss will be more than made good to her." [The *Akhbár-e-Soudágar* bestows encomiums on Mr. DuBoulay and declares him to be every way fitted to hold the new post.]

Alleged grievances of Indian Civil Engineers.
Praja Bandhu (42), 10th July, Eng. cols.

22. "As is well known, complaints have been heard for a few years past regarding grave injustice being done to a deserving class of our countrymen employed in the Public Works Department. It appears that the Secretary of State for India has decided to recruit during the next year 25 probationary Assistant Engineers for service in India. Now it cannot be said as to how many out of the 25 appointments of probationary Assistant Engineers to be filled up next year by the Secretary of State will go to duly qualified and deserving young men from India. At the same time it cannot be denied that justice demands that to as many of them as possible Indian youths possessing the requisite qualifications should be appointed, than which one cannot find a better or surer way of showing sympathy with the just and legitimate aspirations of the people. The present state of affairs is anything but encouraging. For we understand that out of the total number of Engineers belonging to the Imperial branch of the Department, while 66 are Indians 601 are Europeans. On the other hand, in the Provincial branch of the department, while 73 posts are held by Europeans, 87 are held by Indians. It will be thus seen that out of the total of 917 Engineers employed in this country 153, *i.e.*, about 17 per cent. only are Indians of whom again a not inconsiderable number are employed merely as Assistant Engineers. The number of Indian Executive Engineers also is very small, although within the last three or four years two or three of them have been put in the higher grade of Superintending Engineers."

Comments on His Excellency the Governor's utterances at Sholápur.
Oriental Review (17), 13th July.

23. "Visits of heads of Provinces to districts always serve the purpose of stirring up activity and giving impetus and energy to all the departments of public life. It concentrates attention on many of the grievances which would have escaped attention, and brings out many excellences whose light is hid under a bushel. The visit of His Excellency Sir George Clarke to Sholápur was marked by two events of importance. One was the presentation of an address by the Sholápur Municipality, the other was the opening of the Vishnu Mill. The Sholápur Municipality naturally put forward a series of demands to carry on its work successfully and to take a larger share in the general stirring life of the country.......... His Excellency responded sympathetically to the request for granting power to raise loans for sanitary purposes. With regard to Primary education, patience was urged on the ground that the expenditure of the Government for educational purposes was increasing and that the sources of its income were limited. One can admit both of these propositions and yet say that the expenditure for education is not as high as it ought to be.......... His Excellency rightly refused the demand for a special electorate for the educated classes as such an electorate tends to lead the educated classes away from the so-called illiterate and is not democratic in nature. His Excellency observed that in countries where electoral systems were highly elaborated, special electorates of the kind tended to fall more and more into disfavour. We wonder then why the demand of the Surat public, even though it was supported by the Collector, Mr. Bonus, for doing away with the special electorate for the educated classes was refused and the old order of things was allowed to go on."

Gujarát Mitra (34), 10th July, Eng. cols.

24. "His Excellency Sir George Clarke in the course of his reply to an address presented to him by the Sholápur Municipality last week took occasion to express himself as to the policy of Government in regard to local self-government. Government, we know, are anxious to promote local self-government still further as a measure that gives people an opportunity for obtaining a training in the management of their civic affairs which might eventually fit them to take their proper place as citizens of the Empire. Local self-government has, it is true, made rapid progress in all parts of the country since the privilege was conferred on Indians by that great and farsighted statesman, the late Marquis of Ripon, whose Viceroyalty of this country is remembered with feelings of deep gratitude by its people. But much still remains to be done, and the efforts of successive governments since then, we are glad to observe, have been devoted to its gradual and steady advancement. The experiment has, in spite of failures in stray cases, been so far successful on the whole that it would be idle to deny that solid good had resulted from it wherever people under proper safeguards were left to manage their own civic affairs. Sir George Clarke took the opportunity to impress this truth forcibly on the minds of the people at Sholápur, and we suppose His Excellency's counsel will not be lost upon them and upon others in this Presidency.......... We repeat it is the duty of all such as would make the more ambitious demand on Government to allow people an extended share in the administration of the country to take note of His Excellency Sir George Clarke's words, and act up to them in right earnest. A stray failure here and there need not disappoint them. If anything, it should serve them as a warning to exercise greater vigilance over their affairs.......... None need lose heart after what His Excellency has said in this matter and we trust the advice offered will prove an incentive to further progress in future."

Praja Bandhu (42), 10th July, Eng. cols.

25. "His Excellency gave a reply, which in certain respects can hardly be called satisfactory. The entire Indian public opinion, however, will fully agree with His Excellency in the remark made by him in the course of his reply that the local self-government affords a training in administration for individual citizens and tends to promote among the masses the public spirit and the sense of civic duty which India unquestionably needs. This very fact strongly supports the prayer urged in the address of the Sholápur Municipality for the creation of a special electorate for the educated classes, but we regret to notice that the matter was not viewed in that light by His Excellency the Governor, who considers it to be a reactionary measure.......... From a remark made by Sir George Clarke we infer that the elective system will be probably restored to Ahmedabad after its Municipal affairs are placed upon a thoroughly satisfactory footing. It remains to be seen how far the new committee appointed by Government in place of the suspended Municipality to carry on the work in its place fulfils the expectations formed of it. Looking to its constitution, however, we are sceptical as to the committee achieving anything very remarkable in the matter. The business at the Municipal meetings appears to be transacted more speedily than before, but so far as the question of the comfort and convenience of the people is concerned, there is hardly any improvement at all in the state of affairs."

26. The argument advanced by His Excellency Sir George Clarke against granting special Municipal suffrage to the educated classes at Sholápur should prove a timely warning to the educated voters of Poona to mend their ways before it is too late. They have been blind in the exercise of their voting powers, and the result has been that all the responsible and important duties connected with the Poona Municipality have had to be entrusted to Councillors nominated by Government. But the remissness on the part of the educated public of Poona to take active interest in civic affairs and to manage them properly should not have been made the ground for refusing a special ward to Sholápur, for it is mostly inhabited by merchants who have not the time nor the inclination to take part in Municipal affairs. His Excellency quoted certain figures to show that the educational expenditure of Government has considerably increased of late and that a major portion of the increase has been devoted towards the betterment of the condition of primary teachers. It is to be regretted, however, that inspite of the increase, their condition has not materially improved owing to the prevailing high prices. We would, therefore, request Government to revise their scale of salaries and to place them on a footing with clerks in the lower grades of public service. People would not mind being taxed for the purpose. We wish Sir George had not tried to defend the excise duty in the way he did. The duty has been imposed upon Indian cotton manufactures merely to please Lancashire. It is not justice to hamper a country's trade because it enjoys certain natural advantages over other countries.

Sudhárak **(156), 11th July.**

27. "His Excellency Sir George Clarke's visit to Sholápur was useful and fruitful. All his tours are so. He received an address from the local Municipality and had nothing but good to say of its administration and its non-official presidents.......... The function, which took His Excellency to Sholápur, was the opening of the Vishnu Mill. Mr. Marshall Reid, in his address of welcome, referred to the incidence of the excise duty and regretted the absence of combination among mill-owners to adopt the short time movement in order to check over-production.......... One of the shrewdest observations made by His Excellency on the occasion was that 'the agency system, as applied in ways elsewhere unknown, is capable of advantageous modification.' On the excise duty, as on the recently imposed silver duty, it was impossible for His Excellency to speak without reserve, as they are matters of Imperial concern. He, however, first observed that the excise duty had not impeded the sound and healthy growth of the Mill industry in this Presidency. It had not. But the duty is most objectionable because it is iniquitous, because it is levied with the object of benefiting the rival interest of Lancashire and because Lancashire is propitiated not from a sense of right, but for party ends. The injustice is prompted by pure selfishness. Besides, it is quite possible that the Mill industry might have developed still more if it were free from this unjust burden. Also we should consider the new formidable rival in the Far East, who is every day driving away Indian yarn from the markets of Manchuria and China. If the industry is relieved of this impost, we can compete more successfully with Japan in the Chinese markets."

Gujaráti Punch (35), 10th July, Eng. cols.

28. "The reasons given by His Excellency the Governor at Sholápur in support of the continuance of the iniquitous excise duty may very well lie in the mouths of those whose interest it is to maintain the present arrangement, but we never expected them to be urged by an able and experienced administrator such as the present Governor of Bombay. The concensus of public opinion in this country has for a long time been that it is an unjust impost, and as such acts as a drag to that extent on the only large manufacturing industry worth the name that we possess. With greater force it can be urged that the cotton mills of Lancashire possess far greater facilities as compared with their budding Indian rivals....... As regards Indian mill-hands not striking work like their brethren of Lancashire, it would be hardly fair to punish for this

Praja Bandhu (42), 10th July, Eng. cols.

praiseworthy trait in their character their empoyers. The cotton manufacturers of England possess certain other facilities which are denied to those in India.......... As regards the proposed factory legislation seeking to restrict the hours of labour, public opinion in this country has long since manifested itself against it.......... On the contrary, if any legislation is necessary it is in connection with the powers of the agents whose management of the mills can never have a too vigilant check."

Jagad Vritta (124), 10th July.

29. In the course of his speech on the occasion of opening the Vishnu Mills at Sholápur His Excellency rightly observed that it was the duty of Government to limit the hours of work of mill-labourers. It is to be deplored that our mill-owners should only look to their present gain without paying any attention to the health of the poor labourers. Overwork is sure to tell upon the health of the workmen and eventually this will result in a diminution of their supply. Government have not only to look to the present but to the future also and they must, therefore, carry through the intended factory legislation though it may inflict loss upon some of the mill-owners. It is unjust to attribute to Government in this matter the evil motive of protecting the interests of Lancashire. The question of housing the mill-hands also seems to have engaged the attention of His Excellency, and we hope that something will be done in this matter by Government on their own initiative as the mill-owners are not likely to move a finger voluntarily.

Comments on the Bombay Government's letter *re* the employment of women in cotton presses.

Praja Bandhu (42), 10th July; *Káthiáwár Samáchár* (78), 13th July.

30. Commenting on the letter recently addressed by Government to the owners of cotton presses, &c., the *Praja Bandhu* writes:—His Excellency the Governor has appealed to the owners of cotton presses in the Presidency not to employ women and children in their factories especially near openers. This sympathetic appeal is quite appropriate and will, we hope, be duly attended to. We would, however, point out that His Excellency's sense of the danger is somewhat exaggerated and would ask him to look to the surrounding circumstances. Government do not tell us what is the number of years during which the reported loss of twenty lives took place. We do admit that Government should pay attention to the loss of even one life, but we cannot agree with them in their suggestion to stop the employment of women altogether. Looking to the state of things obtaining in Lancashire, we do not find anything worth complaining in the Bombay Presidency. There the number of women employés is comparatively larger than in India and their dress material is much more inflammable than in the case of Indian women. Again, have Government paid any attention to loss of life in other industries? Thousands die in the gold mines at Kolar and in the tea, rubber and coffee plantations. What have they done in their case? [The *Káthiáwár Samáchár* writes:—We are thankful to His Excellency for his kindly sentiment towards the women, but we cannot agree with the remedy suggested by him. What would be the position of those women who maintain themselves by working in the mills! The best course for the managers of factories is to have better supervision.]

Comments on the replies to interpellations in the last session of the Bombay Legislative Council.

Sind Journal (24), 7th July.

31. "The spirit in which answers are now given to interpellations in Council is different from what we were accustomed to under the old constitution of the Councils, but there is considerable room yet for improvement as regards the substance thereof. We doubt if anything can surpass or equal the irresponsible and arbitrary way in which the member in charge has given his replies to the questions 5 and 6 of the Honourable Mr. Bhurgri, and we deem it our duty to protest emphatically against the extraordinary method adopted.......... Part *a* of question 5 of the Honourable member asked whether Government were aware that the rules issued by them in 1901 under section 70 of the Bombay Irrigation Act for regulation of water supply on the Jámrào had been superseded by another set of rules issued by the Commissioner in Sind. The answer to this was that Government had no information! Shall we call this *naivete* or something else? Why do not Government just ask the Commissioner in Sind whether the statement is true? Would that be such a herculean task as to daunt the most resolute? But let us proceed. Part *b* enquires if the Commissioner in Sind is authorised to frame such rules. The Government reply is a candid 'No.' That is all right, but then what is the necessary consequence of this admission? The Commissioner's rules being *ultra vires* the fines levied under them must be remitted, and this is just what is contended in part *c* of the question. Instead Government reply is as follows:—'Government have no reason to believe that fines are levied otherwise than in accordance with the rules issued by Government. It is within the competence of the Commissioner in Sind to issue explanatory rules!' If the Commissioner's rules are merely explanatory there is no question of their having superseded the Government rules. Then how do Government in the first part say that they don't know anything about it? Why should they not know? As to the first sentence of the avowed quotation, it is very ingeniously worded, but must fail to convince any one. Is it or is it not true that fines have been levied under the Commissioner in Sind's rules? It is a plain question which can be as plainly answered. Such an answer is not forthcoming—no attempt is made to find one; and Government merely assume that their own rules are being complied with.......... The answer to question 6 need not detain us long. The question related to 'heavy fines' levied for unauthorised cultivation, in particular to Mr. Pratt's circular for levy of ten times the assessment. On the facts Government have seen fit to give this reply: 'We have received no information that would lead us to believe that the fines levied in Sind on account of unauthorised cultivation are unduly heavy. They have no information as to the issue of the circular referred to'!! But did they call for information, and why not? Could there be anything more simple or easy than to ascertain whether the circular has actually been issued?"

Muslim Herald (16), 13th July.

32. The Honourable Mr. Moulvi Rafiuddin and the Honourable Mr. Ibrahim Rahimtulla rightly declared at the last sitting of the Bombay Legislative Council that Muhammadans desire to see their qualified co-religionists patronised by Government. The Honourable Mr. Setalwad's protest simply indicated the attitude of those who are against Muhammadan aspirations. It is a gross mistake to suppose that qualified Muhammadans are not available for Government employment. There was a time when educated Muhammadans were not available, but that is not the case now. Is it a fact that there is no Muhammadan in this Presidency fit for the post of a High Court Judge or that of a Presidency Magistrate, or that those Musalmans, who have been already appointed to high posts, have proved themselves unworthy of them? We do admit that the number of educated Muhammadans is small compared with their total population, but it is a great injustice to say that no educated Musalmans are available for being appointed to high posts under Government.

Kesari (128), 12th July.

33. The cost price of one gallon of country liquor is Rs. 6. Why do Government allow the liquor shop-keeper to sell it at Rs. 4-4-0? Does it not in a way give him scope to commit fraud? To a question of the Honourable Ráo Bahádur Joshi of the above import, no straightforward reply was given, but he was referred to some old reply vouchsafed by Government. In it, Government have said that the minimum price of one gallon of country liquor has been fixed at Rs. 4-4-0. But they mention that the liquor shop-keeper may sell it at a higher price. We ask why Government have fixed the minimum price so low. They tell us that the minimum price has been fixed in order that the shop-keeper may not sell it at a still lower rate. This is quite an evasive reply. His Excellency has remarked that satisfactory replies have been given to the interpellations of the members of the Legislative Council. The above reply illustrates how untenable are his claims. We request him to give some more attention to the ridiculous state of affairs like the above.

Comments on the discussion in the Legislative Council *re* the land revenue policy of the Bombay Government.

Surya Prakásh (46), 9th July, Eng. cols.

34. "The Honourable Mr. Nátu's candid admission about the pitch of the survey assessment must have taken by surprise the advocates of the theory (some of whom were present in the Council Hall) that the British Government played the part of a rack-renting landlord. .... Another witness to the moderateness of the Government demand was His Excellency himself. Sir George Clarke cannot be said to be a 'hard-hearted official nursed in the traditions of bureaucracy' and he unhesitatingly said that the assessments were undoubtedly moderate......... The second part of Mr. Nátu's admission is related indirectly to the first. If the assessments are 'undoubtedly moderate,' how does it happen that equally undoubtedly the majority of cultivators are found sunk in debt and have found small relief from special measures like the Agriculturists' Relief Act, &c.? As every Revenue officer knows, the main reason for such a state of things lies in the fact that the ordinary agriculturist is not fit to enjoy the full benefit of a transferrable tenure—in other words, that the unrestricted right of alienation enjoyed by the survey occupants, and thoughtlessly bestowed by the framers of the Land Revenue Code against the *vahivát* of olden times, has proved to be a curse instead of a blessing. Of course, Government cannot interfere with existing rights, but what they did in 1901, under the advice of one of the wisest of Revenue officers, Sir F. S. P. Lely, was to provide that in case of lands which may happen to be forfeited, the same shall be given out on a non-alienable tenure. The same expedient was tried by Government in 1888 when the Tálukdárs o Gujarát were subjected to a similar restriction with the happiest results. Mr. Nátu's admissions are a sign that the more intelligent portion of the public have begun to realise the wisdom of Government's policy in these matters."

Gujaráti (33), 10th July.

35. At the last session of the Legislative Council, the Honourable Mr. Nátu expressed an unjust and perhaps indiscreet satisfaction at the working of the Land Revenue Code as amended in 1901. In support of his optimistic view Mr. Nátu has not been reported to have produced any satisfactory proof or statement and unfortunately his whole speech has not been published anywhere. If that had been the case, we would have been glad to accept his view and would not have hesitated to characterise as insolent the conduct of those Indian representatives who had, as a protest against the amendment, left the Council Hall. To us it seems that the Honourable member has been tempted to make the statements he has made by a desire on his part to ingratiate himself with the authorities or owing to a want of capacity to inquire by personal investigation whether the revised system of land tenures has worked to the detriment of the poor agriculturists. But as a matter of fact what has been the real situation in the Presidency? The Government of the day for the sake of its prestige was not prepared to accept the several suggestions made by the non-official members in amending the Code. But does Mr. Nátu know that since then many of them have been departmentally acted upon? Is it within his knowledge that the authorities have changed their attitude accordingly? We are sure the sentiments Mr. Nátu has given expression to are not his own. He has borrowed them from the remarks made by the Commissioner of the Central Provinces in regard to the non-alienable tenure. We are ashamed to observe that there are a few non-official members who take peculiar pleasure in saying ditto to the officials. By placing Mr. Nátu in that category we do not think we are insulting that Honourable gentleman. Has he cared to inquire how far the new tenure has become acceptable to the ryots and how many plots of land have been left uncultivated since its institution? If according to him the agriculturists have been gratified at the new tenure, how does he account for the increasing extent of fallow lands? In spite of all that has been said by the Honourable Mr. Nátu, we maintain that the new tenure has not proved acceptable to the people and that Mr. Nátu has simply played into the hands of the officers who have been eager to run down the Honourable Sir P. M. Mehta and others who had the audacity to oppose them on the occasion of the amendment of the Land Revenue Code.

Comments on a recent Resolution of Government asking village *punchdyats* to assist the village officers in realising grazing-fees.
Kesari (128), 12th July.

36. We have already noted the improvements that are being made in the forest administration ever since His Excellency began to take a personal interest in the matter. The forest administration is intricately connected with the interests of the rayats, and it must be carried on with their active and sympathetic co-operation. The Bombay Government had issued a resolution with this view in mind that grazing-fees should be collected through village *punchdyats*. But a supplementary resolution has been issued a few days ago almost cancelling the former one. The village officers receive certain remuneration in proportion to grazing-fees collected in their villages. If the work be taken from them and handed over to the *punchdyats*, they will lose their income. The Bombay Government have favourably considered the views of the Commissioner on the point and left the work of collecting grazing-fees to the village officers as of old and allowed the *punchdyats* only to help them. The principle of decentralisation is being made much of, of late. But the village *punchdyats* should be revived and re-established with all their former powers, in order to make it truly effective. Government are not willing to entrust to the *punchdyats*, even petty rights like that of collecting grazingfees. How then can the people hope for real decentralisation? Grazing-fees in the Bombay Presidency amount to only nearly 17 lakhs. If Government give up the income in the interests of poor rayats and their dumb cattle, no complaints will be raised on the point. But Government object to feeding rayats' cattle free. The village officers object to the *punchdyats* lest their income be lessened. The hard struggle for life of the rayats will thus continue as a permanent feature.

The Abkári policy of the Indian Government compared with that of other parts of the Empire.
Mahrátta (15), 17th July.

*37. "If it is possible for the energetic Mr. Lloyd George to reduce the consumption of drink by about 33 per cent. by levying a heavy tax among a population that is habituated to drink for generations past, how easy is it for the British Government in India to check the spread of this new vice among a population that is comparatively totally abstemious, only if they would? Here is an example from their mother-country which British rulers of India might take up in the interests of their Indian subjects." [Elsewhere the paper says:—"Sir Leslie Probyn, the Governor of Sierra Leone, in his article contributed to the *Nineteenth Century* for June refers to the granting of the right of local option in matters of drink to the natives, the Negroes. Even an African colony like Sierra Leone is allowed the right of local option. But the British Government in India does not yet find it convenient to extend the same principle to India also, where drink is working such disaster among the people!"]

Comments on the decision in the Burma-Khedda case.
Indu of Bombay (12), 11th July; *Mumbai Vaibhav* (135), 13th July.

38. "The acquittal of Mr. Dalrymple Clarke of the charges of criminal breach of trust in what is known as the Burma-Khedda case, in the face of the mass of evidence produced in Court, is one more instance of how the ends of justice are liable to be defeated in this country by the unwillingness of European juries to convict an accused when he happens to possess a white skin.......... In the Burma case the accused, who was a Superintendent of Government Kheddas, was obviously wrong in acting as the agent of a company—practically himself—which was a rival of the Government in those very Khedda transactions. From an examination of the record of transactions made by Mr. Clarke the Judge failed to find any record of the disposal of five Government elephants and explanation of the shortage of nine thousand rupees. The defence plea was that these were due to failure of memory and the absence of records. But there was enough documentary evidence forthcoming to show that instead of making over to Government the purchase money of two of these elephants Mr. Clarke gave it over to Green & Co.,

of which practically he was the head. That was totally inconsistent with his position as a Government servant. Public service would go to dogs if such conflict of interests was allowed. Yet the jury acquitted Clarke!!! And that too unanimously and with just five minutes' retirement to confer. Let it be said, however, to the credit of the Chief Justice that he did his best to promote the cause of justice. His masterly summing up left nothing to be desired. He put the whole case in a nut-shell when finally he asked each one of the jury to put himself in the place of master and servant and to ask himself if he could have done what Clarke did. But this appeal to the moral instincts of the jury evidently fell flat before their racial bias......... Our readers might recall several instances of the kind both in India and in Burma, in which the overwhelming evidence before them notwithstanding, European juries have let go scot-free persons of European extraction. The case of the Rangoon jury some two years back, who even before the case had been summed up openly declared to the face of the presiding Judge that they had already made up their minds to acquit the accused—a European, who was charged with causing the death of a native coolie—must be still fresh in our readers' minds. It is such behaviour on the part of some European juries that tends to sap the foundations of justice and to undermine the faith of the people in the impartiality of European juries when racial and political considerations are apt to be mixed up in any case." [The *Mumbai Vaibhav* makes similar remarks.]

Comments on the *Deshsewak* case (Nágpur).
Kesari (128), 12th July.

39. One editor of the *Deshsewak* (Nágpur) was sent to jail. Two more were asked to furnish securities for good behaviour and it was made impossible for them to continue as editors. But still the *Desksewak* continued to live. At last the new Press Act gobbled it up. It was quite impossible for the editor to furnish such a heavy security as was demanded of him. The order for securities was but an order to stop the paper. To the application of Mr. Jayavant Bápuji Kulkarni, to reconsider the matter, the head of the non-regulated or lawless province has given an extraordinary and cruel reply. The Chief Commissioner of the Central Provinces says that the general policy of the *Deshsewak* comes under the provisions of the Press Act and that no useful result would ensue by prolonging the discussion. Does the Press Act intend that if the general policy of a journal becomes obnoxious to the bureaucrats, they should attack it by utilising the provisions of the Press Act and that no offence need be committed by the paper? The general policy of the *Deshsewak* may be liked or disliked by the bureaucrats. But so long as it is not unlawful and so long as it does not instigate the people to resort to force, it is desirable to allow it to live and ventilate the opinions entertained by the people of the Central Provinces. When editors of old papers have to make new declarations under the Act, though they have committed no offence, their previous history is taken into consideration. Now the general policy of a paper is declared to be objectionable and no special articles are mentioned as containing questionable matter. The Press Act is by itself a sharp weapon. If the Provincial Governments take to burnishing it by various devices, its very touch will make many papers stop publication.

Comments on the judgment of the Appeal Court in the Sávarkar case in England.
Gujaráti (33), 10th July.

40. The judgment in appeal of Lord Chief Justice Coleridge in Dámodar Vináyek Sávarkar *vs.* the King is an important pronouncement for writers and speakers in India. The views of the Lord Chief Justice are likely to set at rest the prevailing difference of opinion in the matter of sedition and to do ample justice to Indians. He has taken a fairly comprehensive view of the whole case against Sávarkar and has gone the length of remarking that had not there been other charges against Sávarkar over and above that connected with the speeches he delivered in India in 1906, the accused would not have been so easily extradited. In this connection the Lord Chief Justice has made very cogent remarks, and laid down specific rules for the observance of Courts. He has declared in substance that the nature of these speeches is not to be construed from the language itself, but that the time, place and circumstances under which they were delivered should also be considered in deciding whether they were seditious or not. If no mischief has ever resulted from them, it would be difficult to charge them with inciting people to sedition. Have these principles been followed in India of late? Is it not surprising that the writers of books published a year or two or four years ago have suffered punishment and that many a harmless book has been proscribed under the new Act? We wish the entire judgment of the Lord Chief Justice will be the means of enlightening the authorities in India and guiding them on to the path of justice and righteousness.

Comments on the acquittal by the High Court of the printer of *Eka Shloki Gita*, a seditious publication.

Indian Spectator (10), 16th July.

41. "There is a kind of literature published now-a-days, which, besides poisoning the minds of the public and bringing the authors within the clutches of the law, surrounds the printer's trade also with dangers. A pamphlet written in plain and violent language, if directed against Government, may at once be rejected by a printer as seditious. The authors are not always so foolish as to write sedition in this way. They coat the pill with religion or some other innocent occupation for the mind, and introduce in the middle of religious discussions political doctrines of a doubtful hue. Printers are not ordinarily expected to be so very shrewd and conversant with the mysteries of sedition as to detect the snare into which they are about to fall, and they agree to print the manuscript. They subsequently find that they have been a little too trustful. In a case of this kind the local High Court acquitted the printer this week. Would the Local Government have ordered the forfeiture of the security in a similar case? Though the fact of the prosecution raises the contrary presumption, we need not be sure that the Government would have treated the printer differently. Anyhow, after the decision of the High Court we may be sure that printers will not be harassed unduly."

Mahrátta (15), 17th July.

***42.** "We are glad that the Bombay High Court was pleased to take a sensible view of the *Eka Shloki Gita* case so far as Mr. Dev at any rate was concerned. No doubt Mr. Dev has made the declaration as owner of the Atmaram Press at which the offending book was printed in compliance with section 4 of Act XXV of 1867. But so far as the criminal responsibility arising out of such declaration went, it could be fastened only upon one who might be proved to have direct knowledge of the character of any book printed thereat. No doubt a sort of presumption may be said to arise from the fact of the ownership of the press, but the presumption cannot be regarded as conclusive as was done by the Dhulia District Magistrate. The proper appreciation of the factual evidence in the particular case also went to show that Mr. Dev had not much to do with the book in question; and their Lordships rightly held that unless Mr. Dev had read the incriminating passages with close attention he could not have made out that they were seditious. We congratulate Mr. Dev upon the result."

The suppression of the Samarth Vidyálaya shows that we must fall back upon the ancient Aryan system of education.

Pudhári (143), 10th July.

43. Quoting approvingly from the manifesto issued by the teachers of the defunct Samarth Vidyálaya the *Pudhári* writes:—The forced closure of the Samarth Vidyálaya has made it quite clear to us that under the present circumstances it is impossible to conduct an educational institution on independent lines. It was thought possible to effect our regeneration by adapting ourselves to our surroundings or by introducing new methods. But both have failed. It is, therefore, the duty of parents and guardians to awaken to their responsibility towards their children and as the new methods have failed to be useful under the prevailing circumstances, to resort to the ancient Aryan system of education for the training of their young ones.

Hardships of land-owners in Salsette who are not allowed to build on their lands.

Sánj Vartamán (44), 9th July.

44. A correspondent of the *Sánj Vartamán* complains that for the last 8 or 9 months buyers of land in Salsette have been put to great inconvenience and hardship owing to the authorities delaying the granting of permission to erect structures on their respective lands. The writer alleges that the authorities are contemplating some changes in the original scheme for the development of Salsette, and consequently are refusing permission at the last moment to erect dwellings, though plans of the proposed buildings are passed by the Notified Area Committee. Many of the purchasers of land for erecting dwellings, the correspondent continues, have even brought down the necessary building materials and now that the Special Officer does not grant permission they are put to serious loss and inconvenience. It was the duty of Government to warn them beforehand, but they have not done so and the poor purchasers have to suffer for no fault of theirs. It would be good if Government grant permission, if not to all, at least to those whose plans are passed by the Notified Area Committee.

Comments on the memorial submitted to the Bombay Government by the Ayurvedic and Unani Medical Association *re* registration of Medical practitioners.

Mahrátta (15), 17th July.

***45.** "The Ayurvedic and Unani Medical Association of Bombay have submitted a memorial to the Bombay Government in the matter of the proposed registration of medical men. The advocates of medical registration claim certain special privileges for medical men who have graduated in any British, foreign or colonial medical institution recognised by the Medical Council of the United Kingdom, to the exclusion of others. They claim that their certificates should be held valid and their fees and charges allowed in Law Courts. These special claims are detrimental to the rights of Indian medical practitioners who have been enjoying these rights since the beginning of British rule. The memorialists pray that the uncalled-for attack on their liberty and their systems of medicine should be warded off by Government. We believe the memorialists have acted rightly in entering a protest against the unwarranted attack of the British Medical Council on the Ayurvedic and Unani systems of medicine........... The Ayurvedic system has been highly developed and has been in practice in the land for a number of centuries. It is possible that some misconception has arisen as to the appreciation of its true value owing to the apathy of our educated countrymen. But as a medical system it has a great significance. We do not object to controversial attacks on the medical systems, with a view to furthering the cause of the science of health. But when matters come to enforcement of special rights to the exclusion of others on the ground of alleged superiority we believe a protest is necessary. In consenting to the demands of the British Medical Council, the Government will have set the Indian systems at a distinct disadvantage, which might lead to a discouragement of their study. We believe that, apart from other reasons, it is in the interests of scientific progress and the welfare of humanity that the Ayurvedic and Unani systems of medicine should be preserved. A proposal for introducing reforms or innovations in the systems is quite feasible, but placing a legal disability on them and their followers is nothing short of injustice."

Suggestion for the construction of a laboratory at Karáchi for the Chemical Analyser in Sind.

Sind Gazette (23), 14th July.

46. "In his annual report for the year 1909, the Chemical Analyser in Sind urges the need of a properly equipped chemical laboratory in Karáchi. He states that on many occasions he has been compelled to return articles sent him for testing owing to the absence of a proper laboratory. We believe that the Port Trustees have offered a site to the Local Government for the purpose, but nothing further has been done in the matter. We hope that the question will be decided at an early date and a laboratory constructed. It is an anomaly to create a post and then fail to provide the incumbent with the means of carrying on his work."

Suggestion for the appointment of Muhammadans to the posts of Daftardárs in Sind.

Al-Haq (56), 8th July, Eng. cols.

47. “It may not be out of place to enquire why the Revenue Department of Sind contains so many Hindus. A little reflection will enable us to see that it is solely due to the fact that the Daftardárs to the Collectors of all the Districts are Hindus. The Collector consults his Daftardár on every important question, and his advice considerably influences his decisions; all appointments have also to be filled in consultation with the Daftardár. Daftardárs are generally too strong for Collectors, who are mostly young men, unacquainted with the people of the District and their ways and customs. Now it is time that the posts of Daftardárs should be entrusted to Mussalmans. If the Government is desirous to remove all the evils prevailing in the Revenue Department, a thorough cleansing of the Augean stable is necessary.......... It will be an interesting thing if the authorities order a list to be prepared containing the names of all such persons employed in the Revenue Department as are related to one another, stating also the nature of their kinship. We shall then be surprised to find endless complications of relationship subsisting between Deputy Collectors, Mukhtiárkars, Head Munshis and even subordinate servants of the Department, of which many may not be aware.......... If the task of preparing such a list is entrusted to these very men, we are afraid we shall not be able to get at the truth. Muhammadans have proved themselves as more capable administrative officers than Hindus; they can count among them officers like K. B. Kádirdád Khán, Sirdár Muhammad Yákub Khán, and Mr. Sadikali Shaikh, and we would like to know whether our Hindu friends can name even a couple of Hindu officers of the type. In spite of it, the number of Mussalman Deputy Collectors is ever decreasing.”

Complaint against the prevalence of *rasai* in Sind.

Commercial Gazette (4), 5th July.

48. “A complaint has reached us from Sakrand to the effect that Tapádárs who formerly used to receive Re. 1 as *lapo* for every number now charge Rs. 1-8-0 instead. In addition to this Zamindárs have also to pay for the *rasai* of the Collector and other officers. This means a great hardship for Zamindárs, who, if they refuse to pay what is demanded of them, are subjected to no inconsiderable inconvenience and annoyance. Formerly when the area of the táluka was larger, the burden of the *rasai* fell on the shoulders of a greater number of Zamindárs; but now the whole expenditure has to be borne by a smaller number of them. The Mukhtiárkar and the Sub-Inspector of Police are generally on circuit, and Zamindárs spend a good deal in entertaining them. The complaint comes from Sakrand, but it will be no exaggeration to say that the practice of *rasai* is rampant all over the Province. Tapádár's *lapo* can never be stopped until they are deprived of the authorities vested in them. For the grant of land, *takávi* advances, remission of assessment and many other things, Zamindárs depend upon the help and recommendation of Tapádárs. Tapádárs have practically unlimited powers, and can persecute Zamindárs whenever they choose. Mukhtiárkars alone can protect Zamindárs from the iniquities of Tapádárs; but Mukhtiárkars cannot go against Tapádárs for their prestige depends entirely on the help Tapádárs render them in the discharge of their duties. Officers no doubt pay for the articles supplied to them, but it is an open secret that they generally pay a nominal sum. Their servants and peons do not feel satisfied with the articles of food alone, but require something more. All this expenditure has to be paid by the Zamindárs, who are consequently always in financial straits. This state of affairs will continue so long as the Mukhtiárkars are responsible for arranging for the *rasai*.”

Legislation.

Comments on the proposed Factory Bill.

Gujaráti (33), 10th July.

49. Among the new Bills to be introduced in the Viceroy's Council the most important is the one that relates to factory legislation. For a long time past Lancashire has been representing that the Indian factory labourer is subjected to inhuman treatment by his employer. To find out whether there was any truth in what was being said Lord Morley appointed a Committee of inquiry. The *Times* which we know is the enemy of this country writes much to ruin the factory labour of the country. The Committee and the Commission came to the conclusion that the Indian labourer can work for 15 or 16 hours, though they suggested a certain limit for women and children. These suggestions were embodied in a Bill which had to be shelved owing to the illness of Mr. Harvey. It has been revived at present. This Bill will fix a limit of 12 hours for the labourer. But what about the suggestions of the Committee and the Commission? Were they for show only? Government are powerful enough to please Lancashire without making a show of Commissions. The London *Times* welcomes the Bill; but whatever is welcome or satisfactory to that paper is for the Indian people unwelcome and unsatisfactory. The *Times* sermonises the Indian Government and people about humanity, but it forgets the greater cruelty that is being practised in England. The Indian Government do not want to hurry through the Bill, and the mill-owners will do well to thank them as they want to effect a compromise. We will ask the mill-owners to wake up and point out to Government the defect in the proposed legislation.

The Indian factory labourer does not need protection.

Pársi (41), 17th July, Eng. cols.

***50.** "In India, where the mill-hand is still a rustic, and where the women take a freedom in entering and leaving the mills which sets them above the need of protective legislation and also outside the limitations of discipline, work shows no visible signs of improvement, if it does not actually deteriorate. Nobody pretends that the coming Factory Act will improve mill discipline or solve the present difficulty of getting labour, good or bad. It will obviously be no incentive to self-help and self-improvement on the part of the operative. The Indian mill operative, as a matter of fact, does not take his work seriously, and there are masters and overseers, humane men by nature but who feel in their hearts that the operative will not improve greatly until he feels the pressure of a system 'analogous to slavery.' Perhaps it is better not to have a great industry than to gain it at the expense of wearing out human creatures' lives, but the incontrovertible fact remains that great industries are built up on a foundation of helpless suffering. In comparing our condition with that of our neighbours, in the hope of making our own whatever feature of their lives seems desirable, this question of coercing labour as well as protecting it forces itself more and more upon the attention of philosophic industrialists. In other words, Indian labour, besides protection, needs discipline."

Comments on the proposed extension of the term of the Seditious Meetings Act.

Jám-e-Jamshed (37), 12th July.

51. Everywhere there is peace and quiet in the country at present. Sedition and the like of it are rarely heard of. But there are certain people who do not seem to relish this calm. The *Pioneer* by suggesting to Government to allow the Seditious Meetings Act to remain permanently on the Statute-book has ripped up old sores. The Bengali press enters a very emphatic protest and replies to the Allahabad press that at a time when even the backward races of Asia have thrown off despotism and are entering upon constitutional methods of Government the Anglo-Indian press has been recommending Government to enforce permanently an Act that savours much of ancient despotism. The press in Bengal avers that the Act is a great hindrance to the fostering of citizenship and in general is harmful to the public. It suggests to Government to take advantage of the present peaceful situation and annul it altogether instead of extending its term. There is much difference of opinion as to whether this Act has brought about a change in the condition of the country. But we will make bold to say that the whole of the country will with one voice denounce the suggestion to Government that the operation of the Act should be extended to the whole country. It is no exaggeration to say that the suggestion is as dangerous as it is insulting to the feelings of the public. The suggestion would mean that the whole country is in a seditious mood. We have entire faith in the

wisdom and foresight of Lord Minto's Government. We trust that the golden opinions Lord Minto has won during the last three years will not be tarnished at the time of his departure. The utmost Government can do is to increase the period of its operation.

Education.

The question of erecting an Examination Hall in the Bombay University Gardens.

Rást Goftár (43), 17th July, Eng. cols.

*52. "Principal Covernton will have a tough battle when he measures swords with the gladiators in the Senate Hall over the question of the Examination Halls. A storm of dust has been raised over the controversy as though it was a question of life and death to the citizens of Bombay. We take solace from the fact that when the City Improvement Trust raised an avalanche of buildings in the Fort no unfortunate catastrophes occurred through asphyxiation, and we may presume from past experience that the city will not be suffocated through a famine of oxygen when the halls are erected on the projected site! The argument is sadly deficient in the sense of proportion, when it inveighs against the Halls on the ground of their obstruction to the free passage of fresh air eastward towards the interior of the Fort.......... Progress would be stagnant if every time the outry of vested interests were heeded against the erection of buildings on unoccupied sites. The hideous structure which by travesty is called a 'mandap' is a source of immense hardship and inconvenience to students....... The Gardens are not much frequented, and they were not built for the permanent use of babies and their ayahs !......... We can never bring ourselves to advise the Senate to throw away the offer of 3½ lakhs of rupees as if they were so many pebbles picked from the opposite shore. With the Bandstand enclosures, the Cooperage and the Oval in close proximity, parents of infants need not worry for a recreation site for their little ones. As we have said last time, the duty of the Senate is to approach the question not in the spirit of the residents of this or that locality. If the latter want their offices, tenements, etc., exposed to the gales of the sea, they may form a colony upon the Malábár Hill or any other site of their selection."

Gujaráti (33), 17th July, Eng. cols.

*53. "Sir Cowasji Jehangir's offer of Rs. 2,25,000 for the erection of Examination Halls for the use of the University met with unfavourable reception on the last occasion when it was before the Senate for consideration. The donor has repeated his offer, though it was believed at one time that the amount would be diverted to some other purpose. The offer has once called forth severe criticism. We have no sympathy with the absolutely hysterical agitation that has been started in the columns of a morning contemporary. That agitation is inspired more largely by selfish and sentimental ideas than by any careful consideration of the convenience and comforts of hundreds of candidates who appear for University examinations side by side with other circumstances. As is well pointed out by an esteemed educationist in a letter we have published elsewhere, there is no doubt that the present arrangements for examining students in unsightly, unhealthy and inconvenient pandals are not creditable to the Bombay University. It may be at once conceded that the University has been doing all it can to mitigate the hardships of students. But we do not think that a satisfactory solution of the problem would be arrived at unless and until suitable Examination Halls are erected, if possible, in the neighbourhood of the University, or in some other convenient locality." [Elsewhere the paper gives the communication referred to above which says :—"The outcry that has been raised against the proposal to erect an examination hall on the site of the University Gardens illustrates how some people have a clever knack of manufacturing grievances out of nothing, and how a plain and fair issue may be presented to the public view in the ugliest and the most hideous colours. To characterise the use of the University Gardens for an examination hall as vandalism and a civic crime is an abuse of the English tongue. These fantastic cries have developed a curious æsthetic sense which they wish to gratify at any cost. The Eden of the University Gardens is well known to be a resort of idlers, of High Court litigants lolling on its turf, of peons stealing a few minutes' quiet rest and smoke, of butlers, khansamas and waiters of the hotel across the street, of hamals from offices surrounding the gardens and *lalas* selling *kurmara* and *shera* and towards the evening perhaps of Ayahs wheeling their infant charges.......... Have the monopolists of æsthetics a practicable alternative to offer? Their æsthetic sense cannot be allowed to be indulged at the cost of public usefulness. The University will scarcely be true to its duty and its interests if it throws away the splendid offer before it simply because it militates against the over-sensitive tastes of some people who care more for show than for substance."]

Kaiser-i-Hind (38), 17th July, Eng. cols.

***54.** "The proposal to utilise the site of the University Gardens for building an examination hall is exciting a great deal of heated controversy....... The arguments brought against the proposed destruction of the University Gardens are two-fold. First, that a beautiful spot of Bombay, of which there are very few in number, will be unnecessarily sacrificed, and secondly, that one of the lungs of the city will be removed and closed up. As regards the first objection, it must be at once admitted that this spot is one of the most charming and finest sites of Bombay, and its destruction should be avoided so far as possible......... The second argument based on the supposition that the spot forms one of the lungs of the city is, we venture to say, not quite sound. The portion of the Fort surrounding the University Gardens can hardly be called overcrowded or thickly built up. Even the erection of the Prince of Wales Museum on the Crescent site, and the new science institute on the Elphinstone College play-ground, will not make the locality overcrowded......... We earnestly hope that the Senate will try to meet the wishes of the generous donor whose family name is connected with so many University and educational benefactions."

Bombay Samáchár (69), 11th July.

55. It is really deplorable that when the Senate has shaken off its unaccountable dilatoriness and shown its willingness to accept the munificent gift of Sir Cowasji Jehangir for the building of an examination hall, all sorts of imaginary objections should have been raised against the proposed action of that body. For some time past a wordy warfare has been raging in and out of the Senate over the multiplicity of examinations held by the Bombay University and consequently those who are for fewer examinations are afraid to support the Senate on the present occasion lest that would be tantamount to encouraging the University in maintaining the large number of examinations it conducts. This is a flimsy pretext invented to stir up opposition against an important step, and we trust the large body of Senators, who have the interest of the University at heart, will boldly stand up against any attempt that may be made to baulk them of a noble gift. Again, all the wild talk about the hall if built upon the site of the University Gardens being likely to cut off access of free air to the residential quarters in the Fort deserves a summary dismissal, as what with open roads on all sides of the site and what with the expansive sea facing the building on the West any apprehension on this score is unfounded. If there is any truth underlying the fear, then opposition should equally be directed against the intended occupation by Government of the Elphinstone College Gymkhana ground. But in that case not only has there been no opposition, but the idea has been eagerly favoured. Under all these circumstances we trust the Senators will boldly oppose any attempt to frustrate the scheme of the examination hall and endeavour to bring about an early fruition of the noble gift of Sir Cowasji Jehangir.

**Pársi* (41), 17th July, Eng. cols.; *Jám-e-Jamshed* (37), 13th July, Eng. cols.

56. The *Pársi* ridicules the agitation against the University Gardens being utilised for the Examination Hall and remarks:— "It is certainly a pity to spoil a garden; but if the Bombay public so dotes on gardens, there are still wildernesses which have no immediate prospect of being built upon, and in which, we have no doubt, the

University would be pleased to transplant some of the varied and picturesque flora they have room for no longer." [The *Jám-e-Jamshed*, on the other hand, supports the agitation.]

Municipalities.

Comments on the Samuel Street fire, Bombay.

Rást Goftár (48), 17th July, Eng. cols.

***57.** "The dreadful fire of Friday last which beats all records in the number of precious lives which were sacrificed has cast a terrible gloom over the city. The holocaust might have been averted if the gruesome experience of the past had been utilised and the expedients suggested for the safety of life and limb had been enforced. There was a tall five-storeyed building set up as a veritable death trap in case of a fire. One narrow wooden stair-case formed the only medium of escape to the scores of tenants who resided in the ill-fated chawl. The panic which ensued when the inmates learnt that their only outlet to the road was in the jaws of fire could be more easily imagined than described.......... The danger to the inmates of thickly populated houses with a single wooden stair-case was demonstrated by the Chukla fire. To add to the gravity of the situation shop-keepers and others often store inflammable materials just underneath the stair-case, and in some cases rooms at the groundfloor are used as godowns for the storage of articles which would instantaneously set the house ablaze on contact with a burning match or a light.......... We do not know if our Fire Brigade is yet furnished with life-saving appliances which could reach the tallest sky-scrapers in the city or at least to the height of the fifth or sixth storey of a house. In certain big cities of the West, their municipalities have provided very effective safe-guards in the shape of tall fire escapes available within a few minutes of the report of fire. They are set up at various parts of the town, especially in crowded localities, and any policeman in the street can manipulate them, having been previously trained to their use. We are afraid that the Fire Brigade, Bombay, is very poorly equipped in this respect and the deficiency should be supplied at any and whatever cost by the Corporation."

Jám-e-Jamshed (37), 16th July.

58. The details of the recent fire in Samuel Street send a thrill of horror through our bodies. The building that caught fire was a five-storeyed one with but one staircase three and a half feet broad, which was burnt down in the very beginning of the fire. There are many such big chawls in Bombay which have only one staircase. It is high time the authorities stirred themselves in the matter. The Corporation ought to inquire into the number of such buildings with but one staicase and should force the landlords to provide means for securing the safety of the occupants in case of fire. Our present Commissioner, Mr. Cadell, has during the short time that he has been among us shown himself very active, and we trust that he will take up the matter and suggest some remedy for preventing such catastrophes in future.

Comments on the High Court's decision in appeal in the Mándvi Ward (Bombay) election case.

Oriental Review (17), 13th July.

59 "One of the most reprehensible incidents in the Municipal history of Bombay was with regard to the recent filling up of two vacancies in the Mándvi Ward by the Corporation without regard to the rights and privileges of the electors of the Ward. It was a grave infringement of civic rights and an encroachment upon democratic privileges. Notwithstanding the unanimous public wishes in the matter, the Corporation did not accord the privilege of electing two members to the Mándvi Ward, but proceeded to elect of its own accord two gentlemen who had no connection whatever with the Mándvi Ward which was thus unjustly deprived of its franchise. Mr. Sharafali Mamuji has rendered public service by approaching the High Court with a petition that the Chief Judge should proceed to direct, under section 33 of the Bombay Municipal Act, that he should be deemed to be duly elected. The Honourable Mr. Justice Mac-Leod with his able judgment met the ends of justice and of Municipal Government very well and directed that the Chief Judge ought to have proceeded to nominate himself the candidates with the next highest number of votes as duly elected members. He rightly observed that it did not lie within the discretion of the Chief Judge to refuse to exercise duties already imposed on him by Statute, when by such refusal the franchise of some persons would be injured. This judgment of the learned Judge will have the effect of rescinding the appointments made by the Corporation and leading to the election of the real representatives of the Mándvi Ward. It has given a well deserved chastisement to the Corporation which departed from the high traditions of Municipal Government and was led by the nose as it were to commit an ill-considered act by the Caucus party and its Chief, Mr. Sheppard. The Mándvi Ward embroglio has shown what mischief the Caucus can do and how the reputation of the Corporation has suffered because of this mischief. The Corporation, it may be hoped, will take this lesson to heart and consider twice in future before it accepts the fiat of the Caucus party."

Bombay Samáchár (69), 11th July.

60. The decision in appeal of the Bombay High Court in the matter of the Mándvi Ward Election sets aside the election of two candidates by the Corporation and requires the Chief Judge of the Small Causes Court to scrutinise the votes obtained by the unsuccessful candidates and declare the first two of them duly elected members of the Corporation. This order is likely to open up anew all the vexatious questions discussed before the Chief Judge during the prolonged hearing of the matter and make the confusion worse confounded. The Chief Judge will have to be very careful in his scrutiny inasmuch as a good deal of corruption has already been exposed in connection with the election. After all that has transpired at the hearing in the first instance it would certainly have been a better and a safer course to order a new election for the filling up of the vacant seats. Although the High Court has not chosen to have recourse to this means, we do think the Chief Judge would be well advised if he makes use of the discretionary powers vested in him by sections 33 and 34 of the City of Bombay Municipal Act and order a fresh election. This is the only proper course to warn the Mándvi Ward electors against a resort to underhand dealings.

Alleged withdrawal of Municipal advertisements from the Urdu papers of Bombay.

Muslim Herald (16), 15th July.

61. The Bombay Municipality has always patronised the local Urdu newspapers by advertising in them. The present Municipal Commissioner has, however, deprived the papers of the patronage and thus the Urdu-reading public cannot now read the Municipal advertisements. The Urdu papers can justly claim equality of treatment with other newspapers from the Municipal Commissioner. We respectfully draw the attention of the authorities to this matter.

A defence of the suspended Municipal Corporation of Ahmedabad.

Bombay Samáchár (69), 14th July.

62. A correspondent of the *Bombay Samáchár* appeals to the members of the suspended Municipality of Ahmedabad to put before the Government and the public an explanation of the true facts relating to the suspended Municipality in order to clear themselves and the public of Ahmedabad of the grave charges alleged against them by Government, and observes:—A considerable portion of the Ahmedabad public considers it to be a disgrace on their city that a first class municipal body like that of the city of Ahmedabad should be thus suspended, and consequently quite naturally want Government to explain why a portion of the blame should not be laid at the doors of Government. It was a well known fact that with a strong and able President to guide the Municipality, the municipal affairs of the city would have taken a normal course, and Government would not have had to take such a severe action as the suspension of the Municipality. Why then did Government appoint an old and weak gentleman as its President? And even when it had become evident that he was not able to control properly the affairs

of the Municipality, why did not the local officers and Government remove him and appoint another able man in his place? If Government had nominated the Collector as the President, a lot of useless discussion and debate in the municipal meetings would have been stopped, business would have been carried on smoothly and there would have been no necessity for the suspension. Besides Government ought to have given a warning before taking this stringent step, which is opposed to the general policy of His Excellency's Government.

Alleged maladministration in the Broach Municipality.
Broach Samáchár (69), 14th July.

63. With the Ahmedabad and Kaira Municipalities suspended and the Surat and Poona Municipalities given warnings, who can guarantee that the town of Broach will not come next? We have been repeatedly crying out that the real state of affairs in the Broach Municipality is not what has been outwardly depicted before the authorities. In the first place the relations of the President and the members of the Board are not as good as they ought to be. It is these relations that are responsible for the laying aside of the question of the supply of pure water and the consequent check on the epidemic of cholera. The *Kabrastan* case against the Municipal President points in the same direction. When even under the newly enlarged rights of local self-government such a deplorable state of things is allowed to exist, why cannot the public demand that a certain set of Councillors should give up their seats on the Municipal Board or that the President should retire? Until this is done, the Municipal administration of Broach will not move smoothly.

Comments on the affairs of the Municipality of Hyderabad (Sind).
Sind Journal (24), 7th July.

64. "Two recent resolutions of the Hyderabad (Sind) Municipality are considerably exercising the minds of thoughtful observers who have gone into the facts.......... In one case, the Municipality by a majority of votes have set aside the result of an auction held by the Chief Officer, and in the other they have allowed a separate travelling allowance to the Health Officer which they confessedly never intended to give and never offered.......... The Councillors who voted for setting aside the auction by the Chief Officer either acted against reason or failed to appreciate the situation and its far-reaching consequences. They have been guilty, consciously or unconsciously, of violating the sanctity of Municipal auctions and compromised the 'commercial reputation' of the Municipality. The thing becomes more serious when you consider that this is not the first time that the Municipality or some executive Committee of it has arbitrarily set aside the result of an auction, and has already earned a bad name."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 21st July 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 30 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 23rd July 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Comments on the recent Government Resolution asking Village *Punchâyets* to assist village officers in collecting grazing fees . 26
British rule:
  Comments on England's policy in Egypt 9
  Comments on Sávarkar's escape at Marseilles 2
  Comments on the annual report on the moral and material progress of India 5
  Comments on the proposal to send some Indian Princes to the House of Lords 11
  Conference of minor nations and subject races held recently in London. 7
  Duty of Indian Christians to strengthen the hands of Government . 12
  How the worship of Shiváji should be popularised 10
  Political offenders must not be treated like ordinary criminals . . 8
  Reflections on the second anniversary of Tilak's imprisonment . . 1
  The present condition of India due to disunion 6
  There will not be disorder in India if the English leave the country . 3
  When every country is striving to gain *swarâjya* it is natural that India also should do so 4
Comments on the Johnson-Jeffries fight 13
Co-operative Credit Societies: Comments on the recent Co-operative Societies Conference held at Poona 28
Directions in which efforts can be made for the protection of childern . . 18—20
Disapproval of the closing of the special class in the Thána Jail . . . 32
Excise:
  Comments on the Press Note *re* the functions of the Bombay Abkári Advisory Committees 25
  Comments on the proposal to lease premises suitable for the sale of liquor for a term of years and disposing of them by auction . . 23 & 24
Governor of Bombay: Comments on His Excellency the Governor's speech at Sholápur *re* the excise duty on Indian cloth 21
Indian National Congress: Comments on the proposal to elect Sir W. Wedderburn as President of the next — 22
Indians in the Colonies: The position of indentured Indian labourers in British Colonies . . . . 14—17
Inoculation: Suggestion that facts and figures about — may be published in vernacular languages 30
Irrigation: Suggestion for the damming of the rivers in the Konkan for storage of water for — purposes 27

CON 464—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters: Comments on the decision in appeal of the printer in the *Ek Shloki Gita* case. 31
Native Press: The aim and object of the *Chábuk* newspaper of Navsári (Baroda). 33
Sind:
- Alleged necessity for having a separate Budget for — 35
- Alleged predominance of Hindus in the Revenue Service in — . . . 38
- Approval of the appointment of Mr. E. Raymond as Public Prosecutor for — 37
- Suggestion for the establishment of a sanitarium for consumptives in — in memory of the late King-Emperor 34
- Suggestion for the increase of the pay of Mukhtyárkars in — . . . 36
- Suggestion for the repair of an old cemetery at Karáchi (—) . . . 39

Suggestion that the orders of Government *re* Murlis should be explained to the villagers by the village officers 29

Legislation—

Comments on the proposed extension of the term of the Seditious Meetings Act . . . . 40—43
Comments on the proposed Indian Insurance Companies Act 44
Comments on the proposed Medical Registration Act 45
Suggested change in the present law as regards the Age of Consent . . 46

Education—

Comments on the Bombay University Senate's decision about the proposed Examination Hall . . . . 47 & 48
Comments on the removal of English History from the Matriculation syllabus of the Punjáb University 49

Railways—

Allegations against the European and Eurasian employees on the subordinate staff of Indian Railways 50
Alleged neglect of the B. B. & C. I. Railway Company to provide proper railway accommodation at the last Dákor festival 51

Municipalities—

Bombay:
- Comments on the Samuel street fire (—) . . . . 52—57
- Suggestion that sea-water may be used for watering the — roads. . 58

Hyderabad: Alleged confusion in the list of dutiable articles prepared by the — (Sind) Municipality 59

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujará'ti.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mának, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	**Coronation Advertiser**	**Ahmedabad**	**Do.**	**Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.**	**1,000**
32	**Deshi Mitrá**	**Surat**	**Do.**	**Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.**	**1,000**
33	**Gujaráti**	**Bombay**	**Weekly**	**Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.**	**8,500**
34	**Gujarát Mitrá**	**Surat**	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	**Gujaráti Punch**	**Ahmedabad**	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	**Lárkána Gazette**	**Lárkána (Sind)**	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	**Musáfir**	**Karáchi (Sind)**	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	**Sind Patrika**	**Lárkána (Sind)**	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	**Sindhi**	**Sukkur (Sind)**	Do.	Vishindas Panjainmal (Hindu)	1,000
61	**Sookhree**	**Karáchi (Sind)**	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	**Andhra Patrika**	**Bombay**	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Mara'thi and Gujara'ti.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	English, Portuguese and Conçanim.				
64	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	Gujara'ti.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Ràghavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	... . .
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50..,	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Eslah	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shams-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Cheláram Manghirmal ; Hindu (Wadhwa) ; 48.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Shráwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
12A	Karáchi Argus	Karáchi	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	......	...
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	......	...

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S., 30 ; Portuguese.

Nos. 97, 108 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Islah ...	Bombay ...	Weekly ...	Mohammad [illegible] [illegible] ([illegible]) [illegible] (Shiah) [illegible]	[illegible]
	Sindi.				
167	Aftab-i-Sind ...	Sukkur (Sind) ...	Weekly ...	[illegible]	
168	Khairkhah ...	Larkhana (Sind) ...	Do.	[illegible]	
169	Prabhat ...	Hyderabad (Sind) ...	Bi-weekly	[illegible]	
170	Sind Sudhar ...	Karachi (Sind) ...	Weekly	[illegible]	
171	Sind Kesari ...	Shikarpur (Sind)	[illegible]	[illegible]	
	Hindi.				
172	Bombay [illegible] ...	Bombay	[illegible]	[illegible]	
173	[illegible]	[illegible]	[illegible]	[illegible]	
174	[illegible]	[illegible]	[illegible]	[illegible]	

Politics and the Public Administration.

Reflections on the second anniversary of Tilak's imprisonment.
Pudhári (143), 17th July.

1. The twenty-second of July will complete the first two years of the exile of Tilak. The iron bars and the sentinels at the prison of Mandalay cannot prevent the imaginations of people from visiting him on that day and from making prostrations before that venerable personality. The day will suggest unpleasant recollections to all his followers who will spend the day in offering prayers for his release. His presence will be felt to be all-pervading on that day and some of his memorable utterances will be resounding in the ears of the people, and sorrow for his incarceration will go on surging in their hearts. Though Tilak was convicted by the High Court, though Mr. Justice Davar pronounced his brain to be diseased and perverted, and though it is now declared to be penal to have a photo of his in one's possession or to publish his speeches or write verses in his praise, still the people know his true work and patriotism and he has not diminished a jot in their estimation. The present times are not favourable for an outspoken man of his stamp, and it is good that he is just now away from us. The prophetic words he uttered at the time when the sentence was passed upon him are in a way being proved true. His absence has effected more for the national regeneration than his presence would have done. There are signs of degeneration everywhere manifest at present, but degeneration, it should be borne in mind, is a stage in regeneration.

Comments on Sávarkar's escape at Marseilles.
Mahrátta (15), 24th July.

***2.** "At Marseilles Sávarkar succeeded in evading the vigilance of his Police escort and escaped from the mail steamer *Morea*.......... The leader of the French Socialists, M. Jean Jaures, thought the situation sufficiently complicated to be interesting and probably out of animus towards England rather than personal sympathy for Sávarkar, he raised the question of International law.......... When England threatened to make war upon China in 1856 for the miserable crew of the *Lorcha Arrow*, and with France and Greece in 1850 for the foolish *Don Pacifico*, no one thought of charging England with sympathy for the persons concerned or at any rate with anything worse than an exaggerated idea of the importance of national prestige in the most rigorous and jealous enforcement of her rights under the International law. What right has England to expect so much good-will from M. Jaures that he should resist the easy temptation offered to him to manufacture a mild sensation at the cost of England by a skilful manipulation of the International law? Looked at from this point of view, the irresponsible M. Jaures is not certainly a more fire-eating sensation-monger than the more exalted piece of humanity in Lord Palmerston, the responsible Foreign Minister of England in the fifties of the last century. Both Mr. Sávarkar and Mr. Jaures did their best; and now having their captive in their hand, the British Government too will do their best to keep him in spite of the International law, because there never was any chance of any serious unpleasantness occurring between the French and the British Governments over the life of an unfortunate Indian. Sávarkar has fought pluckily and hard for his life; but he can no more evade the law and will have to answer for some of the gravest charges that could be brought against erring humanity."

There will not be disorder in India if the English leave the country.
Indu Prakásh (121), 19th July.

3. Anglo-Indians like to draw the picture of the disorder and bloodshed that would reign in India if the English were to leave these shores. That there might have raged strife in India in such a contingency if the conditions prevailing two centuries ago had continued to this day is true. But it would be underestimating the benefit and enlightenment we have received from the prevalence of British rule to say that we shall not be able to maintain peace and order if left to ourselves. In spite of the different religions and creeds existing in India, British administration, though it has impoverished us, has infused a spirit of nationality amongst us. This spirit of unity has not yet descended to the lower strata of society, but it is hoped that with the spread of education, and efforts on the part of educated men to unite all the creeds fanaticism and discord will vanish from this land and all its inhabitants will be moved by the spirit of unity and brotherhood.

When every country is striving to gain *swarájya*, it is natural that India also should do so.

Rájasthán (88), 16th July.

4. The majority of the educated of this country make a lawful demand upon Government for the grant of *swarájya*. Government and a very small portion of the public, however, consider this demand of theirs to be inopportune, and consequently harbour a grudge against this class, and its leaders have had to suffer accordingly. What India wants is *swarájya* of the type of that enjoyed by Australia, Canada and other colonies of the British Empire. It does not desire perfect autonomy independent of British rule. Although this is very clear, unfortunately for the country misunderstanding about the form of *swarájya* desired has been created. *Swarájya* has now become the goal of all the civilised nations of the world. In the West, the wind of *swarájya* has been blowing for some centuries, and now that wind has taken an easterly course, as it becomes evident when one looks to Japan, Turkey and Persia. The spirit of *swarájya* has entered even China and Afghanistan. When such backward countries have begun to talk of *swarájya*, what wonder that India, which has been advancing in education and civilisation under British rule, should desire for *swarájya* ? India's demand is not a new one. It asks for the *swarájya* of the type enjoyed by it in the times gone by. England which is a great liberal country would never think of crushing a subject country under absolutism. Ireland which has been demanding *swarájya* has advanced so much to-day that it is very probable that its demand will be granted at no distant date. Scotland, too, of late has begun to ask for *swarájya*. We wish the British Government would not fail to satisfy India by granting it *swarájya*, when it grants *swarájya* to other subject countries like Ireland and Scotland.

Comments on the annual report on the moral and material progress of India.

Indu of Bombay (12), 22nd July.

5. "Our readers are perhaps aware of the annual publication, called 'Statement exhibiting the moral and material condition of India,' which is annually presented to Parliament.......... The number which was presented to the House of Commons on 9th June 1910 was the forty-fifth of its kind. Having been careful readers of this annual publication for over thirty years we might say that the recent issues, say of the last ten years, are a great deal less full of interesting and informing matter than before, which is to be greatly regretted. It would seem that the India Office dreads furnishing fuller information, perhaps, on the principle that fuller information is fruitful of more criticism in the House.......... The principle may be an advantageous one from the point of view of the permanent jacks of that great secretive chamber in White-Hall; but it is indeed most disadvantageous from that of the member 'who wants to know, you know.' Be that as it may, on the whole the compilation, even imperfect as it is, so far as it gives only the husks of official information, is useful for purposes of reference by that entity known as 'the man in the street.' Having said so much, we may inquire how many of the educated in this country, aye, how many even of those who are to be noticed at the Congress and the Provincial Conferences, care to dip into this publication and derive useful knowledge? It is to be feared their number can be easily computed. We are of opinion that the number who care to make themselves acquainted with the salient facts of one's own presidency or province, let alone all India, are exceedingly few."

The present condition of India due to disunion.

Chábuk (71A), 21st July.

6. Under the heading "The country's ruin at the hands of the Natives" the *Chábuk* writes:—If we cast a glance at the ancient history of this our unfortunate country, we shall find its pages illumined with facts which no other country could ever boast of. But alas! since the advent of the demon of disunion to this unfortunate land of Bhárat, the blood-

stained pages of India's history have sent a thrill of horror through our hearts. If we fix our eyes on its history, we shall at once find that for the sake of momentary pleasure every Indian has himself dealt a blow to his own advancement and has thereby reduced his country to a very miserable condition. If the cowardly, wicked Jaychand had not called in to his aid Shahbuddin Ghori, can any one dare say that the heroic Prithuráj would not have been able to measure his strength, not with one Shahbuddin, but with fourteen at a stretch? Alas! the wicked spirit of disunion wrought havoc in the land and made Prithuráj inert and powerless against his foe, and the throne of Delhi passed into the hands of Shahbuddin. If the wicked Mir Jaffer and the equally sinful Nagarsheth of Calcutta had not sided with Lord Clive, no vestige would have remained of the latter's name which the British are lucky enough to celebrate to-day. In this instance also it is pitiable that the above-mentioned two treasonous and greedy sinners should have made it easy for foreigners to take possession of India. This wicked demon of disunion has been found to handicap us in our work, and that is our experience every day. Look wherever you will, and you find nothing but this wicked demon at work, and consequently to-day we have to suffer more at the hands of our own fellow-countrymen than at the hands of foreigners. [Elsewhere in endeavouring to reply to the query when India would be freed from her unfortunate condition, the paper remarks that no substantial progress can be made until a genuine desire for things Indian predominates in the hearts of the Indian people.]

Conference of minor nations and subject races held recently in London.
Mahrátta (15), 24th July.

*7. "The conference held in London towards the close of June last to discuss the grievances of nationalities and subject races was a unique event of the times. Representatives from India, Egypt, Morocco, Finland, Georgia, Persia, Poland and Ireland were present in the conference. Each one had his head-load of grievances and his own tale of sorrow to tell, and in an assembly like this it is quite possible that a great deal of sentiment and passion would make its appearance. The object with which the conference was held was a quite laudable one, *viz.*, to define and assert the rights of subject nationalities and to introduce into international politics the principle that it was the duty of the strong to protect and help the progress of the younger and weaker communities towards maturity. At a time when a school of 'spurious' Imperialism is in the making in England, and is making its headway among the ruling hierarchy of the land, one might doubt how far the idea of holding a conference, held for the purpose of deliberating about subject races, much less the fact of it, would find favour. Notwithstanding the fact that it is held under the auspices of the International Committee formed in 1907, it is scarcely likely to meet at the hands of the Jingo organs any other treatment but that of being styled as a gang of anarchists and revolutionaries of different lands. But that it was held and had a successful sitting shows more than anything else that the conscience of true Liberalism is still awake among a section of the English people. Although, with respect to subject races, the dividing line between English Toryism and Liberalism is fast undergoing the process of annihilation, fortunately we have not yet had the day when the holding of such a conference of subject races would be an impossibility on the English soil! Apart from the immediate effects of the conference, we believe it will serve a good purpose in bringing before the public the question of nationalities and subject races for a speedy consideration. India was represented at the Conference by Lála Lajpat Rái, who stood before the assembly as one of the victims to the policy of repression recently adopted by the Government of India. During the century and a quarter that India had been under the enlightened British rule, Indians had what Lord Morley described as personal and absolute government under which the children of the soil had no effective voice in the management of the affairs or in the administration of their own country. They hoped to have a democratic form of government, their hopes being based on the statements of eminent English statesmen; but they have been disillusioned. Lord Morley's scheme of constitutional reform, as it was finally shaped at the hands of the Indian

Government, disappointed the Indians......... Mr. Dube, pointing to the treatment of Indians in South Africa, submitted that loyalty and good fellowship could not be expected unless justice and fairness were administered to all classes of His Majesty. He asserted that there could be no peace, order and fellowship unless the Indians were treated irrespective of race, creed and colour, in every way as well as the English."

Political offenders must not be treated like ordinary criminals.
Mahrátta (15), 24th July.

***8.** "Mr. Churchill said in the House of Commons the other day, while speaking on the reform in the prison system in England, that he had given instructions that people imprisoned as passive resisters or suffragists should be relieved of unnecessary degradation. That is, we believe, due to the recognition of the difference between an ordinary criminal like a thief, dacoit or a murderer, and the political convict who suffers for the opinions he professes. No moral guilt attaches to the offence of the political prisoner as it does to that of the common felon. It is the appreciation of this difference in the psychology of the two classes of offenders that civilised nations of modern times have differentiated the treatment to be meted out to them.......... But while the prison life of political offenders or passive resisters, as Mr. Churchill calls them, is being reformed and divested of its degrading features in England, it must be acknowledged with much resentment that here in India we have one and the same treatment for the 'passive resister' and the felon. The case of Mr. Kolhatkar of Nágpur is, we believe, still fresh in the minds of our readers. That the award of such a treatment is quite possible under the existing penal regulations is itself sufficient to necessitate a reform in the system that prevails. Lord Morley's attention has been drawn to the subject several times; but nothing has been done by His Lordship in the matter as yet!"

Comments on England's policy in Egypt.
Gujaráti (33), 17th July.

9. When England entered Egypt, it was with the avowed object of driving out Arabi Pasha in the first instance and the Madhi in the next. These objects accomplished, England's duty as an honest nation was to leave Egypt as it had promised at the time of entering it. Instead of doing so it has held on to the country on the pretext of preserving peace in it. The Egyptians, however, being an independent people dislike this permanent stay of the English. They are dissatisfied with England's selfish policy in monopolising the higher posts in the State and carrying away its gold. The Nationalist party arose in Egypt and it awakened the people and publicly declared that England's slow advance into the country and its permanent stay would culminate in the overthrow of Egypt's freedom and her subjection to England. They demanded as a remedy that the English should be driven away from the country. The latest reports from Egypt indicate that the Egyptians dislike British domination and are eager to drive out the English. The Suez Canal is of great value to England in case of any European war or of any untoward movement in India, and for maintaining control over it, it is necessary for England to have sway over Egypt. We cannot say what the result of the struggle will be, but this we can say that it is not becoming the position of England, the famed home of liberty, to try to enslave a nation for such selfish objects. It is not seemly that it should violate its plighted word to leave Egypt as soon as peace was restored in it.

How the worship of Shiváji should be popularised.
Pudhári (143), 17th July.

10. In our last issue (*vide* paragraph 5 of Weekly Report No. 29 of 1910) we have suggested the introduction of the image of Shiváji among the household gods of the Hindus as a preliminary step to his independent worship in temples. Under the present circumstances even giving cheers to Shiváji or hanging his portraits in the house brings people into trouble. Therefore, we must be prepared for strong opposition in carrying out the plan we have sketched out. The path, therefore, must first be made smooth with care. With this end in view the admirers of Shiváji should take care not to indulge in extravagant

acts in his name. They should silently try by various means to draw the attention of the people towards Shivâji. He should be prominently mentioned in all *kirtans, purâns,* &c., and should also be sung by poets. This will make Shivâji's name familiar to those who are at present ignorant of it. Methods like this would serve as preliminaries for the introduction of Shivâji's worship in households and temples.

Comments on the proposal to send some Indian Princes to the House of Lords.

Gujaráti (33), 24th July, Eng. cols.

*11. "In an article contributed to the last month's number of the *Nineteenth Century* Mr. S. M. Mitra has propounded a scheme for a representation of Indian princes and rulers of Indian States in the House of Lords. He feels that now that the reform of the Upper Chamber cannot anyhow be long delayed, due occasion of such reform may be availed of for the purpose of introducing a few Indian princes in that House.......... Mr. Mitra's proposal is one of those visionary and practically useless projects which are put forth from time to time in the way of suggesting something for promoting the political progress of this country. The idea of a Council of notables was at least more practicable though equally unprofitable. If India is to make any real constitutional advance, it will have to be made along other lines. The reformed Councils will have to be further reformed and the sons of the soil given a greater hand in the administration of the country."

Duty of Indian Christians to strengthen the hands of Government.

Echo (52), 16th July, Eng. cols.

12. "Much powder and shot is spent on parochial questions and on showing spleen and party spirit, while a most regrettable want of zeal is shown in educating the less educated, less enlightened brethren among Christians in their duty to themselves, their country and to the King-Emperor. When the present situation in India demands the most active support of every loyal subject to strengthen the hands of Government, to root out sedition and to bring to book mischievous extremists and dangerous seditionists, it is not at all a matter for congratulation that the educated portion among Christians are immersed in community feuds....... We are led to believe that the great obstacle in the way of the common run of Christians giving their serious attention to their prime duty to Government is the mischievous trend of the actions of a certain clique among Christians. It will be necessary to denounce them. Already Government has shown its mark of displeasure towards some of them. Others do their sly work, and they think they are not watched, but let us warn them that there are certain watch-dogs of Government whose only duty is to find out those who sow mischief and disunion. To all these our most serious advice is to forget they were once Hindus, but to remember they are Christians now, and to act like loyal Christians, to think like Christians and to cultivate that noble and higher mode of conduct that goes to make one a loyal British subject. To Goans we can only say that their deprecatory attitude towards any one who chooses to swear fealty to the British Throne will be construed into an overt act of hatred of the name of British subject."

Comments on the Johnson-Jeffries fight.

Sânj Vartamân (41), 19th July, Eng. cols.

13. "The fight between the negro, Johnson, and the white man, Jeffries, at Reno in America constitutes a most disgraceful episode in the annals of the country.......... The encounter between the white man and the black was exalted into an event of national importance, involving national honour and renown, and the downfall of the white man was taken as a defeat and humiliation of the race to which he belonged. Hence the riots and murders and murderous assaults.......... The newspapers are calling aloud for the prohibition of a representation of the fight by means of the Cinematograph. It would be right and proper to prohibit it in America, where it is likely to endanger the public peace and security. But the show exhibited in Europe, India or even South Africa cannot be attended with like danger, and therefore, it would not be fair to prohibit it anywhere outside America. In reply to a question in the House of Commons, Mr. Churchill, the Colonial Secretary, said he had no power to prohibit Cinematograph pictures of the fight. Mr. Thorne, a labour member, interposed

the shrewd remark, 'Would there have been no such lobby talk, if Jeffries had won?' No, we think not. The white races are supreme throughout the world. The coloured peoples are subject and subordinate to them. The whites have achieved their success by superior intelligence and physical prowess, as well as by some noble national characteristics. If they want to maintain their superiority, it can be done by cultivating their virtues and keeping up their efficiency, and not by stopping shows in which the non-white has triumphed over the white. Not that we are willing that the fight should be exhibited in India. But we contend that it must not be prohibited, simply because the white man has had the worst of the fight."

The position of indentured Indian labourers in British Colonies.
Jám-e-Jamshed (37), 21st July.

14. The report submitted by the Committee appointed to investigate into the question of indentured labour shows that the Indian coolie is neither desirous nor under the necessity of emigrating. It is only because he is enticed and lured in a number of ways that he emigrates at all. The Colonists, on the other hand, are badly in want of indentured labour and yet the way in which these selfish Colonists treat the Indian coolie is unbecoming to them. The coolies have no means of complaining; they cannot remain in the country after the expiry of their term because the Colonists appear to be afraid that if they stayed longer they would enter into successful competition with them. Again, they are not allowed to reside in healthy localities, but swampy, low grounds are set apart for them. Under these circumstances the Government of India should, considering that it is the Colonists who are really benefited and not the emigrants, insist upon the former's providing comforts and necessaries for the latter. They should further see that they are granted their rights as citizens of the Empire. We understand Lord Ampthill is going to raise a debate in the Lords in this connection, but at the present juncture we want strong action and not mere debates.

Indu Prakásh (121), 21st July.

15. The Commission appointed by the Secretary of State for India to inquire into the condition of Indian labourers in the Colonies has arrived at the conclusion that the Indian labourer is very useful in building up the prosperity of a growing colony, and has suggested that facilities should be provided for the emigration of Indian labourers. We, however, hope that the Indian Government will adopt a firm attitude in this matter and prohibit the emigration of indentured labourers to the Colonies. It should not be guilty of encouraging a form of slavery from which Indians gain nothing.

Prajá Bandhu (42), 17th July, Eng. cols.

16. "In the course of his first official visit to Johannesburg, Lord Gladstone, the Governor-General of South Africa, admitted in a speech that the Muhammadans and British Indians had a claim on his attention.......... We, however, cannot forget that Lord Gladstone will be unable to do anything substantial in the matter of the very important question of the serious disabilities which our countrymen labour under in that part of the British Empire.......... The only efficacious remedy for solving this knotty problem, the gravity of which is increasing from day to day, lies, as we have pointed out times out of number in these columns, solely in the hands of our own Government, and it is the absolute stoppage of the supply of indentured Indian labour to South Africa. At the same time we cannot help remarking that the Imperial Government undoubtedly lost a very good opportunity of satisfactorily solving this Indian problem in South Africa when it granted self-government to the Transvaal. It could have very easily insisted upon the colonists' according equal treatment to the British Indian subjects as a condition precedent to that grant, but now that the die is cast, it is for all practical purposes useless to cry over it. The case, however, is not quite so bad with the Government of India, for we believe that if the latter does its duty in the matter, the situation may still be considerably improved. If the selfish colonists over there refuse with a determination worthy indeed of a righteous cause to give us our due as citizens of the same British Empire, it stands perfectly to reason that the Government of India to whom the destinies of the teeming millions of India have been entrusted by Providence should retaliate, and at least with equal firmness refuse to render any assistance at all to the colonists in the matter of getting their supply of labour from this country. This will in all probability have the desired effect, but should it fail there will be no alternative for the authorities but to resort to *quid pro quo*, *viz.*, treat the natives of South Africa who are resident in India in the same manner as our countrymen are treated by the authorities in South Africa. This is a remedy that is bound to succeed even in the case of the most selfish men in the world, and the South African colonists cannot therefore withstand it."

Gujarāti Panch (35), 17th July, Eng. cols.

17. "The position of the natives of this country in South Africa has created a great deal of anxiety and unrest in the minds of patriotic Indians.......... Indians are allowed to visit and settle in any part of the world except the one under the suzerainty of the British Government which we have learnt to call a 'paternal Government,' by the manifold boons and blessings which it has brought in its train for the Indians in India. It is surprising that a Government so sympathetic in India is so insensible to the grievous wrongs that are inflicted every day upon the Indian settlers in South Africa.......... The misery involved by this policy is untold and unbearable. Several families are rendered helpless and homeless, and disaster is staring in the face of others. Within a very few years, the Indian in South Africa will be extinguished if the said policy be allowed to continue.......... The duty of the Indian Government is clear. Nothing but a policy of retaliation will bring the Transvaal Government to its senses. Stop the immigration of the indentured labour into Natal and you touch the pockets and profits of the Natal capitalists.......... If the prevention of immigration of indentured labour does not succeed, let the South Africans and their relatives and friends be debarred from entering India without submitting to the same tests subject to some variations as to the language, as are applied to Indians, and let them be treated in the same humiliating manner as our brethren in Africa are treated and we shall soon see a change in the policy of the Transvaal Government."

Directions in which efforts can be made for the protection of children.

Oriental Review (17), 20th July.

18. "It was for one of the highest and noblest objects that a large gathering was held in the Council Hall, Poona, under the Presidency of His Excellency Sir George Clarke—the object being to help children, specially girls, and lead them off from the paths of the shoals and backwaters of life.......... It is with feelings of pride and gratefulness that we recognise the compliments paid by His Excellency and Mr. Harold Mann to the inherent love of children of the Indian people. But with all this love there is a great scope for work for Protection of Children Societies to stop the nefarious traffic in girls and the dedication of girls to gods. The success which the Poona Society has already obtained in the matter of these objects is encouraging, due in a great measure to the ready response of the Government to its representations. Through the combined efforts of the public and the Government there is every possibility of the institution of the Murlis disappearing, though the same cannot be said of traffic in girls. This is a grave problem to be faced in every country where the onward march of civilisation has given rise to the growth of large towns. Young girls are offered as sacrifice to the Moloch of wealth which wants to luxuriate in bestiality. In many countries in the West where prostitution is a State-recognised institution, there are large agencies at work to add fallen girls to the ranks of the 'profession.' We fear, and our fear is corroborated by Mr. Harold Mann, that traffic in girls is carried on in this country to a larger extent than is commonly imagined. Protection of Children Societies can well act as watch-dogs in such cases and bring the offenders to book. Kāthiāwār and the outlying parts of Gujarāt are the chief sources from which

those engaged in this loathsome traffic draw their supplies, and the Society will do an immense service to the public if it flashes a searchlight on these transactions."

Pársi (41), 24th July, Eng. cols.

***19. "The Society for the Protection of Children which held its annual meeting at Poona last week finds itself confronted by problems of a nature different from that of the problems which similar societies in other countries have to tackle. As the Secretary said, in the ordinary way of preventing cruelty there is but little need for the Society's existence in India, since kindness to children is an almost universal characteristic of Indians. The forces that create custom, however, are by no means so good-natured, and individuality is seldom sufficiently strong to oppose successfully customs which must go against the better feelings of those who practise them. There are some so passionately addicted to evil custom that they even make a boast that in certain parts of the country the Age of Consent Act is a dead letter, and this involves greater cruelty than even the traffic in girls, the attempt at suppressing which is one of the Society's chief activities."**

Indian Spectator (10), 23rd July.

20. "As His Excellency the Governor said truly at Poona last week, if the Society should enlist co-operation and secure confidence, it must not be inquisitorial, but must avoid all appearance of unnecessary interference in the private affairs of families. His Excellency's advice may be remembered with advantage by other reformers as well, besides the protectors of children. It has sometimes been urged that those who sell girls for Murlihood must be severely punished by the Magistrates. We have deprecated severity in the matter for the present, and we are glad to see that His Excellency counselled patience, because 'a little time is required to bring home the intentions of Government to the classes concerned, who do not read Proclamations, and leniency to people who may believe that they are only exercising an undoubted right sanctioned by ancient custom may be justified in the first instance.' It seems from the S. P. C.'s annual reports that quantitatively its work has not been conspicuous by its results."

Comments on His Excellency the Governor's speech at Sholápur *re* the excise duty on Indian cloth.

Gujaráti (33), 17th July; *Káthiáwár and Mahi Kántha Gazette* (77), 17th July; *Rájasthán* (88), 19th July.

21. We wish His Excellency had refrained from defending, when opening the Mill at Sholápur, the excise duty on cotton. It is an imperial duty, and the Local Government have nothing to do with it. Besides, the question has been discussed threadbare during recent years and His Excellency would better have left it untouched. He has, however, preferred to throw in his weight on the side of those who have been defending the duty as having been levied not for the purposes of State income, but with a view to balancing the import and export trade in piece-goods. By asking his audience to place side by side the effects of the excise and the import duties, does His Excellency mean to say that as a result of the comparison the balance of trade would not be found to be unduly deflected on either side? We do not know under what principles of policy could the stuff manufactured locally be placed on a level with the fine produce of foreign countries. Without going into details on the subject it would be found that perhaps India is the only country where an excise duty is levied for the express purpose of bringing revenue to the State. Even if we acknowledge, as declared by His Excellency, that the Indian mill industry enjoys a number of advantages over its foreign competitor in respect of the vicinity of cotton markets, cheap labour and the saving of freight charges, can it be denied that the latter is similarly placed in respect of coal, machinery, &c.? In short, the advantages of the one have been counterbalanced by those of the other. In view, therefore, of the infancy of the industry in this country would it not be natural for it to seek some sort of protection against foreign rivals as is enjoyed by indigenous industries in other countries? Consequently, would it not be fair in the interest of the industry to demand an early abolition of this obnoxious impost? [The *Káthiáwár* and *Mahi Kántha Gazette* and the *Rájasthán* write in a similar strain.]

Comments on the proposal to elect Sir William Wedderburn as President of the next Indian National Congress.

Indu of Bombay (12), 18th July.

22. "We are highly pleased to note that the prospects of a very successful session of the Congress in coming December are becoming brighter and brighter. Our Allahabad friends are working in grim earnestness and happily they have in their midst none of the kind of foolish 'within the camp' opposition, against which the leading Congressmen of the Punjáb had to contend last year. But unanimity in the province, earnest workers, fine site, excellent arrangements and even a fine Exhibition go but half way to ensure a brilliant Congress session. So much depends upon the individuality of the President-elect! To secure a brilliant personality did India go in for Sir Pherozeshah M. Mehta last year. But the country had a bitter disappointment and what was worse, the Congress cause itself received a damper from which it has yet to recover, albeit brave Mr. Madan Mohan Malaviya rescued it from death by his great courage. However, nothing could hold out the best hopes of a complete recovery by the Congress of its glory and prestige than the Presidentship of an individual like that tested and trusted premier friend of India, Sir W. Wedderburn. We dare say he would be unanimously elected and that he would be welcomed as mightily and heartily as was our Grand Old Man Dádábhái Navroji. And let us hope he would heal up and cement not only the split caused at Madras and Láhore amongst the Constitutionalists but that he would bring into the fold of rational politics the saner section of the Extremists too."

Comments on the proposal to lease premises suitable for the sale of liquor for a term of years and disposing of them by auction.

Indu of Bombay (12), 21st July.

23. "It is reported that the Government of India have invited the opinion of Local Governments as to the desirability of leasing premises suitable for the sale of liquor for a term of years and disposing of them by auction along with the license to vend liquor. Government's only motives for the suggested step are said to be two: one, to ensure to the licensees a convenient place of sale in which necessary stuctural alterations could be insisted upon by the Excise authorities; and the other, a still more important one, is to break that system of practical monopoly which cliques of persons seek to establish by taking up beforehand all premises suitable for the sale of liquor and so preventing others from competing with them. The objects aimed at are no doubt laudable ones. But we are not certain whether they could be best served by Government themselves taking up the *rôle* of the 'practical monopolist.' We are very much afraid that the proposed step would prove a most retrograde one, which no temperance reformer can countenance. It will mean a greater identification than ever of the Government with the demoralising liquor trade.......... In a memorandum to the Government of India, Sir F. S. P. Lely, when Revenue Commissioner, N. D., Bombay, in 1904, wrote: 'I have never met a native, official or non-official, intelligent or otherwise, who does not firmly believe that Government fosters the traffic for the sake of revenue, and would not willingly let it go.' This unfortunate impression is not likely to be weakened by Government acquiring premises in prominent places and letting them out to the highest bidders....... In the mind of the ordinary onlooker such shops, by being distinguished from the ordinary liquor-shops of the locality, will be invested with an official character and it will not be easy to disabuse his mind of such an idea. Even apart from this undesirable evil association, the acquisition of sites by Government and the farming of them to the highest bidders will but intensify the evils of the present excise policy. It will not only go to perpetuate the auction system, which is condemned on all sides, but will aim an indirect blow at local option too. If the inhabitants of a locality are opposed to a particular site being utilised for a grog-shop, and if Government have resolved on locating the shop there, will Government easily yield to the representations of the inhabitants? Will it not mean a conflict of interests for them, as the abandonment of the site will entail considerable loss of revenue and the premises may not fetch profits equal to what a grog-shop thereon would? And if, on the other hand, they persist in locating the shop there, refusing to listen to the representation of the people, will it be a wonder if the impression should prevail that a shop is being forced on unwilling people by Government solely through selfish interests?......... Moreover, when once the premises have been leased by Government to a licensee, it will be difficult to effect the removal of the license, when the circumstances of the locality require such removal. The financial interests of Government will again come in conflict with the interests of justice and good morality and there will be the danger of the authorities refusing to recognise the change of circumstancess. When in spite of the unanimous protest of the people of the neighbourhood, the Excise authorities granted a license to a liquor-shop at the junction of the Charni Road and Girgaum Back Road last year, local civic spirit was strong enough afterwards to dislodge the occupier of the premises by making it too unprofitable and perhaps also too hot for him to remain there. If Government come to adopt the suggestion made above, they and their licensees will not seldom find themselves in the unenviable predicament of this *ex*-licensee of Charni Road. Would Government like to court such eventualities? If not in the interests of temperance, at least for the sake of mutual good understanding between themselves and the people, Government should hesitate before taking such a retrograde step. They should guard against multiplying occasions for conflict of interests in their own cases."

Kesari (128), 19th July.

24. Government do not take any active steps to lessen the vice of drink in the rayats. We are not sure that they will not oppose those who try to do so. But we are glad to note that Government fully sympathise with and support the Army temperance movement amongst the white soldiers in India. To-day Government sympathise with white soldiers, to-morrow and the day after they may think of black sepoys and rayats. 42 per cent. of the white soldiers in India are teetotalers. It is an evidence of the strenuous labours of temperance reformers that half the British army in India once noted to be most addicted to drink in the whole world is to-day quite free from the vice of drink. Government do not support us. It cannot be said that they do not work against us. But the public leaders should not grow despondent, but work more enthusiastically now for the temperance movement. The vice of drink has not grown so inveterate in India as in England. His Excellency is the Vice-President of the Army Temperance Association. We request him not to bring forward any longer the lame excuse that drinking liquors is the only luxury left to the poor rayats of India. [Elsewhere the paper remarks:— The Government of India think of acquiring sites of liquor-shops first and then auctioning the licenses. In some provinces Abkári farmers acquire sites of liquor-shops beforehand. The shops have, therefore, to be knocked down to them. Government desire to put a stop to this fraud of the Abkári farmers. But from a temperance point of view, this step would be quite injurious as Government who always desire for more profits from the liquor-trade would have then more control over it. If Government were not influenced by greed of money, they would not have committed the gross blunder of spreading the vice of drink in Maháráshtra. It is natural for them to feel that all the sites of shops they have acquired should be disposed of in auction. In our province, a strange thing prevails with reference to sites of liquor-shops. They are neither in the possession of Abkári farmers nor of Government. It is due to the imbecility and greed of house-owners that this lawless affair has continued so long. Government do not care to inquire of the house-owner whether he is willing to rent his house for a liquor-shop. It is quite interesting to note that while the Indian representatives of the British Government are quite unwilling to help the temperance movement, their masters in England are trying their best to put down the evil of drink. The tax on whisky has appreciably reduced its sale. In Poona itself, when the price of liquor was high five years ago, its sale was reduced at once. It is our misfortune that Government did not like it. The Bombay Government try to

quell the fire of drink by raising the price of a gallon of liquor by two or four annas once in many years. There is a vast difference in the temperance activities of the Bombay and Home Governments.

Comments on the Press Note *re* the functions of Bombay Abkári Advisory Committees.
Gujarát Mitra (34), 17th July, Eng. cols.

25. "We approve much the action of the Bombay Government in issuing a Press communique in regard to the much vexed question of the right of the Collector to consult the local committees at his sole will or pleasure. .... We are gratified to note that Government have taken an early opportunity to elucidate their intentions in the matter so as to leave no doubt in regard to them.......... The best acknowledgments of the people are due to His Excellency the Governor for the commendable anxiety he has shown to consult popular sentiment which more than ever leans on the side of temperance in the masses of the population."

Comments on the recent Government Resolution asking village *Punchâyats* to assist village officers in collecting grazing fees.
Bombay Samáchár (69), 21st July.

26. It was only last year that the village *Punchâyats*, wherever constituted, were empowered by Government to collect the fees for grazing cattle on Government farms and jungles. The divisional Commissioners have not objected to the system and yet without citing any instance of the *Punchâyat* failing to recover Government dues or of its disqualification in regard thereto, they have with one voice got the previous order rescinded by an order leaving the collection of grazing fees in the hands of village officers. As these officers are to be paid for the duty while the *Punchâyats* performed the function without any additional expense to Government, it becomes necessary to examine the objections raised by the Commissioners against the *Punchâyats*. To us they seem to be unconvincing. Before the *Punchâyats* were saddled with the duty were not their functions considered by Government? It is true their primary duties relate to the sanitary well-being of their respective charges, but it is simply indiscreet to deprive them of the new function for want of confidence in them. If this principle is regarded as sound, then the object with which the *Punchâyats* have been brought into existence is lost sight of. The Commissioner's objections in regard to the matter are meaningless as would appear from the successful working of the Village Co-operative Credit Societies. To disqualify the *Punchâyats* on this score is an unjust depreciation of their work and a fatal blow to their usefulness. We are afraid that in this connection the divisional officers have erred in attaching more weight to Government revenue than to the prestige of so useful an institution. This method of dealing with the *Panchâyats* shows no hopeful future for them, and we, therefore, trust that the question will be taken up by some Honourable member of the Council and an explanation obtained from Government defining the functions of the *Punchâyats*.

Suggestion for the damming of the rivers in the Konkan for storage of water for irrigation purposes.
Satyashodhak (147), 17th July.

27. The shortage of rainfall which the Konkan has been experiencing ever since the year 1876 has naturally brought into prominence the question of the storage of the waters of the small rivulets watering the province. The suggestion was brought forward by Mr. Gharat on the occasion of the last Agricultural Conference held at Poona, when he urged upon the attention of the Irrigation authorities the importance of the diversion of a portion of the funds at the disposal of the Department towards damming the rivers of the Konkan. It appears that Government too have seen the advantage of such a step and a resolution in the matter was reported to have been issued about a couple of years back. It is now high time for Government to take some active steps in that direction. An officer may be deputed to survey our rivers with the view of damming them and the work of constructing the dams should be carried out by annual allotment of funds. It behoves Government to do something in the matter for the sake of the poor agriculturists of the Konkan.

Comments on the recent Co-operative Societies Conference held at Poona.
Dnyán Prakásh (48), 18th July.

28. Mr. Campbell deserves our hearty congratulations for inviting cultivators from different parts of the country to the Conference of Co-operative Societies of the Central Division and conducting the deliberations of the session in the vernacular. A glance at the list of the subjects discussed at the Conference will show that they had a practical bearing and dealt with the difficulties in the way of such societies. It is to be regretted that people have not yet fully appreciated and understood the advantages of these societies. The popularity of the societies can be increased by starting them at different places and by explaining the advantages to be derived from them. The directors of these societies must bear it in mind that they must have full confidence in the rayats and should not look upon them as cheats. The immense advantages of economy and self-reliance must also be impressed on the minds of the cultivators. Our educated people would do well if they devote themselves to such matters of public utility, instead of indulging in political absurdities.

Suggestion that the orders of Government *re* Murlis should be explained to the villagers by the village officers.
Dnyán Prakásh (48), 21st July.

29. In the course of his speech at the meeting held at Poona in connection with the Society for the Protection of Children, His Excellency the Governor observed that persons guilty of dedicating girls to gods cannot be dealt with severely for some time to come as the custom generally prevails amongst ignorant and superstitious people who scarcely read the orders of the Government and who follow the custom in the simple belief that it is sanctioned by tradition and religion. In this matter we would suggest that the prohibitory orders of Government should be put up prominently in every village *chávdi* and explained to the people by the village officers.

Suggestion that facts and figures about inoculation may be published in vernacular languages.
Dnyán Prakásh (48), 23rd July.

30. We feel sure that the contents of the annual report of the Bacteriological Laboratory at Parel for the year 1909 will greatly tend to remove much of the misapprehension that exists amongst the people as regards the efficacy of inoculation as a preventive against plague. Government have introduced a very good practice of getting the speeches of His Excellency the Governor and their Press Notes and resolutions translated into vernacular. We would suggest that facts and figures as regards inoculation may also be published in vernacular so that the popular prejudice against the prophylactic may be removed.

Comments on the decision in appeal of the printer in the *Ek Shloki Gita* case.
Indu of Bombay (12), 14th July; *Kesari* (128), 19th July.

31. "We may well congratulate the Judges—Justices Chandávarkar and Heaton—and the accused Mr. Dev, pleader of Dhulia, on the judgment in what is known as the Dhulia sedition case.......... It has lessons to teach both to Government and to proprietors of presses. The latter ought always to be careful as to what is published in their presses. On them lies a great responsibility. If they can't work, they should have a clever manager and no book, etc., ought to be printed or published without being perused. As for Government, they can well afford to be more discriminating and show greater self-restraint. Why need they proceed in all cases against writer, printer, publisher, seller and all possible persons directly or indirectly and closely or distantly connected? Now that they can confiscate seditious publications, if they do at all proceed under section 124A, let them do so only in the worst cases of deliberate sedition and only against the principals. The smaller fry may safely be neglected or let off with a warning." [The *Kesari* congratulates Mr. Dev on his acquittal and remarks:—Though the printer and proprietor of a printing press are primarily responsible for books published in it, they cannot be held to be guilty, merely on this presumption. Their knowledge of the nature of the book should be established

by independent evidence. The Honourable Sir Nárâyan Chandávarkar has explained satisfactorily the law as it stands with reference to the extent of the responsibility of the printer and proprietor and the evidence necessary to convict them. Because this view was ignored in the Bengal sedition cases for the last five years, printers and proprietors in that Province have been one and all sent to jail.]

Disapproval of the closing of the special class in the Thána Jail.
Sudhárak (156), 18th July.

32. It appears from the report on the Bombay Jail for 1909 that the special class at Thána for juvenile offenders and better class of convicts has ceased to exist from this year. Only prisoners of approved moral conduct were admitted to this class which taught agriculture and gardening. It was not only self-supporting but also used to leave a small margin of profit. It is very much to be regretted that this arrangement, though working so satisfactorily, should have been abolished. The reason given for closing this class is that as it absorbed most of the well-conducted prisoners, the jail authorities experienced great difficulty in finding suitable prisoners for promotion to the convict officer grade. The excuse, we submit, is not sufficient for the closing of such a valuable institution. There is no reason why warders should always be chosen from the prisoners. Government can appoint paid warders as well. This will no doubt involve some extra expenditure, but for the sake of humanity Government will not grudge to bear it. We hope our suggestion will be favourably considered by Government.

The aim and object of the *Chábuk* newspaper of Navsári (Baroda).
Chábuk (71A), 14th July.

33. O mother Ind! on this auspicious day we invoke thee with devotion. Time was when lured by thy glory, foreigners came to invade thee, and were as often driven back by thy heroic sons. But in course of time, thy children became a prey to disunion and the foreigners were successful in accomplishing their objects. As we look around to-day, our eyes are filled with tears, to see that that very mother of ours who once stood above all others in her glory has now been reduced to a skeleton without flesh and blood and is weeping at the sight of her starving children. But now we, thy unfortunate children, have awakened from our deep sleep. We pray thee to move thy sister goddesses (nations) to remove our peace-loving nature and our timidness. Aided by them, we shall be able to rescue thee from thy present degraded condition and to elevate thee. [Elsewhere the paper states its object as follows:—When we hear all round us that the opium-eating Chinese have thrown off their lethargy, that little Japan has overthrown the Russian bear and that the band of young Turks has established democracy in Turkey, is it strange if a country like India which has produced innumerable heroes like Rám, Arjun, Shiváji, Pratáp and others should rouse itself and try to regain its lost position? It is this sort of inspiration that has led us to start this paper. We take it to be our duty to serve our fellow-countrymen to the best of our ability in these critical times. The editing of a paper is specially full of difficulty in these times owing to the present political situation in the country, to the suspicious state of the official mind and to the unrestrained action of the Press Act. Of course, it is very easy to conduct a paper if we fawn upon and flatter the officials. But this we are not prepared to do. Our only object will be to discharge our sacred duty to our country with impartiality and courage. At the same time, we consider it necessary to declare that we never want to transgress the bounds of law, but intend to give full respect to the law. May God preserve us in our difficult task!]

Suggestion for the establishment of a sanitarium for consumptives in Sind in memory of the late King-Emperor.
Phœnix (18), 20th July.

34. **"As regards the shape which the memorial in memory of King Edward ought to take, we are decidedly in favour of a statue being erected out of a part of the memorial fund. The statue has its sentimental and personal aspect which should not be overlooked. It would besides serve to remind the future generations in the most direct manner of the great King-Emperor whose sympathy and solicitude for his Indian subjects**

was so genuine and so great and who was the author of the second Indian Magna Charta......... But though we should like to see a statue of the late King-Emperor erected in one of the big towns of Sind, there is no reason why the general inclination of the people to perpetuate his memory by a work of utility should not be respected and the statue supplemented by a memorial which would be of direct benefit to the community. For the utilitarian memorial about a lakh of rupees may be expected to be available; and the amount could well be spent upon one of the institutions which are so badly needed in this Province. We think that the best way in which the available amount could be utilised would be to raise a sanatorium for consumptives in a healthy place in Sind like Thana Bulakhan. Consumption has in recent years increased in Sind as well as in other parts of India at a frightful pace and has been claiming victims from all classes and communities in Sind.......... The present time when the country is so keen upon sanatoria is most opportune for establishing one in Sind; and when it is also remembered that late King-Emperor was noted above all things for the deep and active interest he took in the establishment of such institutions in England and in the measures calculated to stop the growth of the pestilence, it will be conceded that a Consumptive's House in Sind would be a most befitting, popular and practical way of utilising the greater portion of the memorial fund."

Alleged necessity for having a separate Budget for Sind.

Phœnix (18), 16th July.

35. "There are few provinces, whose finance is in such sound condition as that of Sind has been, particularly in recent years—thanks to the vigilance and restraint exercised by our cautious Commissioner, Mr. A. D. Younghusband. As evidence of the thriving condition of our finance, there can be no better proof than the fact mentioned by Sir John Muir Mackenzie in his speech on the Budget that the progressive increase of revenue to the extent of the average of 1¾ lakhs per annum during the last six years was almost wholly attributable to the remarkable realisations in Sind, where the collections had been nearly 49¾ lakhs against a settlement estimated at not quite forty lakhs. That this is an achievement of which Mr. Younghusband's Government may well be proud is evidenced by the comparatively short realisations in the Presidency proper.......... Thus, the prosperous budgets which the retiring Finance Member has had the fortune to present from year to year are in no small measure due to Sind......... But in view of the scant consideration with which the urgent needs of Sind have been uniformly treated in the past, there is hardly any hope of the province being granted its full and fair share in the allotments of State expenses unless and until Sind is permitted to control her own finance and to have her own separate budget. There are several other reasons which make the separation of the budget for Sind from that of the Presidency proper not only highly desirable, but quite necessary. One of them is that Sind being quite different from other parts of the Presidency has its own peculiar problems to solve and special needs to meet. The special conditions of life and other factors make it almost impossible for outside administrators to understand and appreciate them and to do justice to them. All this points to the necessity of having a separate budget for Sind."

Suggestion for the increase of the pay of Mukhtyárkars in Sind.

Sind Journal (24), 14th July.

36. "The Mukhtyárkars in Sind are a very heavily burdened class of officers, and are charged with duties as varied as they are difficult and responsible. But the remuneration which these officers get for their services is quite inadequate. In the order of precedence, Mukhtyárkars of all grades rank above Sub-Judges, Extra Assistant Conservators, High School Head Masters, Deputy Educational Inspectors, &c., of certain grades whose pay is even Rs. 300. This is proof positive that Government regard the Mukhtyárkar as a very responsible and important officer, and no wonder. For as we said above, the Mukhtyárkars perform very varied duties of an arduous, delicate and burdensome character....... There is hardly another class of Government officers whose position is more full of anxieties than is the Mukhtyárkar's. This being the case, it cannot for a moment be questioned that the

pay of the Mukhtyárkar is very inadequate, and in particular, that Rs. 250 for the highest grade is quite too low. If it is thought fit to place him higher than various other officers drawing Rs. 300 or more, why should not his emoluments be equal to his position and responsibilities?......... Does it not strike Government as very anomalous that the maximum pay of an officer of the acknowledgedly high status of a Mukhtyárkar should be no more than that of a last grade Police Inspector, so inferior to him in attainments and qualifications? Is it not simply absurd to place the two on a footing of equality as regards emoluments? It may be said in reply to our contentions that a Mukhtyárkar can become a Deputy Collector and thus gradually come to draw Rs. 700 or 800. In the first place such an objection is beside the point. For, in that way a Police Inspector can become a Deputy Superintendent. We must necessarily consider the prospects of Mukhtyárkars within their own grades only. There is one last consideration which we must urge on the attention of Government. The Mámlatdárs in the Presidency proper get from Rs. 150 to 250; but it is notorious that the cost of living in Sind, both on account of higher prices and a higher standard of living, is greater than in the Presidency proper......... Then the duties of the Presidency Mámlatdárs are not quite so heavy as those of the Mukhtyárkars in Sind. For instance, there is no *rasai* system in the Presidency proper, and less of the 'miscellaneous,' non-descript duties that devolve on the poor Mukhtyárkar out here......... We do not think any fair-minded man who considers all the reasons we have set forth above will differ from us in thinking that not only must many more places be provided in the higher grades of the Mukhtyárkars' service but that the maximum salary should be Rs. 350 instead of Rs. 250, and we do hope Government will be fair and just to him."

Approval of the appointment of Mr. E. Raymond as Public Prosecutor for Sind.

Phœnix (18), 20th July; *Sind Gazette* (23), 22nd July.

37. "We are very glad to find to that Mr. E. Raymond, B.A., LL.B., has been appointed to the office of the Public Prosecutor for Sind on the retirement of Ráo Bahádur Teckchand Udhavdás. Mr. Raymond is an old and tried lawyer and a popular member of the Karáchi Bar; and we have no doubt that he will fill the high post with satisfaction to all......... It is highly gratifying to note that an untried and raw foreigner has not been pitchforked and that the claims of the local Bar have received recognition. Above all, the appointment will be hailed with delight because Mr. Raymond is an Indian Christian, and his appointment constitutes a fresh testimony of the genuine desire of Government to open high posts to qualified and capable Indians. We heartily congratulate Mr. Raymond on the great honour he has received." [The *Sind Gazette* also approves of the appointment.]

Alleged predominance of Hindus in the Revenue Service in Sind.

Al-Haq (56), 16th July, Eng. cols.

38. "We have recently shown that in all there are 73 Mukhtyárkars in Sind, of whom 60 are Hindus. Out of these sixty Hindu Mukhtyárkars, nine have not received English education, while three have been exempted from passing the Higher Standard Departmental Examination. Eighteen Hindus are acting Mukhtyárkars, and four of these have not received English education at all. In the face of these facts, the boast of our Hindu friends as regards their superior education and better qualifications cannot hold good. There are several Muhammadans and Christians, who have passed the Higher Standard Departmental examination, but are still holding subordinate posts. A glance at the Sind Civil List will enable us to see that a large number of these Hindu Mukhtyárkars are juniors in service, who entered the Department but a few years ago, and their rapid promotions further corroborate our assertion that preferment in the Revenue Department depends not so much on the personal merit of an incumbent as on the influence he possesses with those who are in power. On careful enquiry we shall find that majority of these favoured beings owe their advancement to the recommendation of a Daftardár or a Deputy Collector to whom they may be related. The object of admitting men of higher education to the Revenue Department is no other than that of improving its tone. Now that so many graduates have already entered the Department it may be interesting to enquire whether the tone of the Department has in any way improved. For aught we know, the work is still carried on in the same antiquated fashion that obtained in the days of Tálpurs. Thus we see that admission of highly educated men into service has done no appreciable good to the department; it has been of no benefit to the Government or the people.......... University degrees and diplomas are no proof of the merit of an individual: they will not enable him to be a capable administrative officer. He may be a good student of English, and proficient in History, Mathematics or other subjects taught in schools and colleges, but he cannot necessarily thereby become a successful Mukhtyárkar or Deputy Collector. We actually know of Mukhtyárkars who cannot write their Sindhi reports in decent style, and yet, we know, they pass for able officials, not because they possess any ability, but because they are favourites of a Daftardár. There can be no improvement in the Department until there is an adequate number of the non-Hindu element therein. There should be a large percentage of Mussalman and Christian Mukhtyárkars, Deputy Collectors and Daftardárs, so that the antagonistic interests of the members of various communities will ever keep the Dapartment in a healthy state. There can be no amelioration in the condition of the Zamindárs unless there is a respectable number of Mukhtyárkars who are sympathetic towards them. Now that the racial animosity between Hindus and Mussalmans is so intense, and the gulf is getting wider day by day, Hindu Mukhtyárkars cannot be expected to care for the good of Muhammadan Zamindárs; much less will they show them any favour. A happy admixture of all the communities is, therefore, indispensably necessary for the smooth working of the Department."

Suggestion for the repair of an old cemetery at Karáchi (Sind).

Sind Gazette (23), 16th July.

39. "We would invite the attention of the Public Works Department, which is, we believe the responsible authority, to the breach in the wall made by the recent rains in the old cemetery near the Moledina Dharamsala. Entering by this breach, camels and buffaloes have been seen grazing in the old graveyard among the tombs. It is contrary to the sentiment of reverence for the dead that the cemetery should be desecrated in this way, and we hope that the wall will be speedily repaired."

Legislation.

Comments on the proposed extension of the term of the Seditious Meetings Act.

Oriental Review (17), 20th July.

40. "Now that the atmosphere of political unrest has visibly cooled down the justification for repressive legislation has disappeared. Of the different Acts passed by the Government of India, the Seditious Meetings Act and the Press Act, so necessary in times of sedition and anarchy, must be repealed as soon as the country settles down to normal and peaceful conditions. Whatever checks healthy free speech and writing of the people, checks the progress of the people and is therefore equally detrimental to the interests of both the rulers and the ruled. It was for these reasons that the Honourable Mr. Gokhale and his colleagues opposed the Seditious Meetings Bill and urged that even if it be passed it ought to be enforced only for a short time. The period of three years originally assigned to the measure expires on the 1st October. Looking to the present situation, it is most essential that the Act should not be renewed. Many men at the helm of affairs have all but confessed that the disagreeable features of unrest have disappeared and that anarchism is promising to pass off like a bad dream. Why then cause useless irritation to the public by renewing the measure? Our experience of the last three years has shown that even Provincial Conferences of avowedly moderate politicians have been prohibited under this Act by several executive officers. Surely the Government does not wish for a thorough gag, an indiscriminate prohibition of all meetings which are the only vehicle in this country for representing the grievances of the people. It would have been a fitting parting gift to the Indian people from His Excellency Lord Minto if he had decided not to encumber the public with an enactment for which there was no necessity."

Rást Goftár (43), 24th July, Eng. cols.

***41.** "During the three years that the Seditious Meetings Act has been experimented with, it has served to carry out the ends which it was contemplated to fulfil, and there is a strong opinion favouring its permanent retention in the Statute Book, and some disappointment is expressed that its application is to be restricted on expiration of its full term of three years to some six months only. Repeated debates and revived controversies on what appear to be retrogressive Acts are not calculated to facilitate the undisturbed progress of peace. They serve as a fruitful medium to re-open old sores, and peace which has been restored with some effort is tampered with by the agitation which is fostered on their renewal......... If the Act is needed in times of trouble, it may be allowed to remain in times of peace as a dead-letter, when it would interfere with no vested rights and deprive no one of his liberty. The fact that the Act, after the extension of its provisions to all India, was enforced in one presidency after another is enough to justify its existence. There can be no gainsaying the fact that the happy condition which now prevails is indebted for its freedom from disturbance to the stringent policy which had been lately promulgated."

Bombay Samáchár (69), 22nd July; *Praja Bandhu* (42), 17th July; *Káthiáwár Samáchár* (78), 20th July.

42. We regret that Government have decided to extend the period of the Seditious Meetings Act by five months. For some weeks past the Anglo-Indian papers have been clamouring for an extension of the Act and for making it permanent. The circumstances which at the time of its passing necessitated its enactment have disappeared as a result of the far-sighted and sympathetic rule of Lords Minto and Morley. They themselves have certified to this improvement in the country's condition, and on the basis of this certificate of theirs the public demand to be told the causes that have induced Government to renew the Act. No doubt some Anglo-Indian papers talk thoughtlessly of the improvement in the political condition of the country as having been brought about by the Act, but they are thereby insulting not only the public but Government also. For if they be true in their line of reasoning, it would follow that the Reforms introduced by Government are untimely and inappropriate. But fortunately Government do not accept these foolish views. No doubt the Act had its uses as a temporary measure pending the introduction of the Reforms; but even as such it had its drawbacks inasmuch as it was instrumental in depriving the public of one of their most natural and effectual means for placing their needs and aspirations before the authorities. Government too were fully alive to this and had pressed it upon the public as a merely temporary measure. We shall, therefore, call upon Government in the light of their liberal principles to observe the pledge they gave at the time of its enactment and to let it die its death. If, however, now that the draft has already been prepared, their prestige comes in the way of withdrawing it, they should at least assure us that it will not be renewed at the expiry of the proposed term of its extension. It must be remembered that even if the Act be allowed to die out, it will still be open to Government to restore it again whenever occasion demands; for experience has shown that the Legislative Council will not be backward in supporting Government in case of necessity. [The *Praja Bandhu* writes:—Our two and three quarters years' experience of the Act has shown to us the bitter fruits which the public as well as Government had to taste on account of the Police being allowed arbitrarily to dub as seditious even ordinary meetings intended to convey the people's grievances to Government. As Dr. Rash Behari Ghosh had prophesied, the stoppage of public meetings has given rise to secret societies. Thus this disgraceful act has proved troublesome alike to Government and to the public. It is to be deplored that the Anglo-Indian papers are not fully alive to the harmful effects of the Act. His Excellency Lord Minto is leaving these shores in November, and we hope he will not on such an occasion soil his hands by reviving an unpopular and repressive act, which is a blot upon the British administration. The *Káthiáwár Samáchár* writes in similar terms.]

Chábuk (71A), 21st July.

43. The Anglo-Indian Press assisted by its Indian followers has worked a good deal of mischief with the result that the Press Act has been foisted upon native journalism. The measure hanging like the sword of Damocles has demanded its toll and wiped out of existence a number of newspapers during the short time it has been in force. The result has been more than gratifying to the official mind which gloats over its successful campaign against disaffection and sedition in the land. The Anglo-Indian Press was no less gratified, but our simple-minded officials forget that our countrymen have duped them with interested advice. Consequently with the lapse of time they will have to reap disastrous consequences. But when, as in the proverb according to which folly goes before destruction, the official sense becomes blunted, it is impossible for it to see the right course. As a result of this the Indians have learnt to view with pessimism the administration of British justice. When this chief mainstay of British rule is shaken it is difficult to understand on what else it will stand. The entire country was hopefully looking forward to the repeal of the Prevention of Seditious Meetings Act, but again the Anglo-Indian howlers, the so-called well-wishers of the Indian peoples, were to the fore. The counter-agitation of the Indian Press was nothing more than a cry in the wilderness, and the Indian Government have decided to extend the operation of the Act till 31st March 1911. Its continuance after that date, it is being declared, would depend upon the successor of Lord Minto; but we do not think he would dare to disregard the advice of the Anglo-Indian Press. Under these circumstances it seems to us that the measure would be permanently placed on the Statute-book to the horror of the Indian Press. Alas! Unfortunate Bharat!

Comments on the proposed Indian Insurance Companies Act.

Pársi (41), 24th July, Eng. cols.

***44.** "The contemplated Insurance Act, of which a draft has already been published, while it is sure to weed out some of the most weakly of the companies which have come into being as a result of the *swadeshi* movement, will immensely benefit genuine indigenous insurance by putting it on an equal footing of security with British and Colonial companies. We quite agree with the promoters of the various companies which have sprung into existence during the last four years that it is a good and a patriotic thing to insure with a *swadeshi* company, but these same promoters must fall in with the complementary proposition that it is an even better and more patriotic thing for a *swadeshi* company to give as good security as a foreign company. It will be but a very feeble concern which is unable to deposit half a lakh of rupees with Government as security; but some concerns which pretend that their existence is a matter of great importance to the country at large will probably find as much difficulty in depositing this sum as some old-established newpapers of equal self-importance have found in depositing a couple of a hundred rupees. Still, a newspaper may be bankrupt through sheer honesty; an insurance company has no business to be in low water at all. The new Act will cut deeply into the vitals of those companies which perform other functions besides insurance, and of these there are several whose ingenious combinations are supposed to double profits and halve risks."

Comments on the proposed Medical Registration Act.

Kesari (128), 19th July.

45. It is not only censurable but injurious to follow the profession of a doctor without studying the science of medicine properly. Those who wish to prescribe according to western methods should have a scientific knowledge and experience of western medicine and those who know more of the subject should have some special privileges. Had the Bombay medical men confined their activities only to those who prescribe western medicines and asked for some distinction to be made between qualified and unqualified doctors, nobody would have complained against the proposed 'Medical Registration Act.' It is not surprising, however, that there should be a great agitation against it as 'the Act in embryo' proposes to confer special concessions on all doctors from the Hospital Assistant to M. D.'s and leaves out in the cold all Vaids and Hakims. In this connection the Bombay Ayurvedic and Unani Medical Association have sent a protest to the Bombay Government and it is to be seen whether their representation meets with any consideration.

Suggested change in the present law as regards the Age of Consent.
Indian Social Reformer (9), 24th July.

***46.** "In his speech at the annual meeting of the Poona Society for the protection of children, Dr. Harold Mann referred to a case in which a girl, fourteen years old, was sold to a Pathan to cancel a debt of Rs. 8.......... The main question is, 'Is the law as it stands at present sufficient and satisfactory.'......... It may be fairly urged that girls, who are minors in the eye of the law incapable of giving a valid consent to a contract relating to property, should be protected also in this respect. This can be done simply and directly by raising the age of consent as against strangers to the age of legal majority. An amendment of the law to this effect will not go against any social or religious sentiment. It will be welcomed by all classes of the people. The law, as it stands at present, protects girls under twelve years of age both against husbands and strangers. The reasons which induced the Legislature to be content with such a low limit in the case of husbands can have no weight in the case of strangers. We earnestly trust that an early opportunity will be taken to so amend the law as to make it rape, as defined by the Penal Code, for any one not her husband to have sexual relations with a girl under sixteen years of age. It will be noticed that His Excellency the Governor, whose thoughtful and feeling speech on the occasion will be found on another page, held out a qualified promise to consider the question of amending the law if experience proved it to be inadequate to deal with existing evils."

Education.

Comments on the Bombay University Senate's decision about the proposed Examination Hall.
Pársi (41), 24th July, Eng. cols.

***47.** "At Friday's meeting of the Senate of the Bombay University the proposition of Principal Covernton to the effect that Sir Cowasji Jehangir's donation be accepted with its conditions and an examination hall be built in the University Gardens was, it is satisfactory to note, carried. Those who were not influenced by an artificial agitation expected that it would be. The campaign against the so-called 'desecration' of the gardens, organised by the *Times of India*, fell rather flat. The *Times of India* had never troubled to discuss the question whether by allowing ornamental trees to be planted on their ground, the University had for ever forfeited its right of building. We presume the ground was originally granted for building, and not for demonstrations in experimental botany. As the *Times* says, nearly all the available waste ground has within recent years been taken up by the speculative builder; but this was taken up by the University fifty years ago; and why the newly acquired rights of the speculative builder to erect 'architectural monstrosities' are sacred and why Government (per the Improvement Trust) must realise every rupee possible by the sale of land while the University alone must not lay one stone upon another, are things no University Fellow can understand."

Gujaráti (33), 24th July, Eng. cols.

***48.** "The absolutely hysterical, one-sided and senseless agitations that had been maintained in the columns of a morning contemporary has, we are glad, met with the fate it so richly deserved.......... One is not a little surprised that some of our leading citizens should have joined in this hysterical agitation. Æsthetic considerations are not all in all. They cannot be allowed to override all other considerations bearing on the requirements of the University. The whole talk about 'architectural monstrosities' was itself a monstrosity, as one may take it that there is sufficient engineering talent in Bombay to prevent the perpetuation of any architectural scandal. What astonished many people is the utterly one-sided attitude taken up by those who signed the protest that was forwarded to the Registrar of the University. The protest contained not a word regarding the pressing requirements of the University and of examinees.......... It is easy for some one to write out a protest and still more easy for millionaires to sign such protests. It is, however, sad to find that intelligent people should allow themselves so easily to succumb to a sentimental and hollow agitation, and it is still sadder that an impudent attempt should be made to represent that that agitation had the support of all the citizens of Bombay."

Comments on the removal of English History from the matriculation syllabus of the Punjáb University.

Phœnix (18), 16th July.

49. "It is to be deeply regretted that the Punjáb University has decided to drop English History from the curriculum of the Entrance Examination. The question was discussed at great length by the Teachers' Conference held at Láhore a few months ago, at which Government and other High Schools were represented by their Principals and Head Masters. The opinion of the *quasi*-departmental Conference was emphatically in favour of the retention of the subject. In spite of that decision of the very body whose voice should carry weight and authority, the University has taken an opposite course. Not to speak of the question of flaunting the opinion of the Conference, the Punjáb University has taken a step in the wrong direction from the political point of view. In these days when there is so much of wild talk about *swaráj* or absolute independence, it is more necessary than ever for the impressionable Indian student to read right the history of England and to know through how many stages and difficulties, extending over centuries, that country had to pass before her people obtained some potent voice in the government of their country. We hope the Principals and Head Masters of the High School of the Punjáb will make their voice felt in the University and bring the authorities back to the right course. We also hope that other Universities will not imitate the indecent hurry of the Punjáb, but will think twice before following in the wake of the backward Land of Five Rivers."

Railways.

Allegations against the European and Eurasian employees on the subordinate staff of Indian Railways.

Jám-e-Jamshed (37), 20th July, Eng. cols.

50. "The recruitment of the staff of the more prominent of the Indian Railways has appeared to the public at large an intolerable anomaly. To say the least, the selection of the staff is apparently guided, not so much by considerations of economy and efficient management, as by those of patronage and support of certain favourite communities, the East Indian and the Eurasian particularly. The recruitment is not on the principle of the men for the Railways but the Railways for the men. It seems to have been always ignored that the Indian Railways are primarily for the service, comfort and convenience of the Indian people, and that the Indian rate-payer being made responsible for the shareholders' profits, it is the duty of the Government and the Railway management to see that the administration of the various systems is conducted with a view to the most stringent economy and the highest efficiency. We find a very costly agency employed, where a cheaper and equally able and efficient one would be easily obtainable, simply for the sake of colour, and, as if even this were not sufficient, the privileges of colour are permitted to be carried so far as to make good and efficient service almost an impossibility.......... A dismissed soldier or a police officer can easily find service on an Indian Railway, and that often on a better salary than he drew before. He carries into the Railway service all the vices which made his presence in the ranks of his former service unacceptable and impossible, and this has gone on unchecked till certain railways have almost become a by-word for reproach among the public at

large. Morality seems to be the last thing cared for and insisted upon by the Railway authorities, particularly in the case of their Eurasian and East Indian staff, and the lax notions of duty constantly imported by these men are copied by the Indian staff."

Alleged neglect of the B. B. & C. I. Railway Company to provide proper railway accommodation at the last Dákor festival.

Káthiáwár and Mahi Kántha Gazette (77), 17th July.

51. Though the attention of the B. B. & C. I. Railway authorities had been drawn from the first to the expected great rush of pilgrims to Dákor at the recent *Rath Jatra* festival, they have as usual failed to do their duty. No arrangement was made to run a special train from Anand to Dákor on the day previous to the festival, and a portion of the passengers had to be huddled up like sheep in the ordinary train. The remaining after being practically imprisoned in goods wagons for some time, had to wait for about 8 hours at the station till 2 o'clock in the morning when it was arranged to run a special train to Dákor. At Umreth Station, however, the hardships of the pilgrims knew no bounds. More than a thousand pilgrims, after hopelessly waiting in the open for the whole night in the hope of finding accommodation in the morning train, had no other course left but to walk over the whole distance to Dákor through mud and water. If the Railway authorities had been good enough to run one more special train at about 6 o'clock in the morning, the poor pilgrims would have been able to reach Dákor in time to take part in the festival and would not have been thus harassed. The Railway authorities have been culpably negligent in this matter, and it is high time that Government should take up the cause of the poor passengers and represent their case to the Railway Board.

Municipalities.

Comments on the Samuel Street fire (Bombay).

Sánj Vartamán (44), 18th July, Eng. cols.

52. "The harrowing details of the disastrous fire in Mándvi, which has cost the lives of about a dozen persons, have greatly shocked the public of Bombay. It calls for a thorough and searching inquiry....... It should also be authoritatively declared whether the fire-brigade, taking all the circumstances into consideration, arrived on the scene without undue delay, whether the fire-escapes had been brought down promptly to the spot, and whether they were of sufficient height to reach the top-most floor of the ill-fated house.......... When the fire took place at Kalbadevi last year, it was pointed out that the fire-escapes possessed by the Municipality were not big enough to reach the top-most floor. .... It was then urged that fire-escapes of the requisite height should be provided and it will be satisfactory to hear that they are now available.......... The basements of many houses in trading centres like Mándvi are used for shops and godowns, stored in some cases with inflammable materials.......... We are curious to know whether some reasonable safe-guards and precautions may not be insisted upon in such cases.......... We believe that the Municipality has decided upon having stone stair-cases for new houses; and that it has also been agreed that there should be also a circular iron stair-case as an additional provision for the safety of the occupants. We should like to know whether these rules are rigidly enforced by the department. If they are not applied in all cases, the men responsible for the neglect should be discovered and punished.......... As an insurance against fire, we want such building rules as might ensure us substantial houses, providing reasonable protection against fire and what is more, we should see that they are honestly and strictly enforced."

Gujaráti (33), 24th July, Eng. cols.

***53.** "The disastrous fire that broke out in Mándvi, in which nine persons were burnt, the tenth fatally injured and ten persons were more or less seriously hurt, has not attracted as much attention on the part of the public or the authorities as one had a right to **expect. The horrible fate that overtook so many persons has evoked no expression of sympathy and has called forth no suggestions for the improve-**

ment of a system which results in such frightful disasters. The Hindus, though they form such a large part of the population, do not seem to command the same amount of influence and prestige that some other communities do, but for that the Hindus themselves and their leaders are to blame. Otherwise, we feel sure the persons lying in hospital and the relations of those who were burnt alive would have received some expression of sympathy at the hands of the authorities as well as the public, and those who have been rendered helpless would have secured some assistance. It is impossible not to be struck with the cruel silence that has been observed with regard to this horrible outbreak of fire as compared with the hysterical and senseless agitation started in connection with Sir Cowasjee Jehangir's offer of Rs. 3, 25,000 for the erection of Examination Halls in the University Gardens. The public at large must have realised by this time how agitation of an extravagant character can be successfully engineered with the help of Hindus and other citizens, when it is found convenient to do so, and how matters, which are even more pressing and important as affecting the security of life and property, are passed over in silence or left to take care of themselves.......... In the Mándvi Ward and elsewhere there are five and even six storeyed houses with only one means of exit in the shape of a single narrow staircase inside running from basement to summit for common use, and when that is burnt or taken possession of by flames the result of course is that those who cannot escape or do not get prompt assistance are doomed to a horrible death. Is this state of things to be allowed to continue or is it to be mended immediately? Those who have forwarded a protest to the Registrar of the University against the proposal to build Examination Halls in the University Gardens, with a request that it may be laid before the Senate, were of course within their rights. We have very great respect for them and are quite prepared to concede that they were entitled to protest against what some persons deemed to be an improper disposal of the University Gardens. But may we inquire if these signatories and other citizens have sufficiently realised their duty in regard to a municipal law which makes such disastrous fires possible? Is it not necessary to compel house-owners to provide two or three exits for their houses by means of a compulsory law applicable even to existing houses and to prevent combustible materials being stored in crowded localities or in five or six storeyed buildings? Is it not time that the public should raise their voice in this matter? Is it not time that the Municipal authorities and the Government should take prompt steps for the improvement of a system that is a disgrace to this great city and reflects little credit on the humanity and foresight of the house-owners and of all those who are directly responsible for the continuance of the present deplorable state of things?"

Oriental Review (17), 20th July.

54. "The awful calamity of a big fire in Bombay last week has sent a thrill of horror throughout Bombay.......... The first thing to be noticed is, if we judge from reports current in the public Press, that the first signs of fire were seen at 1 A.M. and that it was not before 2-45 A.M. that the fire-brigade was on the scene. Of course, when it arrived the house was burning like a furnace and all hope of rescuing the encaged inmates was extinct. Where were all the fire-escape ladders and fire-saving nets at the time? Wherever they may have been, they do not appear to have been on the spot, for several persons jumped from the house and injured and killed themselves. We do not learn of any single person being saved through the efforts of either the fire-brigade or the Police. Our civic fathers recently sanctioned thousands of rupees for the purchase of several motor-cars for the use of Municipal Offices, one of them being the chief of the fire-brigade The question arises why was this motor-car not at once on the spot. We cannot believe that the fire would have entailed the same loss of life had the fire-brigade with its appliances been sooner on the spot. The same thing happened at the Bhangwadi fire when a man lost his life through the net not being ready for him. It is the primary duty of the fire-brigade to rescue inmates of the house on fire and then only to look to saving of the property. The terrible loss of life occasioned by the fire points to the extreme necessity for appointing a Commission to sift all the questions connected with it.

thoroughly and to report as to whose criminal carelessness it was that so many men and women were burnt alive. In this connection we cannot but express deep regret at the stony silence preserved by the Anglo-Indian Press of the city. It is not the first time that the Indian Press and the public have to regret the indifferent attitude of the Anglo-Indian Press in cases of accidents which have cost a large number of Indian lives. In grim contrast with this we had the incident of the collapse of the Sitaram Buildings when the whole of the Anglo-Indian Press was roused to its utmost fury against 'jerry-builders.' We have long dissertations on the bad condition of the roads of the city, but on such an important question as the recent big fire and the heavy loss of life occasioned by it there is not even a small paragraph! Comment is superfluous indeed.......... The Corporation will betray their trust unless they take a strong and independent action in this matter and take steps which would prevent a recurrence of such sad fatality. They can also enforce on landlords, specially of such many storied houses, a measure providing houses with more than one staircase, fire-escape appliances like ladders and nets to be used in cases of emergency."

Indu of Bombay (12), 19th July; *Mumbai Vaibhav* (135), 21st July; *Jagad Vritt* (124), 17th July.

55. "The heart must be of black stone that does not feel bitter grief at the appalling disaster of the recent fire in Mándvi, which has taken the heavy toll of ten human beings under most painful circumstances, not to mention the ten more that suffered serious injuries. We have no desire to find fault with individuals or the responsible public servants. But it is poor consolation to know that the fire engine arrived only 8 minutes after call and the Salvage Corps was there 7 minutes later and that the Municipal mains had full supply and the men did their work with splendid pluck and heroism. But if, in spite of all these, there was such a disastrous loss of life, the one conclusion that there is some serious defectiveness of system cannot possibly be resisted and for failure to see it and provide an adequate remedy our Municipal Corporation and the provincial legislature are surely to blame. Two uncontestable facts stand prominent and demand a remedy. One is that it being night time the fire was discovered or rather communicated to the authorities after it had taken full grip of the doomed house.......... Could not man devise some means whereby fires in a house where men sleep by night would be discovered by public authorities in time to set the salvage machinery in motion with best prospects of at least saving human life? We are sure he could. Policemen on round should be able to do it if specially instructed.......... We should, therefore, strongly urge upon Government and the Municipality to organise a fire-watchman corps consisting of policemen on rounds, supplemented by mounted Municipal servants, whose duty it should be to go about the densely inhabited quarters of the city, watching and on the alert to discover earliest signs of out-breaks of fire. Secondly, we have had so often the tale repeated that men died or were injured because Bombay chawls have only one staircase, which is inflammable. Under the new Building Regulations new buildings are to be compulsorily provided with fire-proof stairs. But what of old buildings—and they are so many! Our second suggestion, therefore, is that the owners of all existing chawls and block buildings should be forced to have fire-proof stairs everywhere by a law of an effective kind. There may be no room for two stairs. But the existing ones could surely be pulled down and converted into fire-proof ones." [The *Mumbai Vaibhav* suggests that owners of chawls should be compelled to provide fire-escapes for their buildings and that inflammable material should not be allowed to be stored in occupied dwellings. The *Jagad Vritta* makes similar suggestions.]

Pársi (41), 24th July, Eng. cols.

***56.** "Marvellously seldom we have a reminder of the dangerous situation in which perhaps half the population of this city pass their lives.......... Comparatively seldom as this sort of thing occurs, the horror of it is well enough implanted in the public mind to make the most ignorant and apathetic extremely careful in the handling of fire, but so long as such buildings as the one destroyed are allowed to exist, these tragedies are bound to take place occasionally. In the case of houses that have already been built with only one staircase, it may often be practically impossible to construct another, but the owners of chawls make a good enough thing out of them to make it quite reasonable that they should be required to attach some simple type of fire-escape at each upper-floor window......... Since the Improvement Trust inaugurated a better type of building, the single-staircase horrors have gone out of fashion, but many yet remain, and it is not creditable to Bombay that nothing should be done to render these less dangerous."

Bombay Samáchár (69), 18th July; *Sánj Vartamán* (44), 16th July; *Jám-e-Jamshed* (37), 18th and 19th July; *Akhbár-e-Islám* (65), 19th July.

57. Referring to the disastrous fire at Mándvi, the *Bombay Samáchár* is inclined to regard the list of fatalities as published to be incomplete especially because the house which has been gulped by the fire was five storey high and was inhabited by Hindus, who are wont to live together in large numbers. It thinks that a large number of the occupants have been still unaccounted for and consequently calls upon the Municipal executive to make a searching investigation and lay bare the extent of the disaster. It protests against the storage of combustibles or inflammable material on the ground floor of a house the upper storeys of which are used as residential quarters and it calls upon the Corporation to have the Municipal Act amended so as to make it incumbent upon house-owners in Bombay to provide two staircases to every building. [In view of the fact that no representative of the Press was present at the scene of fire in the early hours of Friday, the *Sánj Vartamán* is inclined to disbelieve all that has been said in defence of the fire-brigade, and because many valuable lives were lost while the brigade, as is being declared, was at its work, it is constrained to remark that though the fire-brigade must have been on the scene it must have failed to do anything to save those enveloped in flames on account of its unpreparedness and defective appliances. The fatality being not the first of its kind, the paper insists upon having a public inquiry for the purpose of ascertaining how far the fire-brigade was responsible for the heavy loss of life. The *Jám-e-Jamshed* also makes somewhat similar remarks and publishes in its issue for the 18th July a number of letters from correspondents who press upon the attention of the Municipal authorities the necessity of a prompt and thorough inquiry as to whether all the fire appliances were requisitioned and utilised at the scene of the fire. The *Akhbár-e-Islám* echoes the sentiments given expression to by the *Bombay Samáchár* and the *Sánj Vartamán*.]

Suggestion that sea-water may be used for watering the Bombay roads.

Indu of Bombay (12), 22nd July.

58. "Notwithstanding the sinking of lakhs upon lakhs of municipal revenue on the Water Works since the last fourteen years or so, and despite the universal complaints of the residents as well as proprietors of chawls and buildings, the inadequacy of water-supply in the city continues to be a standing grievance, which, if not remedied early, is sure to prove a blot on our otherwise exemplary municipal administration....... In the circumstances would it not be advisable to look out for a new source of supply which can be availed of to lessen the strain on the drinkable volume of water in our mains? A large portion of this supply is utilised in watering our roads twice daily. It is not necessary that fresh water alone should be used to sprinkle the streets. Why cannot sea-water, of which Bombay can command an inexhaustible supply, be used instead? Sea-water can be safely and profitably used to water the streets. Some cities in England have already been experimenting with it, and the results have been most gratifying. It is stated that the salt in the water not only causes the particles of dust to cohere, thus preventing the stirring up of dust clouds when the wind blows, but also by absorbing moisture during the night, it tends automatically to dampen the surface of the ground......... The dust problem is seriously exercising the minds of the Civic authorities of Bombay and experiments have been made already with several dust-layers and road-surfaces. But the cost of these artificial sprinklers is so prohibitive that only a few of Bombay's roads can be treated with them, if at all. Why then should not sea-water be given a fair trial in our city? It is 'cheap' enough and the supply is moreover near at hand in inexhaustible quantities......... No doubt considerable outlay will be required to fit up a new power house and mains for this sea-water system, but then this will obviate any further expenditure on the fresh water mains and perhaps also on dust-laying materials."

Alleged confusion in the list of dutiable articles prepared by the Hyderabad (Sind) Municipality.
Sind Journal (24), 14th July.

59. A correspondent writes to the *Sind Journal*:—"At every Octroi Post at Hyderabad there is kept a list of dutiable articles. One of the articles in this list is 'metals and articles made of metals (excepting machinery and precious metals).' I should like the Hyderabad Municipal authorities to be a little more explicit and clear the following points:—One of the Náka Munshis understands by 'machinery' anything worked by steam power. A machine worked by an oil engine, for instance, is no machinery according to him. A sewing machine is not machine! A clock or a gramophone is no machine! In fact the Munshi's definition of machinery goes contrary to the authority of the best lexicographers. Will the Chief Officer be so good as to define machinery which has been excepted from the schedule of dutiable articles, both for the benefit of the public and the guidance of the Náka Munshis?"

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th July 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 31 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th July 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Adverse comments on the proposal to locate some of the Government of India Departments permanently at Simla 19
- Agrarian matters: Alleged urgency of the revival of the village *Punchâyet* system 20
- Alleged undesirable departure from an old custom in the recent Durbâr of Sardârs held at Poona 37
- British rule:
  - Comments on Lord Curzon's speech at the Civil Service dinner . . 14
  - Conference of minor nations and subject races recently held in London. 11
  - Contrast between the political liberty enjoyed in England and in India. 10
  - Government should not have proscribed Mr. Mackarness' book on the Indian Police 15
  - How the worship of Shivâji should be popularised. 13
  - Suggestion that titles and honours should be sold by auction . . 16
  - The best way to strengthen the bonds of loyalty in India is to grant self-government to the country 12
  - We must try to gain a consciousness of our glorious heritage with a view to regaining our past greatness 9
- Comments on the work done by the Society for the Protection of Children . 32 & 33
- Co-operative Credit Societies should be established in all villages and Government should help them more liberally than at present . . 35
- Excise: Comments on the Poona Temperance Association's memorial to Government *re* the functions of Local — Committees . . . . 21 & 22
- India in Parliament: The Indian Budget in — . . . . . . 1—8
- Judicial matters:
  - Alleged misuse by decree-holders of the execution process in Civil Law Courts 27
  - Comments on the acquittal in appeal of the printer of the *Ek Shloki Gita* . . . . 25 & 26
  - Comments on the cancellation of the security recently taken from the *Akhbâr-e-Soudâgar* 24
  - Comments on the Sâvarkar case 23
- Plague: Comments on the Parel Bacteriological Laboratory's Report for 1908-09 36
- Police:
  - Alleged objectionable speeches made by a Muhammadan Moulvi in Bombay 31
  - Comments on the arrests made at Ahmedabad and Baroda in connection with the Ahmedabad bomb outrage . . . . 28—30

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Public service:
  - Anglo-Indians responsible for the custom of paying *bukhsheesh* to public servants prevalent in this country 18
  - Comments on the reported appointment of Mr. J. H. DuBoulay as Private Secretary of the Viceroy-designate 17

Samarth Vidyálaya: Comments on the permission granted by Government to certain students of the — (Talegaon) to join recognised schools 34

Sind:
  - A due proportion of all the communities residing in — should be employed in the public service of that Province 39
  - Government lands lying in the vicinity of lands owned by Zamindárs in the Karáchi Tálnka (—) should not be sold by auction . . 38

Legislation—

Comments on the proposed extension of the term of the Seditious Meetings Act. . . . . 40—44

Suggestion for the amendment of the Age of Consent Act. 45

Education—

Alleged necessity of appointing Muhammadan teachers on the staff of the Training College at Hyderabad (Sind) 51

Comments on the decision of the Bombay University Senate in connection with the Previous Examination 46

Comments on the decision of the Bombay University Senate *re* the building of an Examination Hall in the University Gardens . . . . 47—49

Complaint against the get-up of certain educational books printed by the Education Department of Sind 50

Railways—

Alleged dangerous condition of certain footpaths on the N.-W. Railway . 53

Alleged harsh treatment of the traffic staff of the G. I. P. Railway. . . 52

Municipalities—

Adverse comments against the proposal to raise a bust to Mr. Sheppard, the late Municipal Commissioner of Bombay 56

Ahmedabad: Comments on the working of the — Municipality 54

Comments on the High Court's decision in the Zaoba Wadi Municipal case 57

Poona: Complaint against the alleged filthy condition of the streets of — . 55

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st July 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	200
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh; Hindu (Shrávak Bania); 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel; Muhammadan (Suni); 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji; Hindu (Lohána); 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Mahárásthtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
170	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
12A	Karáchi Argus	Karáchi	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	......	...
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	......	...

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S., 30 ; Portuguese.

Nos. 20, 93, 97, 104, 108 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

d
a
r
p
p
n
I
F
o

Politics and the Public Administration.

The Indian Budget in Parliament.

Indian Social Reformer (9), 31st July.

***1.** " The speech which Mr. Montagu made in the House of Commons in introducing the Indian Budget is a very satisfying pronouncement. There are frequent touches in it, which show that Lord Morley and his colleagues are thoroughly seized of the realities of the situation in this country. We feel, what we are often not able to do, that here at least are men who understand our best thoughts for them and for ourselves. That is why we call the speech satisfying. No intelligent person wants anarchism and violence to be tolerated.......... Mr. Montagu said with perfect truth that the majority of Indians fully realised the dangers and would do their utmost to suppress extremists jeopardising the movement. Indian reformers, however, have not realised this within the last six months. They had realised it long ago, but only recently have they had a chance given them of associating themselves with Government in a responsible manner and without loss of self-respect. If you go on repelling a man who wishes to confer with you by aspersions on his sincerity or capacity or representative character, it is not his fault if he hesitates to rush to your aid when you are confronted with trouble. It is asking too much of human nature to expect him to do so. Mr. Montagu, on behalf of His Majesty's Government, paid a glowing tribute to Lord Minto's work in India.......... The prime factor in easing the situation has, indeed, been Lord Minto's personal qualities. While pursuing his own path, he has not thought it necessary to question the motives or to blacken the character or to ridicule the cherished aspirations of those who did not agree with him. In a word, his *regime* has been characterised by an entire absence of pin-pricks which, more than the most repressive legislation, exasperate and madden men and also animals. It is necessary to give adequate weight to this personal factor in bringing about the improvement which is such a pleasant feature of the present situation, because the absence of it would have seriously impaired the results of the soundest statesmanship. And, of course, His Excellency has from the very first realised that there was a good deal in the aspirations of the people which called for approving guidance and direction.......... We have not seen Mr. Mackarness' pamphlet on Police methods in India, but, assuming that it was all that Mr. Montagu said it was, we doubt if it would have appreciably affected public opinion in this country one way or another. Its publication, too, has served the purpose of bringing the subject of Police methods to the front, and, face to face with the Ahmedabad incident, involving the arrest of several innocent persons for a capital offence, it is impossible to say that it is altogether a useless result....... The most important pronouncement in the debate was contained in a sentence in Mr. Montagu's reply to the comments made on his speech. He hoped that co-ordinated education which the Government hoped to establish, 'would so spread education in the darkest regions of India that the time would soon dawn when the Press and Seditious Meetings Acts would no longer be necessary.' That is a final reply to reactionaries who have been crying out against education as being the cause of unrest. It is a splendid declaration of faith in education as the strongest bulwark of the Empire, a decisive choice of the path of light as the path of safety."

Mahrátta (15), 31st July.

*2. " The annual Indian Budget came up for discussion in the House of Commons on July 26th, and was introduced by Mr. Montagu, the fifth Under Secretary, during the present *regime*. It was a happy augury for the lively debate which followed, that nearly 225 members were present instead of the annual dozen or two. After reiterating the annual platitudes about the re-establishment of agricultural prosperity, and regretting the increase in plague and malaria, Mr. Montagu turned to the Indian Budget. Mr. Montagu made a halting defence of the Budget, as the new taxes showed that Indian finance was in a disturbed condition. At the same time he told the House that the need for economy was manifest everywhere in the departments of the Indian administration. Lord Morley, we were assured, is considering what steps are to be taken to secure more economy. We think that cry for 'economy, economy' all round is likely to effect but little, unless the policy dominating the system of administration was radically changed. After making these preliminary remarks about the financial situation in India, Mr. Montagu turned his attention to the political situation. We do not question the efficiency and the value of the elaborate centralised machinery of the Indian Government. But we do not believe that the British Government of India is a responsible system of government, in the sense that it is responsible to the people, as other Governments, *e. g.*, that of England, are. In a measure it is an irresponsible absolute form of government in which the people have no effective voice in the control and administration of their own affairs. And though in theory the Indian Government is ultimately responsible to the British Parliament in England, practically the House of Commons very rarely wields its power over it.......... In the course of his speech Mr. Montagu observed that though the mass of the population were uneducated and those responsible for the political unrest were but a small fraction of the educated population, they must remember that a small amount of yeast was necessary to leaven the whole loaf. It was impossible, he said, to bring the Eastern into contact with the Western without causing unrest, but if they refused those to whom they had given education the right and the scope and the opportunity to act and think as they had taught them, then they must cause unrest of a dangerous kind. We believe this analysis of the situation will be generally acceptable. Mr. Montagu very rightly said that the education for the last half a century had created new aspirations which were waiting and struggling for fulfilment. If the present condition was handled 'well', it contained the promise of a greater justification for British rule; but if it was handled 'ill', it would lead to chaos: this was the warning the Under Secretary uttered in the Commons, while speaking on the present situation in India. What the 'well-handling' signifies is clear from his later remarks, and may be summed up in the well-known policy of his master, Lord Morley—repression with conciliation Herein one may very clearly discern the tones of his master's voice. Mr. Montagu declared that there could be no temporising with assassinations, conspiracies to murder and things of the same kind; and these would be put down without mercy, as their continuance would be inimical to progress. No one would quarrel with Mr. Montagu for putting down anarchism with a strong hand, as it is equally harmful to the cause of Indian reform as well as to Government. There had been much change for the better in the situation. That was due, we are told, to the policy of affording a wider entry to public life, as in the reformed Councils; and the Councils had proved to be a success, in the short period of their new existence. We know that there has been a good deal of 'rallying of the Moderates' round the official banner in recent days, and Lord Morley might well deem his labours as having borne their anticipated fruit. Mr. Montagu expressed his approval of the Press Act and the Seditious Meetings Act, and pointed out these measures as illustrating a phase of the policy of the Government. The policy of repression tempered by conciliation may have its advocates and defenders. But the disparity lies in the different rates at which the two phases are being enforced. While repressive measures are issued with the speed of the bullet of a Maxim gun of the latest pattern, the pace of conciliation is extremely slow, in fact much slower than that of the proverbially slow snail on the wall! Under these circumstances people would naturally be suspicious as to the nature of the true policy of the Government, whether in its essence it was conciliation marred by strokes of repression, or repression pure and simple administered with a sugar-coating of conciliation! As a defender of the repressive policy of the Government, Mr. Montagu could not resist the temptation of referring to the charges against the Indian Police, whose methods have attracted much public attention. He declared that reorganisation of the service was going on with a determination which no honest man could doubt. In his remarks Mr. Montagu lets out some light as to the true reason that seems to have led him to approve the proscription of Mr. Mackarness' pamphlet. Like Mr. Montagu, Mr. Mackarness is, we believe, quite aware of the provisions of the Indian Penal Code with regard to cases of torture by persons in authority. We might be told that besides these there are departmental punishments. But the question is not as to the existence of provisions punishing abuse of power, but as to the manner and the measure in which they are enforced. Will Mr. Montagu produce statistics, say for the last five years, of the cases in which the judicial tribunals in India have passed strictures on the Police, and the number of cases in which the provisions of the Penal Code have been set in motion against such officials? We know that as sure as Queen Victoria's Proclamation of 1858 exists even to-day, only to lie in virtual abeyance, so surely do also exist the provisions of the Penal Code against abuse of authority, only to be ignored generally. In one sense they possess a better title for consideration, for, like the Proclamation, no Lord Curzon has as yet explained them away as 'impossible' provisions, which are meant only to adorn the law and not enforce it! Does Mr. Montagu want the critic to sing songs of praise to the official, and spread roses in his way, every morning and evening, regardless of his claims to it? Does he think that the critic has no other function but this? Mr. Montagu might bring it to pass, if he so wills, that while he is in power no critic of his *regime* shall open his lips but to sing lovely ditties about it; but the judgment of the right-thinking humanity will be different!"

***3.** "In introducing the Indian Budget, Mr. Montagu announced the appointment of Mr. Clark as Member for Commerce and Industry and of Mr. S. H. Butler as Member for Education. Lord Morley's selection of the former had considerably agitated the Anglo-Indian press which said all manner of things about Lord Morley and Mr. Clark.......... Surely Lord Morley, who has consulted the well-known representative of the Anglo-Indian community on the India Council and is said to have acted on his recommendation, may be trusted to appoint with a due regard to the interests of commerce and industry the right man in the right place. Of course, members of the Civil Service are fit for any post at any moment. But there is enough of talent and experience outside its ranks, and there is no reason why the Secretary of State should be called reckless and condemned, simply because he has thought it proper to choose a capable official of the Board of Trade who will bring a fresh mind to bear upon the problems of commerce and industry in India and not allow himself to be easily led away by the advocates of vested interests and by social and official surroundings. The views of some well-known Anglo-Indian merchants whose claims for the post were supported by Anglo-Indian papers have never inspired Indians with a feeling of confidence, and although the indignant critics of Lord Morley seem to think that they need take no account of the views and feelings of Indians in their hysterical writings, we think that unless there is an exceptionally able and experienced Civilian, or an Anglo-Indian merchant with a well-balanced judgment, a capable English official with a fresh mind and bred up in the free atmosphere of British politics would be far more acceptable to the majority of Indians than an official or non-official bred up in the cramping atmosphere of Anglo-Indian surroundings. Lord Morley is not likely to be forgiven by his irate critics for adhering to his own views.......... It goes without saying that if the Indian press were to indulge in such extravagant language towards the highest officials, because of the unjust exclusion of the sons of the soil from certain posts or departments, the same critics that are now so angry with Lord Morley will clamour for still more stringent press legislation and the authorities too will not be slow to avail themselves of the unlimited powers they now possess for the suppression of free and independent opinion. Mr. Montagu also announced the decision of the Secretary of State to revive the sixth member of the Viceroy's Council and to appoint Mr. Butler of the Foreign Office to that post as Member for Education.......... It is rightly contended that what is wanted is not centralisation in place of decentralisation but more funds and expert knowledge and guidance. It is, therefore, a fair question to ask how far the appointment of the present Foreign Secretary will be conducive to the cause of education. When he was in the United Provinces he is said to have done a good deal for education. But with all the wonderful versatility of the members of the Civil Service who are deemed qualified to fill any post at a moment's notice, we are disposed to

Gujarâti (33), 31st July, Eng. cols.

think that the appointment of an experienced and eminent educationist from England would have been received with greater satisfaction......... Mr. Montagu in concluding his speech gave expression to his hope that co-ordinated education, which the Government hoped to establish under the new member, would so spread education in the darkest regions of India that the time would soon dawn when the Press and Seditious Meetings Acts would no longer be necessary.......... We, however, feel sure that the creation of a new Member in itself means nothing unless Government are prepared to spare adequate funds and utilise the highest knowledge and talent available for advancing the cause of education in the spirit of generosity and with absolute freedom from prejudice or nervous apprehensions of any kind. Mr. Montagu in his speech on the Indian Budget referred to the effect of agricultural prosperity on trade and food prices with gratification. Whether there is any room for genuine satisfaction at the increase of the prices of food-stuffs is a question that has yet to be settled with a due regard to the economic conditions of the country and we all know that one or two years of agricultural prosperity do not affect the permanent features of the economic situation. Malaria and plague are responsible for heavy mortality and for our own part we see no chances of any substantial reduction of this gruesome toll unless and until the economic condition of the people has considerably improved and sanitation and education have made their conjoint influence felt in rural areas. With reference to the question of fresh taxation, he observed that there was no evidence to show that any Indian tobacco competed with any imported article, but a corresponding excise duty on any really corresponding article was being considered. This is another example of free trade gone mad, and we must enter our emphatic protest against the proposed imposition of a countervailing duty on indigenous tobacco. The Anglo-Indian Press is of course mightily pleased with that portion of Mr. Montagu's speech which deals with the question of political unrest in India.......... Mr. Montagu told the Commons that 'if they refused those to whom they had given education the right scope and opportunity to act and think as they had taught them, they must cause unrest of a dangerous kind.' That is a correct diagnosis of the political unrest in India, but the Indian press is not at liberty to say what Mr. Montagu has candidly and fearlessly admitted. The Indian law of sedition and the anti-press Act have no liking for truth and it is some satisfaction that what Indian politicians and publicists had been saying so long only to be denounced as seditious has been frankly admitted by Mr. Montagu. He remarked that the present condition of India was one which, handled well, contained promise of a greater justification of British rule; handled ill it would lead to chaos. This is sufficiently dubious and we must await the fuller text of his speech. The unflinching war against sedition has already been carried even to the extravagant length of raking up old and forgotten speeches and writings and thus keeping up a feeling of irritation, and proscribing books and institutions without giving to their authors or managers the least opportunity of being heard in defence. 'True statesmanship,' said Mr. Montagu, 'must be directed to separating legitimate from illegitimate unrest.' This is a fine idea on paper or when it is given utterance to in the House of Commons. But we do not think that that task is being done with true wisdom or in a spirit of sympathy and discrimination in this country."

Bombay Samáchár (69), 28th July; *Jám-e-Jamshed* (37), 28th July; *Sánj Vartamán* (44), 28th July; *Akhbár-e-Souddgar* (27), 29th July.

4. Mr. Montagu's speech in introducing the Indian Budget in Parliament would be received by the people of this country with feelings of thankfulness and gratification. Among the various questions discussed by the Under Secretary the last that was touched upon by him referred to the approaching close of Lord Minto's Viceroyalty, and we can but endorse all that has fallen from him in praise of the closing *regime*. Lord Minto's tactful and sympathetic rule has successfully served to dispel the threatening clouds which lowered over the country when he assumed charge of his office and without exaggeration it would be readily conceded that the seeds he has sown, if carefully watered by the new Viceroy, would hold out promises of a blessed rule not only for India but the entire British Empire. Lord Minto's rule will ever be remembered with feelings of gratefulness and love. Although he had to resort to repressive measures, be it said to his credit that in this connection he has done nothing else but what was necessary for him to do under the circumstances. In all that he was obliged to do he was actuated by the best of motives and made sparing use of the extreme means at his disposal to curb the thoughtless visionaries. But as declared by the Under Secretary, the political atmosphere of India has now cleared up, there is no ground for anxiety in regard to foreign relations nor in respect of internal peace, and so it may be confidently assumed that steps would be taken at an early date to repeal all the extreme measures. [The paper here quotes with approval Mr. Montagu's references to the political situation in the country and to the methods that should be employed in allaying the unrest and to the admission of the Indians to a share in the administration and then it goes on to remark:—The Under Secretary has successfully laboured hard to impress upon the minds of his hearers the utility of conducting the affairs of this country with full reliance upon the people and helping them on along the path of advancement. As declared by him within six months of the inauguration of the Reforms, an unusual change for the better has come over the country and so we may confidently hope that the Government would courageously and foresightedly continue to advance in the same direction to the lasting good of India and her teeming millions. The *Jám-e-Jamshed* observes:—A new political era has commenced in India. The sympathetic rule inaugurated under the auspices of the Liberal Government and continued by Lord Morley and Lord Minto has been guaranteed to this country. Mr. Montagu in placing the Indian Budget before Parliament has given a rude shock to those who have been opposing the claims of Indians by specifically declaring that it would be impossible for the Liberal Government to murder the political aspirations of Indians. He asserted that as a result of the education British rule had brought to the Indians, it was incumbent upon the authorities to recognise their claims, any neglect in that direction being calculated to do a world of harm to the ruled as well as to the rulers. Mr. Montagu's sketch of the constitutional agitation which could be tolerated with impunity as distinguished from anarchism will, we are sure, infuse courage into the hearts of the Moderates. The Under Secretary has said with just pride that the Liberal rule has brought peace and order to the country. In this connection it may be said that so long as the British continue to encourage all the legitimate aspirations and wishes of Indians no harm is likely to come to their Indian rule. Western education, and especially the general contact with the West, have conspired to create in the minds of the Asiatics a desire for Government on popular lines. The awakening of the East has been stimulated by a desire to attain commercial independence and to bring the Asiatic countries in line with Europe in matters of civilisation and reform. When backward countries like China, Egypt and Persia have been awakened, how is it possible for India, a comparatively more advanced country, to lag behind? When great Britain has been encouraging China and Persia in the work of reforms, how can it refuse help to India? Adverting to the subject of allaying disaffection in the country, Mr. Montagu best echoed the sentiments of the Indian nation when he declared that education would be the best panacea for all ills. But the demand is met with the usual cry of want of funds. We hope that the increasing expenditure in all departments would be the subject of a public inquiry at an early date and a solution arrived at in this connection. The *Sánj Vartamán* and the *Akhbár-e-Souddágar* also comment approvingly on the Under Secretary's speech and trust that real good would come to the country from a pursuance of the liberal policy sketched out by him.]

Pársi (41), 31st July, Eng. cols.

***5.** "Mr. Montagu made a strong defence of repressive measures with regard to sedition, and said that true statesmanship must be directed towards separating legitimate and illegitimate unrest. His statement that the situation had greatly improved during the last six months was substantially accurate, though, of course, the policy of repression, however necessary, always leaves a tinge of uncertainty as to how far the violent faction has diminished and how far it is merely bending under high pressure. So far as the open and aboveboard side of Indian politics is concerned, there is no gainsaying that the improvement in tone is, as the Under Secretary said, ascribable to the Councils Act. Mr. Montagu criticised Mr. Mackarness' pamphlet on the Indian Police at some length. It was rather a pity that the author, not having a seat in the present Parliament, had no opportunity of defending himself. The Under Secretary told the House that Lord Morley is considering what steps are desirable or possible to secure more economical administration. Strangely enough, all he had to offer by way of economy was a reduction in the military expenditure, and as it was simply a non-recurrence of extraordinary outlay it was nothing to congratulate ourselves upon.......... At the Parliamentary Budget debate two much-discussed appointments were announced—in each case the common expectation being fulfilled. Few appointments have been so much criticised by the Anglo-Indian press as that of Mr. Clark as Member for Commerce. But we are willing to leave the judgment of his capacity to Lord Morley. The other appointment—that of Mr. Butler to the Membership for Education—has been received with more general approval, though lately the cry has been all for primary education, which is mainly a matter of funds, while the Education Secretariat, which will be of benefit mainly to the higher branches, will spend an amount of money which would keep a good many primary schools going. But though highly educated, the members of the Indian Civil Service are seldom specialists in education, and this would have been a good opportunity both to vindicate the success of English education and to appoint another Indian Member.......... The idea of an Indian Member for Education is one which we should keep before us as a reasonable and necessary ambition."

Indian Spectator (10),
30th July.

6. "It was said at one time in Parliament that the tobacco duty had thrown many English operatives out of employment. The report was perhaps exaggerated—at any rate, Mr. Montagu adroitly avoided a debate on that subject announcing that the Secretary of State had still under consideration the question of levying an excise duty on Indian tobacco. We hope the Secretary of State will never come to a decision on the question, but will have it always under consideration. One countervailing duty to please Manchester has unsettled the faith in England's government of India in the interests of India. Though a similar duty on tobacco may not arouse a feeling of resentment on the same scale in consequence of the actual injury done, it will ever be made a grievance on principle.......... Mr. Montagu's speech was looked forward to with special interest because of the announcement that he was expected to make concerning two great appointments......... The work of the Councillors increases year by year, and portfolios have to be partitioned, as are provinces for the sake of convenience. We are thinking of economy now-a-days, and therefore we should not forget to ask ourselves from time to time what special benefits have been derived from the new departments under separate Members. It is to be hoped that the Education Member will show that his appointment was indispensable to the progress of education in the country. .... Education has its critics, both in its qualitative and its quantitative aspects. The mere spread of primary education is a question of funds. No Education Member is needed in the Government of India to induce the provincial Governments, the District and the Táluka Boards, and the Municipalities to spend more money on education. The creation of a special department for this purpose would be an uneconomical measure, positively wasteful at a time when the need for economy is so much spoken of. We are inclined to believe that the object of the appointment is as much to secure constant attention to the quality of education, to its tendencies and its results, as to ensure its rapid diffusion."

Indu of Bombay (12), 28th July.

7. "The members of Parliament are too much engrossed with pure British matters, what with the conference on the great constitutional issue about the Lords and the Budget and the suffragette controversies. No wonder they were more than ever ready to trust to the man on the spot in regard to Indian affairs, to listen quietly to or read next day the speech of the Under Secretary and go light-heartedly through the empty formality of adopting the long adopted Indian Budget and outvote by overwhelming majority condemnatory motions by the small and earnest but unjustly and artfully discredited band of India's Radical and Labourite friends. Let India be grateful to Mr. Wedgwood and the 47 stalwarts who supported his protest against the Morleyan fall, as evinced by his countenancing in India the continued enforcement of a repressive policy, more worthy of imperialistic Austria or Russia than free Great Britain. We have indeed absolutely no sympathy with the pure seditionist—of course none with the cult of violence. However, it is one thing to sit tight on the guilty and another to press down all free expression of opinion. It is fine to say that Government merely aim at isolating the sedition-mongers. Mr. Montagu like his chief, Lord Morley, fails to see and realise that in the attempt to isolate the seditionist, they are also weighing down under heaviest shackles the civic liberties of the people and alienating the best and most enlightened friends of Britain in this country. The assuaging, soothing sedative of the Reform scheme is a mixture of bitters and sweets and tries too much to please the few ultra-loyalists—men of the stamp of the Mahárája of Burdwán and the Moslem separatist agitators.......... What otherwise might have been an empty formality was enlivened by Mr. Montagu's announcement and spirited defence of the new appointments to the Viceroy's Executive Council—that of the Honourable Mr. W. H. Clark, as member of Commerce and of the Honourable Mr. S. H. Butler as member for Education. The Indian public may have noted that the Anglo-Indian outcry against the selection of the former has now become much less bitter and violent than it was when first the rumour was received. The explanation is not difficult to find. Out of the two new appointments the Heaven-born Service has secured one, and thus Lord Morley has again shown the spirit of weak compromise. Like our Indian compatriots we never joined in the frenzied attacks of Anglo-India on the choice of the Honourable Mr. Clark. His antecedents have been bright and full of promise and a Secretary to the present Chancellor of Exchequer could not but be a man of new ideas and inspirations. But to confess the truth, inherently the appointment of an Indian Civilian to the portfolio of Commerce would have been much more defensible than his appointment to the newly created membership of Education. We are absolutely in the dark as to what this new controlling Director General of Directors of Public Instruction is to do. Mr. Montagu did not explain. He only hoped that through the new appointment 'co-ordinated education established under the new Member would spread education in the darkest corners' so as to root out sedition. Does it mean that Lord Curzon's programme of educational dictatorship from Simla and rigid uniformity is to be the main aim of the new office? If so, it would be a fatal policy of retrograde over-concentration making complications worse complicated. It is the barest truism to point out that the educational needs, requirements and existing conditions of the different provinces of India are different and that the best results could be achieved only by giving to the different Universities perfect autonomy and leaving them and their corresponding Local Governments to agree to and co-operate in working out proper programmes of reform and advance. What the Government of India has to do is only to supply funds. Surely, we do not require a Member for Education in the Viceregal Council for this, even if extension of education is to be requisitioned for the extraneous purpose of rooting out sedition. And besides, if a Member for Education was necessary doubtless the choice should have been of an eminent educationist expert from Europe. In conferring the appointment on an Indian Civilian who was till late a Deputy Commissioner and for some time Foreign Secretary, Lord Morley seems to have been guided by that desire to conciliate Anglo-Indian bureaucrats, which has been the fatal bane of his policy from the very beginning."

Jám-e-Jamshed (37), 29th July.

8. The Anglo-Indian Press has raised an outcry against the appointment of Mr. Clark to the Commerce membership of the India Government which they have termed a jobbery. Where, they ask, was the necessity of going to England for a comparatively young man, with no knowledge of Indian commerce and commercial methods, in supersession of the claims of numbers of the Olympic members of the Indian Civil Service? The Allahabad paper has gone a step further and declares that the appointment has dealt a severe blow to the prestige of the Civil Service, which it will take long to recover from. It is but natural that the Civil Service should smart under the loss of a fat post. But this experience should teach them to realise and sympathise with the bitter feelings of the Indian public when the claims of deserving and capable Indian officials, who have received their education in India and England, are ruthlessly shelved every day because of racial and colour considerations. In such cases our Anglo-Indian friends plausibly argue that University degrees do not mean capacity for administration, and that the only test which Government apply is that of 'efficiency.' It is now our turn to apply a similar argument, and to tell them that Lord Morley is quite justified in appointing an outsider fresh from England who, in his opinion, is likely to introduce new life into the department under his control. The general complaint about the Civilians of to-day is that they are enjoying too many holidays and are but too anxious to rush off to their country the moment they have completed their term of service. When such is the case, the authorities are not in any way bound to pamper them, but are quite at liberty to give encouragement to those individuals, who can best look after the interests of India.

We must try to gain a consciousness of our glorious heritage with a view to regaining our past greatness.

Prakásh (142), 27th July.

9. The *Prakásh* in a contributed article writes:—The condition of our country is very pitiable. Our natural resources are getting exhausted and indigenous industries are on the verge of extinction while foreign merchants are thriving amongst us by importing the fine products manufactured out of raw material exported from India. The main cause of this state of affairs is that our Government does not primarily exist for the good of Indians. It no doubt shows a great deal of solicitude for the agricultural classes, but thinks little of our dying industries. We are a mere wreck of a glorious past, and the only quality that predominates amongst us is that of mean servility. Religion and virtue have become things of the past, and we have become slaves of our desires. It, therefore, behoves us to try to gain a consciousness of our glorious heritage and devise means to regain our lost glory. Man is the architect of his own fortune and none but ourselves are to be blamed for the present state of affairs. Let us, therefore, try to work out our own salvation. Self-improvement is the first step in our regeneration and the British Government might be prevailed upon to grant us self-government if we show ourselves worthy of the same.

Contrast between the political liberty enjoyed in England and in India.

Jám-e-Jamshed (37), 28th July.

10. "Why is a king needed at all for the governance of a country?" That is a bomb thrown by Mr. Keir-Hardie; but in the cold climate of England it would hardly produce any effect. The socialist leader has, however, not stopped here, but has gone a step further, and declared that those who considered the existence of a king necessary in their midst must be lunatics. According to him "the assumption that the people of Britain were intensely loyal was a profoundly mistaken one." The Indian nation, threatened on all hands by the Press Act, the Prevention of Seditious Meetings Act and others of a like nature, has been staggered at reading Mr. Keir-Hardie's words. Although Mr. Keir-Hardie speaks so violently against the Crown, the Government of Mr. Asquith remains stolidly indifferent, the Scotland Yard heroes are peacefully inactive, neither a warrant has been issued against him nor is a special train kept in readiness to deport him. If a similar speech had been delivered in India, what would have been the fate of the black Keir-Hardie? He would

have been welcomed with the epithets of miscreant, badmash, disloyal, sedition-monger, and would have been dubbed a dangerous seditionist. Perhaps he might have been sent on a voyage across the *Kála Páni* in a Royal Indian Marine ship. The atmosphere of cold countries is, however, far different. Under these circumstances Indians have justly been excited with jealousy of the British nation and have been led to demand the same rights as the British enjoy, not with a view to making confusion worse confounded but getting the repeal of the Press Act.

Conference of minor nations and subject races recently held in London.
Indu of Bombay (12), 23rd July.

11. "At the close of last month, an important Conference sat at Caxton Hall, London, to concert measures to protect the rights of subject nationalities from the aggressive Imperialism of the day. Reuter, however, for reasons best known to himself, ignored this Conference altogether, though its deliberations extended over three days and though among its promoters were many highly respected gentlemen. The Conference was attended by representatives of India, Egypt, Morocco, Finland, Georgia, Portland, Persia and Ireland. India, of course, as a premier subject country, figured prominently in the discussions, Messrs. Lajpatrái and Pál speaking on her behalf.......... No doubt the Láláji's speech reflected only one side of the case—the dark side of British rule in this country. But, perhaps, such a thing was inevitable, looking both to the occasion itself and the personality of the speaker, who is a much injured and much embittered man personally and a representative of the Hindu population of the Punjáb. The Conference had met to listen mainly to the complaints and grievances against the ruling races and not to any eulogiums. Denied the opportunity in their own country to fairly state their case before the world, it was, perhaps, natural that in a free country like England these representatives should have protested with unmitigated vehemence. Lála Lajpatrái, however, would not have spoiled his case, if he had admitted some of the undoubted benefits that India has received through contact with England. We hope some permanent good will ensue as a result of the deliberations of the Conference. The efforts towards the establishment of an international tribunal taking cognizance of any violation of treaties or charters between a 'Great' Power and a small or subject nationality may or may not bear fruit in the immediate future. We have not much hope that they will, so long as the Great Powers themselves cannot agree to an International Tribunal to adjudicate differences even among themselves. Will, then, these powers readily acquiesce in proposals that would, in effect, put a curb upon their own exploitation of the world, *i. e.*, the subject or weak Eastern races that they already own or aspire and hope to own? The 'Imperial' races are too much occupied at present with schemes how best to secure the lion's share of the spoil without rousing the envy or fury of their neighbours, to entertain thoughts of justice or humanity towards the victims of their spoil. Still, the efforts of humanitarians and true patriots like the organisers of the Conference cannot but have salutary effect on the British people. As Mr. Mackarness pointed out at the opening day's meeting, 'Imperialism'—the bastard Imperialism of modern days—was no less an enemy of the Imperial nation itself than it was of the subject races under its heel. If not out of regard for feelings of other races at least for their own safety and future welfare, a modern Imperial nation like England should beware of what Professor Murray termed, the 'disease of violence and vain-glory,' which is a thousand times more common to Imperial races and more dangerous than the spirit of criticism which they seem to fear. It is well for Imperial races that thay should be reminded now and again of this canker of 'violence and vain-glory' which is seen gnawing at the root of all imperialism. England is in the plenitude of its power and glory and the future historian will point at the historic assemblage of Sovereigns and Princes of the four quarters of the earth that gathered round King Edward's bier, as the visible sign of England's meridian glory which, perhaps, she would never be able to eclipse. Hers is, therefore, a supremely critical position now and will be so for some time to come. Will she be able to retain that power and glory without vain-glory and swelled-headedness, without denying to others the obligations and courtesies which she had promised in less fortunate days? And when occasions come, as indeed they are bound to come, for England to relinquish portions of her power and glory in the interest of the component parts of which the Empire is made up, will she do so voluntarily and with a good grace? Or will she with a dog-in-the-manger-like selfishness resort to high-handedness to suppress such claims? Not in the acquirements of a world-wide empire, but in the capacity to maintain it with honour and to relinquish it with good grace when the time comes, lies the supreme test of Imperial glory. History will not judge England how she came by the trust of an Empire, but mainly how she discharged that trust."

The best way to strengthen the bonds of loyalty in India is to grant self-government to the country.

**Mahrátta* (15), 31st July; *Kesari* (128), 26th July.

12. "In the debate on Imperial Preference in the Commons a week ago, an interesting point came up before the House. And that point was whether loyalty was compatible with autonomy or freedom. It was argued that absence of a system of Imperial Preference had injured the commercial interests of England. In replying Mr. Asquith said that when British goods competed with Colonial ones, they were excluded from preference and were taxed equally with other goods by the Colonies; that price was gladly paid by England for a free and loyal Empire, which they should not have had if they continued to dictate their fiscal policy to the Colonies. That means fiscal freedom instead of breaking the ties of loyalty only serves to strengthen the bonds. In fact the Premier admits, that 'complete freedom is the only security.' If that be the case, and we believe Mr. Asquith was true to himself when he said so, then we ask what obstacle there is in granting fiscal freedom to India and adding the best security for loyalty. It is often admitted that it is the granting of self-government or autonomy to the Colonies that has kept them loyal and united to the mother country. And the Colonies do recognise this fact no less. In swearing the loyalty to King George the other day at Winnipeg, Sir Wilfred Laurier said that the Canadians were going to build the Empire on the rock of 'local autonomy.' Under these circumstances, are not those, who are delaying the grant of self-government to India by raising up chimerical spectres of the disruption of the Empire, only carrying farther the day which would bind India still more closely in bonds of loyalty and unity to the Empire!" [The *Kesari* writes in a similar strain.]

How the worship of Shiváji should be popularised.

Pudhári (143), 24th July.

13. Every devotee should worship the image of Shiváji at home and in public temples daily. A special ritual should be written for the worship of Shiváji by some leading patriot. If the leaders refuse to undertake the task, every one should write out a ritual of his own. A life of Shiváji should be written bearing in mind the view that Shiváji is our deity and that we have something to learn from him. The political condition of India during Shiváji's time, the adverse circumstances prevailing then, the necessity India felt of resorting to Divine power and the separation of the younger generation—Shiváji—from the older one—Shaháji—should be set out in the life of Shiváji. It should also describe how Shiváji was able to uplift his country because young Indians were isolated from old ones and received education in a pure atmosphere. The calamities that a people on the eve of political salvation have to suffer and the way in which they are to prepare to meet them should be depicted clearly in the life of Shiváji. A manuscript copy only should be made of this life according to our traditions and in the light of historical experience. Songs and ballads should be composed and young children should be taught from now to revere Shiváji. The notable incidents in Shiváji's life should be celebrated in every household. Begin then, young and old friends, the worship of Shiváji without in any way provoking the adverse circumstances of the country.

Comments on Lord Curzon's speech at the Civil Service dinner.
Bhdla (107), 21st July.

14. We agree with Lord Curzon as to the growing unpopularity of the Indian Civil Service and the disinclination on the part of men of high calibre to come over to India, but we do not think that the prevalence of high prices has anything to do with this state of affairs. On the average the Civilian of to-day is much inferior to his predecessor half a century ago and his haughtiness combined with his low intellectual capacities makes him anxious to return home as early as possible. The growing discontent in India and various other causes may also contribute to the unpopularity of the service, but as it is very well paid compared to other services in the world we hope the authorities will not think of increasing the salaries of Civil Servants and thus unnecessarily burden Indian finance.

Government should not have proscribed Mr. Mackarness' book on the Indian Police.
Indu Prakásh (121), 27th July.

15. Mr. Mackarness has addressed a letter to the London *Standard* in which he has tried to defend his pamphlet, and we are inclined to think that there is much truth in what he says. A glance at the Police reports would convince us of the low calibre and illiteracy of our Police. There can be no gainsaying the fact that the Police resort to torture for extorting confessions and sometimes harass innocent people on mere suspicion. The recent arrests of some people at Ahmedabad on the strength of information given by persons who were subsequently proved to have got up the whole story with a view to securing the reward offered by Government in connection with the attempt on the life of Lord Minto, afford a sad commentary on the methods of the Police and the extent to which they are misled in their zeal to run down culprits. We have not seen the pamphlet ourselves, but we cannot bring ourselves to believe that a book that points out the defects of the Police would in any way tend to spread disaffection among the Indian people. The authorities should have profited by the disclosures made by Mr. Mackarness instead of proscribing his book.

Suggestion that titles and honours should be sold by auction.
Gujaráti (33), 24th July.

16. The new financial year is not four months old, and yet the Financial Member of the India Government is complaining that the treasury is nearly empty. This is a good way of preparing the public mind for fresh taxation. The Bombay correspondent of the *Bengalee* has suggested a very intelligent way out of the difficulty, and that is that there should be a regular sale by auction of the titles and honours every year on the King's Birthday and on the anniversary day of the King's Proclamation. [The paper then gives a table of the titles, together with the minimum prices that should be asked for them.]

Comments on the reported appointment of Mr. DuBoulay as Private Secretary of the Viceroy-designate.
Kaiser-i-Hind (38), 24th July, Eng. cols.

17. "It is understood that Mr. J. H. DuBoulay, C.I.E., I.C.S, has been appointed Private Secretary to the Viceroy-designate. The onerous duties of this responsible office require a rare combination of tact, ability, administrative experience and withal an unfailing courtesy towards all, from the greatest ruling Princes down to the poorest petitioners. Mr. DuBoulay has already shown his peculiar aptitude for such posts by his highly successful career under Lord Lamington. Besides this it is believed that Lord Minto would have chosen him as his Private Secretary had not his presence been more urgently required in Bombay.......... Lord Hardinge will find in Mr. DuBoulay a loyal and devoted P. S. and although Bombay will lose for a time one of its ablest Civilians, we hope this Presidency will be indirectly benefited by attracting more attention at the seat of Government in future."

Anglo-Indians responsible for the custom of paying *buksheesh* to public servants prevalent in this country.
Indu of Bombay (12), 27th July.

18. "There was a breeze, by no means light, the other day in the Calcutta Corporation when the resolution of the Bengal Government regarding the recent Fire Brigade scandal came up for consideration. One of the European members of the Corporation, Mr. Wyness, in the course of his speech, went out of the way to offer a sort of apology for the delinquent European officers of the Brigade and to make some unworthy insinuations regarding the custom of be so for some time to come. Will she be able to retain that power and glory without vain-glory and swelled-headedness, without denying to others the obligations and courtesies which she had promised in less fortunate days? And when occasions come, as indeed they are bound to come, for England to relinquish portions of her power and glory in the interest of the component parts of which the Empire is made up, will she do so voluntarily and with a good grace? Or will she with a dog-in-the-manger-like selfishness resort to high-handedness to suppress such claims? Not in the acquirements of a world-wide empire, but in the capacity to maintain it with honour and to relinquish it with good grace when the time comes, lies the supreme test of Imperial glory. History will not judge England how she came by the trust of an Empire, but mainly how she discharged that trust."

The best way to strengthen the bonds of loyalty in India is to grant self-government to the country.

**Mahrátta* (15), 31st July; *Kesari* (128), 26th July.

12. "In the debate on Imperial Preference in the Commons a week ago, an interesting point came up before the House. And that point was whether loyalty was compatible with autonomy or freedom. It was argued that absence of a system of Imperial Preference had injured the commercial interests of England. In replying Mr. Asquith said that when British goods competed with Colonial ones, they were excluded from preference and were taxed equally with other goods by the Colonies; that price was gladly paid by England for a free and loyal Empire, which they should not have had if they continued to dictate their fiscal policy to the Colonies. That means fiscal freedom instead of breaking the ties of loyalty only serves to strengthen the bonds. In fact the Premier admits, that 'complete freedom is the only security.' If that be the case, and we believe Mr. Asquith was true to himself when he said so, then we ask what obstacle there is in granting fiscal freedom to India and adding the best security for loyalty. It is often admitted that it is the granting of self-government or autonomy to the Colonies that has kept them loyal and united to the mother country. And the Colonies do recognise this fact no less. In swearing the loyalty to King George the other day at Winnipeg, Sir Wilfred Laurier said that the Canadians were going to build the Empire on the rock of 'local autonomy.' Under these circumstances, are not those, who are delaying the grant of self-government to India by raising up chimerical spectres of the disruption of the Empire, only carrying farther the day which would bind India still more closely in bonds of loyalty and unity to the Empire!" [The *Kesari* writes in a similar strain.]

How the worship of Shiváji should be popularised.

Pudhári (143), 24th July.

13. Every devotee should worship the image of Shiváji at home and in public temples daily. A special ritual should be written for the worship of Shiváji by some leading patriot. If the leaders refuse to undertake the task, every one should write out a ritual of his own. A life of Shiváji should be written bearing in mind the view that Shiváji is our deity and that we have something to learn from him. The political condition of India during Shiváji's time, the adverse circumstances prevailing then, the necessity India felt of resorting to Divine power and the separation of the younger generation—Shiváji—from the older one—Shaháji—should be set out in the life of Shiváji. It should also describe how Shiváji was able to uplift his country because young Indians were isolated from old ones and received education in a pure atmosphere. The calamities that a people on the eve of political salvation have to suffer and the way in which they are to prepare to meet them should be depicted clearly in the life of Shiváji. A manuscript copy only should be made of this life according to our traditions and in the light of historical experience. Songs and ballads should be composed and young children should be taught from now to revere Shiváji. The notable incidents in Shiváji's life should be celebrated in every household. Begin then, young and old friends, the worship of Shiváji without in any way provoking the adverse circumstances of the country.

Comments on Lord Curzon's speech at the Civil Service dinner.
Bhála (107), 21st July.

14. We agree with Lord Curzon as to the growing unpopularity of the Indian Civil Service and the disinclination on the part of men of high calibre to come over to India, but we do not think that the prevalence of high prices has anything to do with this state of affairs. On the average the Civilian of to-day is much inferior to his predecessor half a century ago and his haughtiness combined with his low intellectual capacities makes him anxious to return home as early as possible. The growing discontent in India and various other causes may also contribute to the unpopularity of the service, but as it is very well paid compared to other services in the world we hope the authorities will not think of increasing the salaries of Civil Servants and thus unnecessarily burden Indian finance.

Government should not have proscribed Mr. Mackarness' book on the Indian Police.
Indu Prakásh (121), 27th July.

15. Mr. Mackarness has addressed a letter to the London *Standard* in which he has tried to defend his pamphlet, and we are inclined to think that there is much truth in what he says. A glance at the Police reports would convince us of the low calibre and illiteracy of our Police. There can be no gainsaying the fact that the Police resort to torture for extorting confessions and sometimes harass innocent people on mere suspicion. The recent arrests of some people at Ahmedabad on the strength of information given by persons who were subsequently proved to have got up the whole story with a view to securing the reward offered by Government in connection with the attempt on the life of Lord Minto, afford a sad commentary on the methods of the Police and the extent to which they are misled in their zeal to run down culprits. We have not seen the pamphlet ourselves, but we cannot bring ourselves to believe that a book that points out the defects of the Police would in any way tend to spread disaffection among the Indian people. The authorities should have profited by the disclosures made by Mr. Mackarness instead of proscribing his book.

Suggestion that titles and honours should be sold by auction.
Gujaráti (33), 24th July.

16. The new financial year is not four months old, and yet the Financial Member of the India Government is complaining that the treasury is nearly empty. This is a good way of preparing the public mind for fresh taxation. The Bombay correspondent of the *Bengalee* has suggested a very intelligent way out of the difficulty, and that is that there should be a regular sale by auction of the titles and honours every year on the King's Birthday and on the anniversary day of the King's Proclamation. [The paper then gives a table of the titles, together with the minimum prices that should be asked for them.]

Comments on the reported appointment of Mr. DuBoulay as Private Secretary of the Viceroy-designate.
Kaiser-i-Hind (38), 24th July, Eng. cols.

17. "It is understood that Mr. J. H. DuBoulay, C.I.E., I.C.S., has been appointed Private Secretary to the Viceroy-designate. The onerous duties of this responsible office require a rare combination of tact, ability, administrative experience and withal an unfailing courtesy towards all, from the greatest ruling Princes down to the poorest petitioners. Mr. DuBoulay has already shown his peculiar aptitude for such posts by his highly successful career under Lord Lamington. Besides this it is believed that Lord Minto would have chosen him as his Private Secretary had not his presence been more urgently required in Bombay.......... Lord Hardinge will find in Mr. DuBoulay a loyal and devoted P. S. and although Bombay will lose for a time one of its ablest Civilians, we hope this Presidency will be indirectly benefited by attracting more attention at the seat of Government in future."

Anglo-Indians responsible for the custom of paying *buksheesh* to public servants prevalent in this country.
Indu of Bombay (12), 27th July.

18. "There was a breeze, by no means light, the other day in the Calcutta Corporation when the resolution of the Bengal Government regarding the recent Fire Brigade scandal came up for consideration. One of the European members of the Corporation, Mr. Wyness, in the course of his speech, went out of the way to offer a sort of apology for the delinquent European officers of the Brigade and to make some unworthy insinuations regarding the custom of *buksheesh* prevailing in this country. While deploring the fact that Europeans should have been found corrupt, Mr. Wyness remarked that he could not help thinking that 'it was in a great degree due to the custom of the country where the system of *buksheesh* was so prevalent and treated as no offence, that these unfortunate men succumbed to temptation.' This wholly unmerited slur on the character of Indians was not, we are glad to note, allowed to pass without a strong protest on the part of the Indian members of that body. .... *Buksheesh* means a trifling present for a trifling service. It owes its origin to the Anglo-Indians themselves, who have introduced it in this country after the well-known and widely prevalent European system of tips. Anglo-Indian and other European sojourners in this country, finding it hard to make their wishes understandable by their ignorant native servants, and wishing to keep themselves in their good graces, have introduced this system of *buksheesh* of which so much complaint is made now.......... If any one is to blame for the evils thereof it is the Anglo-Indian.......... It was preposterous of Mr. Wyness that he should excuse the conduct of the defaulting European officers on the ground that some Bengali Babus offered them *buksheesh* to look after the safety of their property. As Mr. Rádha Charan Pál remarked it was most ungracious in the mouth of the Europeans, who came here for shaking the pagoda tree and returning to their own lands laden with money, to have said so. And moreover, the crime of pillaging the dead as was witnessed at San Francisco or Messina the other day is an unknown crime in India."

Adverse comments on the proposal to locate some of the Government of India Departments permanently at Simla.

Indu of Bombay (12), 26th July.

19. "We had hoped that in deference to the public protests raised on all sides, both within and without the Legislative Council Chambers, the Government of India would take some serious steps to stop that scandalous wastage of public money that has been going on for years in connection with the annual migration of the Imperial Government to the Simla Hills.......... But there does not seem to be much hope. The public had been complaining that the migrations to and fro were costly and wasteful and that the constant shifting of the seat of Government was not conducive to good government. The Indian Government appear to acknowledge the reasonableness of these complaints and seem to be contemplating on a novel way to cut the Gordian knot by making the stay at Simla permanent instead of temporary, at least for the major portion of those that have to migrate. The head-quarters of some of the Departments, Civil as well as Military, are, it is reported, to be permanently located at Simla. The heads of most of the Civil offices too are to be allowed to stay there during the season as usual, leaving the departments in Calcutta in the hands of Assistant Secretaries, deputies and so on. In this way the exodus is to be checked ! ! ! It will be seen that this is just the reverse of what the public had been urging. This plan, if followed, will but intensify the evils of the exodus tenfold, as it will mean the gradual yet certain shifting of the head-quarters of the Government permanently from the metropolis to the Simla Hills. From every point of view, financial, business, moral and political, such a step should be condemned as wholly disastrous. It will tend towards a state of things which will be the reverse of good government, as the officials who hold the reins of Government will get more and more out of touch with the classes they seek to govern, and words like 'sympathy,' 'co-operation,' etc., will sound hollow when they are uttered from the Olympian heights of these hill stations."

Alleged urgency of the revival of the village *Punchdyat* system.

Indu Prakásh (121), 26th July.

20. The Moderates have never asked for absolute autonomy all at once. All that they want is that Government should recognise their national goal and should sincerely aid them in their endeavours to reach it. In the course of his speech in the Punjáb Legislative Council the Honourable Pandit Madan Mohan Málviya rightly observed that the system of village *Punchdyats* should be revived and some powers at present wielded by Government should be delegated to them. The cause of education will be greatly benefited by the revival of this system. The Decentralisation Commission had also made this suggestion in their report and it found favour with Lord Morley. But apparently our Indian Government is moving with slow steps

in the matter. It is necessary that Government shaking off their lethargy should give effect to the suggestion of the Decentralisation Commission without further delay.

Comments on the Poona Temperance Association's memorial to Government *re* the function of Local Excise Committees.
Indian Spectator (10), 30th July.

21. "The Poona Temperance Association has addressed a memorial to Government, suggesting how the Local Excise Committees of the presidency may be made more useful in attaining one of the objects of excise administration—that of checking the spread of intemperance by controlling the supply of liquor. The Committees have admittedly done good work in the past, and it is fair to place more confidence in them. The Association asks in the first place that the composition of the Committees may be so changed as to make room for a larger proportion of non-officials in them. Secondly, since half the number of liquor-shops are situated in rural areas, it is asked that these areas may be adequately represented on the Committees. It seems that the Committees meet at too long intervals. It is rather strange that an appeal to Government should be necessary for a matter like bringing about more frequent meetings of the Committees. The most important request made by the Association is that the Committees may be invested with certain executive powers, instead of continuing to be mere advisory bodies. The powers which, it is suggested, may be transferred to the Excise Committees are the fixing of the number of liquor-shops, the fixing of the hours during which the shops may be kept open, the determination of the location of shops, the fixing of the licensing fee, the inspection of the shops and the laying down of the conditions under which the licenses may be disposed of. This looks somewhat like a 'large order.' But the Association does not insist upon the grant of all these powers simultaneously or immediately to all Committees. It is suggested that as an experiment a single Committee may be entrusted with the responsibilities for a space of two years. What objection can the Government have to proceed gradually in the light of the experience from time to time acquired?"

Kesari (128), 26th July.

22. The *Kesari* supports the representation of the Poona Temperance Association with reference to Advisory Committees and remarks:—We hope Government will see that the Committees are consulted before the annual auctions are held, as intended by the Government of India. Government have no doubt reduced the number of liquor-shops and fixed an earlier closing hour. It is hopeless to believe that the burden of the fiend of drink planted on the shoulders of the *rayat* will be felt easier by him, if only dust is removed from her body. The Association requests that the Committees should have the power of crippling her, but there is no hope of Government acceding to the request. The Association suggests that the Committees which are at present merely consultative should be given all the powers enjoyed by the Collector in excise matters. As the Committees are officialised in the main, Government need not hesitate to take the step suggested by the Association. The auction system is prevalent everywhere in the Bombay Presidency. The Committees should have the power to choose what system to follow in their respective jurisdictions. They should also have the power to determine the strength of liquor to be sold. It is to be seen in what way Sir George Clarke's Government deals with the above suggestions.

Comments on the Sávarkar case.
Kesari (128), 26th July; *Sudhárak* (156), 25th July.

23. It is not possible to pay any close or unprejudiced attention to the contention of Sávarkar that he should not be handed over to the Government of India for trial as he is charged with the grave offence of abetment of murder. The Appellate Court in England have in fact admitted that if Sávarkar had been charged only with the stale offence of delivering some speeches at Násik, he would not have been handed over as a fugitive offender. There is very little tendency on the part of law Courts to liberally interpret the law in the case of an accused charged with murder, and the public approve of their decision in such cases even if the law be twisted. The doubt expressed by the English Judges as to sending Sávarkar for trial elsewhere for a mere political offence is in consonance with the elementary principles of law. Thought he Government of India do not make any distinction between political and non-political offences, in other countries such a distinction is duly observed. Very often, the progressive political path has to be pursued through the labyrinth of political offences, as the last resource. This fact is well known to all nations in Europe who had to fight with monarchy to obtain political rights. There is a vast difference between sedition and murder, between Hampden who refused to pay the taxes and Titus Oates (*sic*) who tried to blow up the House of Parliament. The Judges showed their sense of justice in deciding that Sávarkar need not be sent to India on the charge of delivering seditious speeches at Násik some four years ago. But they have not considered rightly the other contention of the accused. We think the Judges made an improper observation while deciding the point that the accused would not have the benefit of trial by jury, if sent to India. We do not know why they went to the length of censuring trial by jury which is considered to be the best form of trial. To maintain that the accused would not be prejudiced even if he has not the benefit of a trial by jury is certainly not a sign of an impartial mind. [Elsewhere the paper remarks:—Though the Police had Sávarkar under watch for many days and though a complaint had been lodged against him, they had to wait till he came back of his own accord or was tricked into coming over to England. They did not apply to the French Government for extradition. This shows what an advantage is gained by an offender by merely crossing the boundary. To protect those who take refuge in their territories is an old international point of honour with European States. England had once become the home of all political offenders of other European countries, as she had followed this principle. The Sávarkar case is not, however, of much importance now, as he was legally or illegally recaptured by the British Police at Marseilles. But as yet England has to say her last word on the point and when it has been said, we shall know how far the international point of honour above noticed is still respected by the European nations. The *Sudhárak* remarks:—It is really wonderful how Sávarkar should have been allowed to escape Police custody. Those who are responsible for this gross negligence of duty will have to be severely dealt with. Sávarkar affords an example of intelligence spoilt by evil European influences and supplies a strong case for strict supervision over Indian students in England.]

Comments on the cancellation of the security recently taken from the *Akhbár-e-Souddgar*.

Akhbár-e-Souddgar (27), 27th July, Eng. cols; *Indu Prakásh* (121), 28th July.

24. "With no small degree of the legitimate sense of triumph, yet with utmost humility and feeling of gratefulness, we beg this morning to say a dutiful word about our discreet Chief Presidency Magistrate, Mr. A. H. S. Aston, as a Judge under the new Press Act in the matter of demanding security.......... Without giving us or any one on our behalf the slightest trouble over the question of security for this our humble yet old established and now miraculously fast regenerated paper, the order has been cancelled by our considerate Chief Presidency Magistrate at his own instance, on a bare request of ours, and we cannot help thanking this worthy custodian of the honour and prestige of our local Press with all due sincerity, not merely for ourselves but also on behalf of our brothers of the entire local Press. And, by the way, we may be permitted to add that although the security taken, Rs. 500, was like unto a mere tossup at a cricket game, the fact that it has been dispensed with without putting us to not only no expense, but even no trouble or argumentating in Court at all, cannot fail to redound voluminously to His Worship's credit as a Judge, on the one hand, and as a jealous watchman, so to say, created by recent law of the entire Indian Press in Bombay. This decision of Mr. Aston we welcome with all due sincerity and we doubt not the entire public Press will vociferate to our call and repeat our honest and just appreciation of His Worship's disinterested service in the interests of the Press, and also our verdict that this decision of his will not fail to create in the minds of the general public, and for the matter of that in the very hearts of our myriads in this and in other countries now under the ægis of our parent government, a profound feeling of justice and equity, and a constant craving for fair dealing on the part of our British Indian superiors. [The *Indu Prakásh* also thanks Mr. Aston for the cancellation of the security taken from the *Akhbár-e-Soudágar* and requests that similar indulgence may be shown in the case of other newspapers which have been made to furnish security.]

Comments on the acquittal in appeal of the printer of the *Ek Shloki Gita*.
Bhála (107), 21st July.

25. We congratulate Mr. Dev on his acquittal in appeal at the hands of Justices Chandávarkar and Heaton in the Dhulia sedition case. Mr. Dev was the nominal printer of the *Ek Shloki Gita*, and the learned Judges gave him the benefit of doubt as to his being aware of the seditious character of the book. Mr. Dev has the honour of being the first man to be acquitted in trials for sedition instituted in India, and his case is, therefore, likely to be remembered for a long time. The case should prove a timely warning for printers of printing presses.

Gujaráti (33), 24th July.

26. The general belief has hitherto been that if once a man is involved in a sedition trial, he has hardly any chance of escape. The times, however, are changing, and the acquittal in appeal of Mr. Dev, part proprietor of the press, in the Dhulia sedition case, gives us the first instance of an acquittal in such trials. For this we have to thank Justices Chandávarkar and Heaton, who have taken a practical view of the case without any way departing from the law. Many a time it happens that the proprietor of the press is quite ignorant of what is being printed in his press, and even the manager does not and cannot go through the whole of the manuscript submitted to him for printing. He only cares to see that the writer is a respectable man. Notwithstanding all this, to convict the proprietors of the press under section 124A is an injustice. For example, if a large volume is being printed in his press, how can the proprietor go through the whole and find out where any objectionable matter is? Not even 5 per cent. among them know law sufficiently well to determine exactly if there is sedition in a particular book. To charge the printer with sedition would, therefore, be to close the printing business.

Alleged misuse by decree-holders of the execution process in Civil Law Courts.
Indu of Bombay (12), 28th July.

27. "The process of the law Court after a decree is passed is a powerful weapon in the creditor's hand. A creditor gets a money decree, presents an application for its execution, privately threatens the debtor with attachment of his property and if a notice is issued to him to be present in Court persuades him to be absent after getting a money payment out of Court, promises to drop the proceedings, making the debtor believe that he has obliged him, but passes no receipt, gets a return from the bailiff that the debtor-defendant could not be found. Then the creditor drops the proceedings and the Court generally strikes off the *Darkhást* for want of prosecution and the absence of the debtor. The creditor does not inform the Court of the payment, waits long enough to allow the payment to be stale, and presents a *Darkhást* again without allowing the payments, thus throwing the burden of proof on the debtor. The creditor often succeeds and the debtor often fails owing to technicalities of the law."

Comments on the arrests made at Ahmedabad and Baroda in connection with the Ahmedabad bomb outrage.
Mahrátta (15), 31st July.

***28.** "Our readers will remember that on the occasion of Lord Minto's visit to Ahmedabad in the course of his tour last year, an incident took place, which was then spoken of in the Anglo-Indian press as a bomb affair. A round thing was reported to have been hurled in the midst of the Viceregal procession, it struck an officer's sword, was picked up afterwards and was reported to have exploded. Some arrests were made in due course in Bombay, but the persons were released. The Police also did not seem to bestir themselves with the usual zeal exhibited on such occasions. Wild canards were spread, as usual quick and fast; but nothing further transpired about the matter. But it now appears that a prize of Rs. 5,000 was offered by the Police to the person who would unravel the mystery of the bomb affair. Taking advantage of the extraordinary credulity which the Police Officers are known to show towards reports about things of that nature, in recent times, some persons took it into their brains to set the authorities on an active campaign at Ahmedabad about a fortnight ago. With their usual zeal, the Police authorities set about to work, made arrests at Ahmedabad and at Baroda, and were reported to have discovered explosives in a house in Ahmedabad. We were told that the clue had been found to the bomb affair of eight months ago. But it now transpires that the Police were misled by false information supplied to them by intriguing men. The persons arrested have been released on bail. And the informers are charged for concocting false evidence, and their case comes on for hearing within a few days. It has also come out that to give colour to their information the informers used the device of connecting editors of two newspapers with their story. And thus they set the authorities on a wild-goose chase. It is well-known that now-a-days a large premium is put by the authorities on informers of all sorts and conditions who find that the business pays them well. Evidently the numerous house searches and raids conducted by the Police, which result generally in troubling a number of people rather than in making any relevant finds, are inspired by the information of such persons. And if an instance of a false informant were detected and proved in a court of law, and the person punished in an exemplary manner, that would put a check on the activity of that class of persons who make a regular trade of it. The Ahmedabad case is *sub-judice* and we await its result with interest."

Pudhári (143), 24th July.

29. The bomb outrage at Ahmedabad was made much of when it occurred. But judged by the inconsistent accounts published, it seemed to be a bogus affair. We have previously criticised it as a mischievous prank. Our view is strengthened by the recent developments at Ahmedabad and Baroda. It is for the court of justice to judge of the evidence in the case. But the affair appears quite strange to a layman. It is not an ordinary matter to throw bombs or be concerned in a conspiracy. It is an act of daring. The bomb throwers are not only daring but maddened by excess of patriotism. But as to the individuals arrested recently, let alone patriotism, it is a question whether they know what is meant by one's own country. They are ignorant of the *swadeshi* movement. They are men who lose heart as soon as they hear of section 124A of the Indian Penal Code and faint when they are arrested. Some are mere scribblers. And these are the men who are arrested for being concerned in the bomb conspiracy! All people are astonished and pity them. [Elsewhere the paper remarks :—A man may become terrified on mere suspicion and commit silly actions. But the Baroda authorities should not place any confidence in people who have lost their senses and protect their State and its subjects by behaving with foresighted statesmanship. They should not allow themselves to be disturbed and punish the innocent along with the guilty and tarnish the prestige of the Baroda State. We learn that some irregular things have been done recently. It is better that such things should not be repeated.]

Hind Vijay (63), 27th July; *Sayáji Vijay* (151), 28th July.

30. A number of persons were arrested at Ahmedabad and Baroda by the Ahmedabad Police on the charge of having thrown bombs at the Viceroy during his recent visit to Ahmedabad. The Police, however, soon found out that their informants had given false information, and they have enlarged the arrested individuals on bail, while charging the informants with giving false information. We had expected this result from the very beginning of the arrests, and the Police have acted quite properly in taking steps against the informants. At the same time, we are bound to say that the Police have acted rashly in arresting people on false information. It is not fair that respectable people should be thus arrested. Of course, the outrage was a fiendish act, and everyone is eager to see the offender secured. But they should take care to carry on their investigation so as not to injure the position of the suspected parties, until they are thoroughly convinced of their guilt. We thank God that Baroda is free once

more from the stigma sought to be thrown on it, and hope that there will be no occasion in the future for further arrests. Should, however, such an occasion arise, we would suggest to the State Police to lay before the British authorities the real status and position of the persons wanted by them so that no respectable man might suffer. [The *Sayáji Vijay* writes:—We hope adequate punishment will be meted out to those who gave false information so that there might be no further repetition of such acts of treason to the State and the public. The British Police should take a lesson from this that their present policy of high-handedness and of making a mountain out of a mole-hill will cost them and Government the confidence of the public. The Baroda Police too should in future be more careful in acting on the information of the British Police. Why should not the Baroda State claim compensation from the British Government for harassing and insulting innocent people who are its subjects?]

Alleged objectionable speeches made by a Muhammadan Moulvi in Bombay.
Sánj Vartamán (44), 23rd July.

31. A correspondent of the *Sánj Vartamán* while criticising the various present-day activities of the Muhammadan community, complains that a Moulvi is lecturing to the Muhammadan public, in front of Fulgali in Bhindi Bazaar, on the dangers of imparting English education to Muhammadan children and uses very objectionable words in the course of his lectures against the Alighur College which is held in high estimation by educated Muhammadans. He then alleges that these lectures are likely to create a breach of public peace, and draws the attention of the Commissioner of Police, Bombay, to his complaint.

Comments on the work done by the Society for the Protection of Children.
Jagad Vritt (124), 24th July.

32. It cannot be said that the amount of work done by the Society for the Protection of Children, which is working under the guidance of reputed and influential persons, is as extensive as one might wish it to be. The activities of the Society must not be limited to any particular town or district, but must cover the whole of the Presidency. This is only possible if the working staff of the Society is considerably augmented. The Society must resolutely stamp out the evil practice of dedicating young girls to gods as "murlis" or "devadasis." It is to be regretted that it is not the intention of Government to forbid this immoral practice entirely, as is evident from the speech His Excellency the Governor recently delivered at the annual meeting of this Society. Government err in thinking that the custom is sanctioned by or in some way connected with religion. Not only should it be forbidden to dedicate to gods girls under sixteen but also those that are above that age. For those who are so dedicated are incapable of understanding their own interests through ignorance, and their parents not infrequently sell them for immoral purposes.

Bhála (107), 31st July.

33. His Excellency Sir George Clarke has given an appropriate reply to the suggestion made by certain enthusiastic but foolish reformers for severely punishing those who dedicate young girls as "murlis" to gods in violation of the Press Note recently issued by Government. Those amongst whom the evil custom of "murlis' exists are illiterate folk and the spread of education and the efforts on the part of officials to enlighten them on the intentions of Government will gradually bring about the desired end. 'Ignorance of law is no excuse' is a good maxim in law, but in dealing with illiterate people wedded to evil customs, their ignorance has to be taken into account.

Comments on the permission granted by Government to certain students of the Samarth Vidyálaya (Talegaon) to join recognised schools.
Indian Social Reformer (9), 31st July.

***34.** "We are glad that Government have decided to allow the admission of boys, who attended the Samarth Vidyálaya at Talegaon, to aided and recognised schools on certain conditions. The concession applies only to boys under 14 years of age, and applications for admission are required to be submitted within six weeks of the date of the order. A written guarantee from two respectable and loyal persons, resident in the locality where a school is situated, to the effect that they would be responsible for the good conduct of the boy, must accompany the application. Head Masters are ordered to keep boys, so admitted, under special observation and to expel without hesitation any one who shows signs of having been tainted with disloyal views. These conditions are not particularly onerous, but we trust that the surveillance will not be continued beyond the minimum period necessary to guard against the incubation of any germs of disloyalty which might have entered the young people's minds. It would be interesting to know how many students of the Vidyálaya are left out of this concession on account of being beyond the prescribed age-limit. It may be possible to devise even for them some means of purging themselves of the taint that might cling to them on account of their careers at the defunct school."

Co-operative Credit Societies should be established in all villages and Government should help them more liberally than at present.

Kesari (128), 26th July.

35. Government have tried in many ways to improve the sunken condition of the rayats, but their efforts have not been crowned with success. The disease from which the rayats are suffering has not been correctly diagnosed. The rayats in India are as industrious and painstaking as elsewhere. Why are they then growing poorer year by year and why are they utterly unable to tide over a famine? The uncertainty of the rainfall is a danger with which all the nations have to contend. The Western nations have overcome the natural difficulties and improved the condition of their agriculturists. The Co-operative credit movement has conferred immense blessings on the Western nations. We doubt, however, how much the Co-operative Credit Societies Act will be of use in permanently improving the condition of Indian agriculturists. Temporary remedies will be of no use unless they are in the first instance freed from their indebtedness. Nothing of any importance has been done in this connection. The rayats are not rich enough to effect this by co-operation. Government should make it easy to realise debts to attract capital from the sáwkárs. Government should help more liberally and freely the Co-operative Credit Societies than now. Mr. Campbell said at the Poona Conference that those who feel that the movement was calculated to benefit Government more than the people had better keep themselves aloof. Such a curt attitude will not mend matters. To free the rayats from indebtedness and to educate them is quite necessary to improve the condition of the rayats. Just as Government should adopt a liberal policy in accomplishing these two things on a large scale, the people also should work in that direction. Our educated countrymen should enthusiastically take upon themselves the sacred duties of educating the rayats and affording them industrial and agricultural education. Nothing will be done, if we leave everything to be done by Government. This is an object for which bureaucrats and the people may work hand in hand. The old *punchâyats* have been almost destroyed. It is no use crying over spilt milk. We should see what we can do in the present changed circumstances. If Co-operative Societies are established in every village, our immediate needs will be served. Though this is not all, we commend the movement for what it has been able to do.

Comments on the Parel Bacteriological Laboratory's Report for 1908-09.

Indu Prakásh (121), 26th July.

36. The Report of the Bacteriological Laboratory for the year 1908-09 clearly proves that people have come fully to recognise the efficacy of inoculation in securing immunity from plague. It is true that inoculation does not give absolute and permanent immunity from plague, but it is now an established fact beyond doubt that it does grant temporary relief for five or six months at least and that it is not productive of ill-effects. Evacuation is no doubt a very efficient remedy, but it is not within the reach of all people. For the poor, inoculation is the only security against plague. Hospital Assistants at different places should be taught the process of inoculation so that there should be no dearth of qualified inoculators whenever and wherever their services are required. They must also be taught how to examine rats for detecting plague infection.

Alleged undesirable departure from an old custom in the recent Durbár of Sardárs held at Poona.

Sudhárak (156), 25th July.

37. At the recent Durbár of the Sardárs in the Deccan held at Poona, Mr. C. R. Roper, Agent for the Sardárs, inadvertently committed the mistake of not going up to the Sardárs to present them their *poshàks* as is the usual custom, but caused them to be brought to him for the purpose of the presentation. Mr. Roper has expressed a desire of being friendly with the Sardárs and could not possibly have meant to insult them. The mistake may have crept in through an oversight on the part of Mr. Roper's advisers and should be avoided in future.

Government lands lying in the vicinity of lands owned by Zamindárs in the Karáchi (Sind) Táluka should not be sold by auction.

Al-Haq (56), 23rd July, Eng. cols.

38. A correspondent writes as follows to the *Al-Haq*:—"The survey work in Karáchi Táluka is still going on, and only two *tapes* remain to be surveyed—Hab and Gadhap. These too will be finished in about a year more. We are informed that some persons have suggested to the Collector that if all lands belonging to the Government, lying in the vicinity of the lands owned by Zamindárs, are sold by auction, they will bring a large amount of money. This intelligence has naturally taken the Zamindárs by surprise and has caused them no little anxiety. If the survey numbers lying in their *mohag* are sold by auction, they will be purchased by Hindu *Sháhukárs*, for Muhammadans, being poor, will not be able to offer so large prices as Hindus can. If these lands are purchased by Hindus, Muhammadan Zamindárs will sustain a heavy loss. The lands in both these *tapes* are cultivated by means of rain-water; so if the lands in the *mohag* of Mussalman Zamindárs are in possession of Hindus the Mussalman Zamindárs and their heirs will be very much inconvenienced and quarrels and disputes will ensue.......... We, therefore, trust the Collector of Karáchi will give his best consideration to this matter and will grant the lands to the neighbouring Mussalman Zamindárs rather than sell them by auction."

A due proportion of all the communities residing in Sind should be employed in the public service of that province.

Al-Haq (56), 23rd July, Eng. cols.

39. "We are often told that Hindus have had superior education and are consequently better qualified for posts of trust and responsibility. But on careful enquiry we shall see that such is not the case. As we have shown before, out of 165 posts of Mukhtyárkars and Head Munshis, only 21 are held by Muhammadans, while the rest are all held by Hindus. Among the 82 Hindu Head Munshis only 7 are graduates, and 24 have passed the Higher Standard Departmental Examination, while 23 have passed merely the Sub-Revenue and Judicial Test, and 6 have passed only the Sub-Revenue Examination. About 30 out of these 82 have not received English education, and yet many of them have been invested with magisterial powers. The above facts and figures will show that the boast of Hindus as regards their superior education and better qualifications is without any foundation. We have stated above that many of the Hindu Head Munshis have not received English education. So far as the knowledge of Sindhi is concerned Hindus are generally inferior to Mussalmans. The education they have received is very defective, and it is admitted on all hands that Mussalmans are better educated in the Sindhi language than Hindus. About 50 per cent. of the Hindu Munshis in each district will be found to have passed no Departmental Examination at all, and to have an idea of what stuff these Munshis are made of, we would suggest to our readers to go to an office and see for themselves the specimens of highly cultured Hindus. Christians are in no way inferior to Hindus or Mussalmans in point of education, and we do not understand why there should be a paucity of them in the Revenue Department. Possibly this too may be due to the fact that the Daftardárs of all the Districts in Sind are Hindus."

Legislation.

Comments on the proposed extension of the term of the Seditious Meetings Act.

Surya Prakâsh (46), 23rd July, Eng. cols.

40. "It is proposed by the Government of India to continue in force six months more the Seditious Meetings Act. Naturally, the general feeling is against the continuance of exceptional measures like the one proposed to be renewed now, but in this matter, as in all others connected with high policy, feelings must give way to the necessities of the State. Bitter experience has shown Government that to deal with political crimes, leaving untouched the inflammatory causes set in motion by reckless speech and writing, is worse than useless and they will, therefore, exercise a wise discretion if they decline to put aside any of the weapons with which they have armed themselves in recent years. The existence of this enactment has not as yet prevented any honest critic of Government and Government measures from having his full say, however unreasoning or unappreciative such criticism may be. Fears were expressed at the time of the passing of the Act that the right of the people to meet and discuss freely matters relating to their welfare would receive a death blow through the constant interference of the Police. All these fears have proved completely groundless. Congresses and Conferences meet, talk and part without let or hindrance and patriotic oratory has lost none of its usual flavour of spiciness. The Magistrates have on the whole made a wise use of their powers and the only persons who have felt any inconvenience have been the mischief-mongers of the Extremist party. This party is still showing signs of fitful activity though the silencing and deportation (self-initiated or at State expense) of some of its prominent leaders has apparently broken its back. But dacoities are still rife in Bengal. The *Yugántar* has again made its appearance and though the clouds are dispersing, the full sunshine of peace has yet to come. People will, therefore, do well to accept with confidence the decision of Lord Morley and Lord Minto."

Indian Social Reformer (9), 31st July.

***41.** "Our first impulse with reference to the proposed extension of the period of the Seditious Meetings Act by six months was not to oppose it. On second thoughts, however, we feel that such an extension will practically have the effect of denying to the incoming Viceroy the opportunity of judging for himself how far this particular measure is necessary in the conditions created by the new Press Act. A Government which goes on accumulating weapons of repression for fear that an emergency may arise when the ordinary weapons may not suffice is in the same position as one which goes on piling up armaments against possible combinations. There is not in the former case the restraining force of financial considerations which beset the latter policy, but the moral force of an administration diminishes in a direct ratio with every assumption of power to curtail the rights of citizens by executive action. If it be not possible to leave a clean sheet for the new Viceroy in this matter, we trust that Government will at least accede to such modifications of the Act as are calculated to make its operation less indiscriminate and more precise in relation to the actual danger-spots in an emergency."

Gujaráti (33), 24th July.

42. The Statement of Objects and Reasons appended to the Bill to provide for the continuance of the Prevention of Seditious Meetings Act of 1907 declares that "where put into actual operation the Act has been effective in stopping several meetings, which, it was feared, if held, would have given rise to disturbances, and even where it has not been enforced, its moral effect as a preventive measure has been invaluable." It is necessary to know which particular meetings are here referred to and what is the reason for the executive to believe that the meetings which have been prevented were of a nature to create mischief. In provinces where the Act has not been enforced a good moral effect is said to have been produced. How is this possible? In the absence of any detailed information popular belief would be that the official opinion is unwarranted by facts. For the experience has, on the contrary, proved that within a few months of the promulgation of the Act public feeling was strongly excited. With the stoppage of the means of giving vent to popular feelings a few hot-headed and thoughtless youths took to such misdeeds that all thoughtful people were terror-stricken. Just as when the safety-valve is closed the engine bursts with the increase of pressure from within, so anarchist acts followed the taking away of the liberty of speech. It is not at all necessary to recapitulate where these wicked deeds were perpetrated, but this much is certain that they came as a result of the Prevention of Seditious Meetings Act. Further, if during three long years it has failed to maintain public peace and protect the law-abiding persons, what guarantee is there that it will do so during its continuance? After our experience extending over three and a half years we do not think the Act is at all necessary. Section 144 of the Criminal Procedure Code empowers a District Magistrate to stop the holding of a public meeting which in his opinion is likely to disturb the public peace. The same section was requisitioned at Barisal with good effect. We should be sorry if after the experience of Indian political movements the authorities have not yet learned to put confidence in the leaders of the masses. The general condition of the country in 1910 differs widely from that which prevailed in 1907. To-day India is more peaceful and a deep sense of loyalty occupies the hearts of the Indian peoples as has been shown on the occasion of the death of His late Majesty. Even Lord Morley has recognised the change and hence it is inexplicable what has induced him to sanction the continuance of the Act. We had not the slightest hope that Lord Minto, who had complained about Lord Curzon's leaving him the partition of Bengal as his heritage, would ever think of leaving this Act to Lord Hardinge as a gift. In short, to us the hanging of this useless black Act over the heads of the Indian people does not augur any good.

Gujaráti Panch (35), 24th July, Eng. cols.

43. "It has been announced that the Seditious Meetings Act is to be given a fresh lease of life for a term of six months more.......... We do not know what may have urged Government to continue the measure, which has been most unpopular and which has produced consequences of the most undesirable kind.......... There was no necessity of the continuance of such a measure. Our contention is that as long as the people know that they are trusted by Government, no public meeting need end in a disturbance. But it sometimes happens that Police interference brings about such an undesirable result. We request Government to put the Act in abeyance for a term of six months rather than continue it.......... We would lastly beseech Government to exempt Bombay and Calcutta at least from the operation of the Act as the Special Police Act there empowers the authorities to check public meetings, independent of the Seditious Meetings Act."

Gujarát Mitra (34), 24th July, Eng. cols.

44. "No impartial observer of events of almost daily occurrence in the country will deny the justification of a continuance of this measure at least for some time....... At any rate India's condition internally at present did not call for the necessity of placing the Act permanently on the Statute Book of the country.......... The criminal law of India is sufficiently capable to meet effectively any very serious outbreaks of lawlessness that may occur now and again, and it is not at all necessary that repressive measures of the nature of the Seditious Meetings Act should be allowed to stand permanently on the Statute Book."

Suggestion for the amendment of the Age of Consent Act.

Sudhárak (156), 25th July.

45. The recent case of a girl of fourteen being sold to a Pathán in repayment of a debt brings home to us the urgent need of raising the age of consent of girls as against strangers. We would strongly support our contemporary, the *Indian Social Reformer* (*vide* paragraph 46 of Weekly Report No. 30 of 1910) in its suggestion for a change in the present law, but would like the age limit to be fixed at eighteen as against strangers while retaining the present age of consent as against husbands.

Education.

Comments on the decision of the Bombay University Senate in connection with the Previous Examination.

Bombay Samáchár (69), 30th July.

46. Commenting on the recent resolution of the Senate *re* the partial abolition of the Previous Examination, the *Bombay Samáchár* congratulates the Honourable Mr. Sharp upon his successfully finding a way out of the difficulty. The paper is, however, dissatisfied that while one set of arguments are advanced in support of doing away with the examination so far as the Arts course is concerned, the same set should be requisitioned in proving the necessity of such a test for those going up for Medicine and Engineering. The paper considers this as an anamoly which the Senate, in its opinion, has not taken a wise step in accepting. According to the paper the examination should either be done away with *in toto* or retained as at present.

Comments on the decision of the Bombay University Senate *re* the building of an Examination Hall in the University Gardens.

Oriental Review (17), 27th July.

47. " The insensate, reckless, selfish and one-sided agitation carried on by a section of the Anglo-Indian Press and its imitators in the Indian Press against the so-called desecration of the University Gardens has filled the public with regret and dismay at the base use to which the sacred power of the Press is perverted. .... The University Gardens, usually an asylum of loafing clerks, peons and ayahs have suddenly developed a high æsthetic beauty in the eyes of the *Times of India* and the several signatories to the protest lodged in the name of the public against the erection of the Examination Hall in the University Gardens.......... We think that much zest was given to writing against the erection of the Examination Hall because of the fact that the writers fear that the Examination, the most detested by them, *viz.*, the Matriculation Examination, would thereby be made permanent. We do not know how this obsession can be removed—the obsession that any sort of educational progress demands as its *sine qua non* the abolition of the Matriculation. Many of the ingenuous signatories must have not grasped these and other subtleties when they signed their 'weighty' protest. Fortunately for the reputation for common-sense which Bombay always enjoys, the offer of Sir Cowasji Jehangir was accepted by a large majority, thus ending for the time being at least the farcical comedy of 'Æsthetics run riot'. "

Indu of Bombay (12), 23rd and 28th July.

48. " All is well that ends well, and we are glad that the Senate showed its common-sense by accepting the munificent gift of Sir Cowasji Jehangir, subject of course to the final adoption of the plan by the Senate, the motion adopted requiring the Syndicate to approach Government with a view to obtaining a modification of the plan." [The paper in a subsequent issue writes :—" We understand that the estimable gentlemen who thought it their civic duty to send protests to the Senate against what they termed the vandalistic civic crime of spoiling the University Gardens by allowing the erection of Examination Halls in any portion thereof, and whose conception of civic duty did not extend to the offer of a single rupee to compensate the University albeit half a dozen of them could each easily give lakhs, are going to send their protests to Government too and move them to overrule the decision of the University Senate. Of course, people who feel very keenly have the right to carry on agitation to the utmost lengths possible. But we trust that Government will not yield to these siren voices and ignore the constitutional aspect of the question. We do not think they have any right to refuse to allow the utilisation of the University Gardens in any manner the Senate determine. Much less would it be right in them to seek to overrule the deliberate acceptance by the Senate by a very large majority of a munificent donation, offered and accepted for supplying a sorely felt need. We decline to think that Sir George Clarke's Government will make any endeavour to overrule the Senate."]

49. The *Bombay Samáchár* expresses satisfaction at the decision arrived at by the Senate in regard to the munificent donation of Sir Cowasji Jehangir for an examination hall on the University Garden site. It considers that no better solution of the difficulty was possible and that the Senate by accepting the offer has but echoed the sentiments of a large class of people. It ridicules the arguments advanced by those opposed to the idea of building the hall on the ground occupied by the gardens and trusts that no further hitch would come in the way of the fulfilment of the object the University has in view. [The *Jám-e-Jamshed* in its issue of the 25th July writes on the other hand:—"The decision to build upon the garden site has been not only an act of vandalism on the part of the University Senate, it has been an act of spoliation, and an act which might, with perfect truth and justice, be described as a breach of faith, a gross betrayal of a sacred public trust. For there could not be the remotest doubt that the gardens, though adjoining the University Buildings and fenced off, belong not only to the University but to the inhabitants of all the town. The site was never paid for by the University; the University received the gardens only as a free gift from the public for the adornment of two of the noblest pieces of architecture the city possessed." In its issue of the 26th July the paper repeats similar sentiments. The *Akhbár-e-Souddgar* writes:—"In spite of the Senate's resolution, we fervently hope that we would never be called upon to compose an epitaph on the beautiful University Gardens."]

Bombay Samáchár (69), 25th July; *Jám-e-Jamshed* (37), 25th and 26th July, Eng. cols.; *Akhbár-e-Soudágar* (27), 28th July, Eng. cols.

50. "Attention has been drawn to the rather miserable get-up of the books that have for some years past been published by the Education Department of Sind for use in the Vernacular schools. It is complained that these books compare very unfavourably with those that were issued in earlier years.......... The style of printing, get-up, &c., of the Sindhi Readers being published by Messrs. MacMillan & Co. are fairly up to the mark, but the deterioration complained of is in the other books which are printed locally. It is a universally accepted principle that books for school children should be printed in a neat and attractive style, and in a manner that the children can read with ease and comfort. For this purpose the matter should not be printed close or in small type, or on cheap, inferior paper. All the above rules seem generally to be violated or disregarded in the case of the Sindhi books now being locally printed by the Department.......... It is all the result of false economy. The printing charges offered are too low to allow of any respectable firm being able to give good printing on good paper without incurring loss.......... We hope the present acting Educational Inspector in Sind will signalise his tenure of office by taking the matter seriously in hand and by laying down the right lines, ensure good printing for the future."

Complaint against the get-up of certain educational books printed by the Educational Department of Sind.

Sind Journal (24), 21st July.

51. "One of the questions asked by the Honourable Syed Allah Ando Shah in the last meeting of the Bombay Legislative Council related to the number of Mussalman teachers in the Training College at Hyderabad.......... Although the teaching in the Training College is entirely carried on in Sindhi and a greater number of teachers may be appointed who may not be knowing English, yet for so many years past there have been no Mussalman teachers at all on its staff. The posts of Deputy Educational Inspectors too have mostly been held by Hindus. The Muhammadan graduates who have lately entered the Educational Department have been given subordinate posts. These men are not being appointed to responsible posts because they have had no experience of the work, while those that have had sufficient experience are rejected on the ground that they have not received higher education.......... As to the two Mussalman teachers in the Hyderabad Training College, it may not be out of place to mention that one of these two teachers is a Drill-master and the other, a Music-master; but we doubt whether they can at all be regarded as teachers in the true sense of the word. We are, therefore, unable to under-

Alleged necessity of appointing Muhammadan teachers on the staff of the Training College at Hyderabad (Sind).

Al-Haq (56), 23rd July, Eng. cols.

stand why they are included in the college staff. The Honourable member who put the question in the Council never desired that while replying to his question they should include a Drill-teacher and a Music-master among the teaching staff. This is why we have been complaining of the hostile attitude of Hindus towards our community who do not even supply the authorities with correct information. It is a pity the Government does not see through their machinations."

Railways.

Alleged harsh treatment of the traffic staff of the G. I. P. Railway.
Railway Times (21), 23rd July.

52. A correspondent writes as follows to the *Railway Times*:—"The traffic staff of the G. I. P. have much to complain in the matter of treatment they are receiving at the hands of District Traffic Superintendents.......... It is very generally known that this year has been one of abnormally heavy traffic which has not been experienced for many years, and the staff have worked hard and with a will, yet in the matter of increments which have in the ordinary course become due, they have been put off with pettifogging excuses too much for a level-headed and sober-minded man not to scorn and revile at. One district in particular has this reputation, and it is hoped that better forethought and judgment will actuate the official in charge, not only in sanctioning increases when due, but in dealing with the staff more humanely."

Alleged dangerous condition of certain footpaths on the North-Western Railway.
Sindhi (60), 23rd July, Eng. cols.

53. "We invite the attention of the Executive Engineer, North-Western Railway, Sukkur, to the extremely dangerous state of two footpaths (on the left, while going to Rohri), one in Bukhur between the two bridge spans, and the other beyond the Rohri bridge going towards the town. Both these footpaths present so many ruts, and as many stones jutting out, that passengers do not find it safe to cross over to or from Rohri, specially at night-time. The traffic along the bridge is so heavy, so many men, women and children are crossing the spans, that it behoves the authorities to keep these paths always in repair."

Municipalities.

Comments on the working of the Ahmedabad Municipality.
Káthiáwár and Mahi Kántha Gazette (77), 24th July.

54. The *Káthiáwár and Mahi Kántha Gazette* highly commends the Commissioners recently appointed by Government to look after the affairs of the suspended Municipality of Ahmedabad for taking an active interest in the affairs of the Municipality, and while urging them to continue to show the same zeal and activity in future, requests them to pay special attention to the question of widening and opening up the streets which are mostly blind-alleys, along with other matters of vital importance to public health which they have already taken up in hand. Some of the streets, it continues, are so narrow that, if a disastrous fire were to take place in a house the residents of the other houses in the street would find it impossible to come out of the street. Besides, free ventilation, which is so essential for the preservation of public health, is also impossible owing to the narrowness of the streets. The paper then requests Government to take up the question of the development of the city which is at present overcrowded. The best way, it says, is to make a free grant of open plots to the public to build houses upon. In the end it thanks the Collector and the Commissioner for moving Government to take a step which, though severe, promises to do much good to the public of Ahmedabad.

Complaint against the alleged filthy condition of the streets of Poona.
Sudhárak (156), 25th July.

55. The Municipal Councillors of Poona seem to have taken umbrage at the complaints appearing in the *Times of India* as regards the bad state of repair in which the roads are kept and have retorted in a manner that exhibits more of spleen than reason. We are inclined to think that the complaints represent the true state of affairs that exists at present in Poona City. The

roads are in a filthy condition and the sweepers seem to be engaged on them only for a couple of hours in the morning. The dust-bins are not regularly cleaned and the pipe-water supplied to the city is muddy. We hope the civic fathers will wake up betimes and try to remove the cause of complaint.

Adverse comments against a proposal to raise a bust to Mr. Sheppard, the late Municipal Commissioner of Bombay.

Kaiser-i-Hind (38), 24th July, Eng. cols.

56. "It seems that the friends of Mr. Sheppard, our Municipal Commissioner, now on leave, are trying to do him a final service—or shall we say, disservice?—before his retirement. A movement, we hear, is set on foot to collect subscriptions for the purpose of raising a bust of that officer. So long as the movement is confined to the circle of Mr. Sheppard's friends and admirers, no one would, of course, care to raise any possible objection to it. But we learn that attempts are being made by the organisers of the movement to place the bust in the Municipal Hall and thus give it a public aspect. This we should consider to be highly objectionable, for the public are not cognisant of any special or lasting services rendered to the city by their late unpopular Commissioner, against whose administration the old and experienced members of the House had to speak out so often, and during whose *regime* the Municipal finance is understood to have suffered a rude shock without any corresponding improvement in the health, safety or comfort of the people. A lurid light was thrown on the administration of Mr. Sheppard, while Mr. Edwardes acted in his place to the consolation and delight of the public, and it is but a poor legacy that his new successor, Mr. Cadell, has received who, we understand, is already busy introducing reforms in various directions. Besides, the part played by Mr. Sheppard in the formation of the Caucus, calculated simply to afford him an official majority without any consideration to efficiency or independence of action, is still fresh in our memory. We trust that the good sense of Mr. Sheppard's friends and better counsel would still prevail and they would refrain from an action which, if persisted in, is bound to raise bitter opposition and rake up unpleasant memories, and a detailed discussion of Mr. Sheppard's administration."

Comments on the High Court decision in the Zaoba Wadi Municipal case.

Indu of Bombay (12), 25th July.

57. "We do not see either the equity or the utility of the decision which two eminent Judges of our High Court have given in what is known as the Zaoba Wadi case. The question at issue was a simple one. Under the Municipal Act, the duty of paving, metalling, draining, lighting, etc., private streets falls on the owners of the premises abutting on the streets. The question at issue raised by Mr. Mantri, one of the lessees of a piece of land in Zaoba's Wadi, was whether the liability lay on the owner (the lessor) or the lessee. The High Court has held that the duty lies on the lessee, that he is the true owner since he receives the rents, etc., of the buildings on the land leased. May it not be argued that the lessor too receives rent and is the paramount owner and has besides the reversion? Why should he escape? May we also ask as to how far this principle is to be extended? In the case under discussion the lease was for 30 years. But it may be for a year on a mere monthly lease. Is the monthly lessee to be held liable? If he is, we would reach almost the *reductio ad absurdum.* We may also ask if public interests would gain by the decision. Would the Municipality gain by proceeding against the numerous lessees rather than against the owner or owners, who latter must be far fewer and much more amenable to discipline owing to their permanent interests. At any rate, we think that in the public interests the lessor certainly, but better both the lessee and the lessor in cases of long leases, should be held responsible. In the case of short leases obviously the responsibility should lie only on the lessors, the true owners."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th August 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

roads are in a filthy condition and the sweepers seem to be engaged on them only for a couple of hours in the morning. The dust bins are not regularly cleaned and the pipe-water supplied to the city is muddy. We hope the city fathers will wake up to their duties and try to remove the cause of complaint.

Adverse comments against a proposal to raise a bust to Mr. Sheppard, the late Municipal Commissioner of Bombay.

56. —It seems that the friends of Mr. Sheppard, our Municipal Commissioner, now on leave, are trying to do him a final service—or shall we say, disservice?—before his retirement. A movement, we hear, is set on foot to collect subscriptions for the purpose of raising a bust of that officer. So long as the movement is confined to the circle of Mr. Sheppard's friends and admirers, no one would, of course, care to raise any possible opposition to it. But we learn that attempts are [illegible] to place the bust in the Muni- [illegible]

CONFIDENTIAL.] [No. 32 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th August 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal: Comments on the prohibition by the Lieutenant-Governor of — of the celebration of the Boycott day . . . . 24—26
British rule:
  - Alleged mischief done by the Anglo-Indian publicists 15
  - Comments on Lord Curzon's speech on the Indian Civil Service . . 21—23
  - Criticism of Government should not be construed as disloyalty . . 18
  - Difference between the treatment of political prisoners in England and in India 20
  - Political ideas of the Hindus 19
  - *Swadeshi* and boycott are the two aspects of the same principle of Protection 17
  - The White man's antipathy to the Black 16
Collectors' darbars: Comments on the Collector's Darbar held at Belgaum. 37
Comments on the suggestion of the International Cotton Federation to increase cotton cultivation in India 36
Council Reforms:
  - Comments on the proposed reform of the conduct of business in the Imperial and Provincial Legislative Councils 13
  - No session of the Viceregal Legislative Council should be held at Simla 12
Governor of Bombay: Congratulations to His Excellency Sir George Clarke on his approaching marriage . . . . 34 & 35
His Majesty the late King-Emperor:
  - Adverse comments on the proposal to erect an equestrian statue of the late King Edward as the All-India Memorial. 32
  - The Bombay Presidency Memorial to the late King Edward VII . . 33
India in Parliament: The Indian Budget in Parliament . . . . . 1—5
Indian Finance: A cartoon on the alleged growth of expenditure of the Indian Government 14
Indians in the Colonies: Comments on the deportation of domiciled Indians by the Transvaal Government . . . . 6—9
Judicial matters:
  - Alleged ill-effects of the Press Act. 41
  - Comments on the acquittal of Private Tubby in the Hindupur shooting case (Madras) 39
  - Feared accumulation of cases in the High Court during the session of the Special Tribunal for the Násik conspiracy trial 40
Native Press: Alleged hostile attitude of certain Parsi newspapers towards Moslem aspirations 38

CON 592—1

PARAGRAPHS.

Politics and the Public Administration—continued.

Police:

Comments on the Ahmedabad bomb case . . . . 43—45
Methods of the Indian Police 42
Suggestion for punishing those who hawk game during the Close Season in the Poona District 46

Public Service:

Comments on the exclusion of Indians from several high posts in the administration allotted to them by the — Commission . . . 30
Comments on the resolution of Government to confine the lower grades of — to School Final men to the exclusion of the Matriculates . 27—29
Suggestion for the grant of a pension to the family of the policeman who was deputed to bring Savarkar to India and who died in England 31
Sávarkar: Comments on the attempted escape of — . . . . . . 10 & 11

Sind:

Alleged oppression of the Hindus by the Muhammadans at Darbelo (—) 47
Alleged paucity of Sub-Judges and Bailiffs in the Judicial service 49
Comments on the Government replies to interpellations concerning — at the last meeting of the Bombay Legislative Council . . . 48

Education—

Adverse comments on the Director of Public Instruction's order prohibiting private tuition to students 57
Comments on Government Press Note *re* the admission of students of the *Samarth Vidyálaya* to recognised schools . . . . 58 & 59
Comments on the decision of the Bombay University Senate in connection with the Previous Examination . . . . 55 & 56
Comments on the Government of India's Blue-book on Primary Education. 50—54
Comments on the Government reply to interpellations *re* Muhammadan Deputy Educational Inspectors, &c., in Sind 60

Railways—

Complaint against the G. I. P. Railway carrying passengers in goods waggons during the *Ashádi* fair at Pandharpur 62
Complaint against the Railway Station staff at Ahmedabad. . . . 61

Municipalities—

Comments on the suspension of the Dhárwár Táluka Local Board . . 63—66
The Poona Municipality should supply vernacular translations of important papers to its members who do not understand English . . . 67

Native States—

Suggestion to the Baroda State authorities to accept with caution the information given to them by the Criminal Investigation Department . 68

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minochcher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufidc-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	......	...
	ANGLO-URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda)	Weekly	......	...
	MARATHI.				
114A	Daivadnya Samáchár	Bombay	Monthly	......	...

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S., 30; Portuguese.

Nos. 20, 93, 97, 104, 108 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Politics and the Public Administration.

The Indian Budget in Parliament.

Oriental Review (17), 3rd Aug.

1. "The only occasion on which the House of Commons takes an interest in Indian affairs passed off last week when Mr. Montagu introduced the Indian Budget and gave the customary peroration on Indian problems. He was right in observing that the additional taxation by the Indian Government did not add a penny to the necessaries of life, but he could not explain adequately the strange attitude of the Government which persisted in increasing the silver-duty despite the fact that it would mean a burden on the already burdened mill-industry. We have also great reason to protest against the yielding of the Secretary of State for India to the selfish and interested demands of tobacco merchants and his calling upon the Government of India to consider the advisability of laying an excise duty on Indian tobacco. This is an iniquitous demand and it would be the greatest injustice if the Government were to yield and to cap an excise duty on Indian tobacco. It would be preposterous indeed if the Government, instead of doing away with the excise duty on the products of the mill-industry, were to levy an excise duty on another indigenous industry. There was apparently no other financial question dealt with by Mr. Montagu who conveniently drifted into political discussions. It is refreshing indeed, when we are surrounded by cries of 'more repression,' to hear from Mr. Montagu that 'if they refused those to whom they had given education, the right, the scope and the opportunity to act and think as we had taught them we must cause unrest of a dangerous kind.' It is a frank acceptance of the situation, a noble determination to push at any cost on the path of reform and progress. Unfortunately even the devoted exponent of Mill and Spencer has his views coloured not a little by 'men on the spot' and hence the inconsistency of preaching progress and a feeble defence of the Press Act and the Seditious Meetings Act. These repressive measures were indeed necessary, but if as Mr. Montagu said, 'during the past six months there was a considerable revulsion of feeling in favour of the Government,' there is no necessity for the proposed renewal of the Seditious Meetings Act. Mr. Montagu paid a well-deserved compliment to His Excellency Lord Minto when he said that the achievements of the past five years were 'a great record containing many abiding results of a conspicuously successful administration.' Whatever may be the faults and defects left uneradicated, we must all acknowledge that Lord Morley and Lord Minto have between them done much towards furthering the cause of Indian reform and giving a greater share in the administration to the people of India. Their achievement is the more creditable when we take into account 'the organised conspiracy' of a certain section to mar all the efforts at reform and to force upon the Government a reactionary policy. Indeed, it is difficult to conceive what would have been the reactionary and repressive legislation undertaken had the party of Mr. Balfour been in power."

Kaiser-i-Hind (38), 31st July, Eng. cols.

2. "The debate on the Indian Budget was chiefly remarkable for the masterful speech of Mr. Montagu. The speech of the Under Secretary was alike admirable for its firm tone displayed towards 'pernicious unrest,' as well as for its generous recognition of the natural aspirations of the people. Mr. Montagu also took this opportunity for paying a just tribute to the statesmanship with which His Excellency Lord Minto has guided the affairs of this country in a time of great stress and difficulty. The eulogistic terms in which Mr. Montagu referred to the appointment of the two new members of the Imperial Executive Council will go a long way to dissipate some misgivings felt in certain quarters. Mr. Montagu spoke of the high attainments and conspicuous achievements of Mr. Clark and added that his qualifications will make him an invaluable and indispensable servant of the Government of India.' It cannot be denied that if the choice could have been made from amongst the great men of business in India, it would have given wider satisfaction. But the disadvantages of choosing a merchant as

a commercial member, however impartial and independent himself, but whose firm may be largely connected with the commerce of the country, are also apparent. Besides this the fact that Mr. Clark is held in high estimation by Lord Morley is in itself a high commendation. Mr. Butler who will take charge of the newly created portfolio of education is a comparatively junior member of the Civil Service. But he is already known for his great talents and his keen and sympathetic interest and deep insight into the educational problems of India. He has also held the Foreign Secretaryship with conspicuous success."

Sánj Vartamán (44), 30th July, Eng. cols.; *Praja Bandhu* (42), 31st July, Eng. cols.

3. "Mr. Montagu directed attention once more to the policy delineated by Lord Morley with respect to the Government of India. He said that while satisfying the legitimate aspirations of Indians, the criminal unrest, which breaks out in assassinations and murders and in incitements to these crimes, must be sternly and ruthlessly put down. He did not shrink from the declaration that if there arose a state of things leading to widespread misery and chaos, the only refuge of society would be a military dictatorship.......... He is rather optimistic in his belief that the repressive measures adopted by Government 'afforded the complete armour necessary to suppress the campaign of calumny and misrepresentation.' This belief is scarcely warranted by the dastardly crimes which have been perpetrated since the passing of those measures. We are afraid Mr. Montagu's references to the Police of India were not in perfect keeping with its conduct and its reputation. His remarks were in allusion to the pamphlet of Mr. Mackarness on the methods of the Indian Police, which has been suppressed by Government as a dangerous publication.......... No sane man will question the intentions of Government, nor will he affirm that Government secretly encourage or even connive at torture. But it is beyond question that torture is widely practised by the Police, that this body is capable of acts of tyranny and oppression, and that it is grossly corrupt. Such is the general character attributed chiefly to the subordinate ranks of the force, and it cannot unfortunately be said that the Police is maligned, when these charges are made against it. We have not seen the pamphlet of Mr. Mackarness and, therefore, are unable to pronounce an opinion on its merits. It would appear that he was in error in some of the specific charges made against the Police. But we feel that he was not much mistaken in his general indictment. Commissioners of Police are often inspired by a zealous determination to purify the force under them. But they have been baffled in their efforts to effect all the improvements they desire, owing to the powerful combination against them." [The *Praja Bandhu* makes somewhat similar remarks.]

Kesari (128), 2nd Aug.

4. Mr. Montagu discussed chiefly the Indian Budget and discontent in India in his speech. He said that Lord Morley had under consideration some economical measures to reduce Indian expenditure. Nobody, in the course of the debate, alluded to the growing burden of the Indian administration and pointed out that the only way to reduce it was to give a wider entry to the educated classes in public service. Mr. Montagu distinguished between legitimate and illegitimate discontent and asked for a free hand in dealing with the latter while he was prepared to view with sympathy the former. He also defended strongly the Seditious Meetings Act and the Press Act. When fuller details will be to hand, we shall be able properly to value his defence of these two Acts. Mr. Montagu complained that people were given to passing stinging criticism on Government, and said that it was not right to aver that Government do not pay attention to Police torture when they have provided seven years' imprisonment for it in the Indian Penal Code. It seems that Mr. Montagu has very little information as to how this provision of the Indian Penal Code is enforced in practice. It is not proper to argue that torture is not practised because the Penal Code takes due notice of it. There is probably no offence which is not covered by the Penal Code. Why were then repressive laws passed recently to supplement the Penal Law? Who but the Magistrates can bring to light the tortures that take place in the strictest privacy? And Magistrates are solely in the

hands of Government and, therefore, do not enjoy adequate freedom of action. What objection is there to maintain under these circumstances that the protector of prisoners in Police custody is God alone? [The paper then refers to Mr. Wedgewood's resolution and translates Mr. Keir Hardie's speech with approval.]

Surya Prakásh (46), 30th July, Eng. cols.

5. "Many of the Anglo-Indian papers have waxed exceedingly wroth over the announcement by Mr. Montagu of the appointment of Mr. Clark of the Home Civil Service as Member for Commerce in the Viceroy's Executive Council. They denounce it as a 'job'. Granted it is a 'job', what then? Is this the first time in history that such 'jobs' have been perpetrated and will this by any means be the last? Jobber reigns supreme in every country and in every office.......... Mr. Clark is admittedly clever, and though his lack of experience (a very nebulous phrase) may for a time hamper his usefulness, a man like him quickly learns his work. The evil lies not so much in the appointment of this man or that but in the growing multiplicity of posts and departments. We are to have a new member for Education also and one such new official means a host of subordinates. No use talking of economy while this tendency remains unchecked."

Comments on the deportation of domiciled Indians by the Transvaal Government.

Gujaráti (33), 7th Aug., Eng. cols.

*6. "Some weeks ago we dwelt in these columns upon the harshness and injustice of which the Transvaal authorities were guilty in deporting even domiciled Indians in a high-handed manner with the help of the Portuguese authorities *viâ* Mozambique. A public meeting was held on Tuesday last in London to protest against the treatment of the domiciled Indians in the Transvaal and especially against the deportations. The fact of these deportations is in direct contradiction of Colonel Seely's statement that domiciled Indians were not being deported. The meeting appealed to Lord Morley to prevent the further emigration of indentured labourers to South Africa until redress was obtained. It is difficult to understand why the Imperial or Indian authorities should at all hesitate to resort to this measure.......... The Indian South African League, Madras, has forwarded a brief but well-worded representation to the Government of Madras, pointing out that many of the deported persons were born outside India and some even in the Transvaal itself, that several claim domicile in Natal and that most of them had voluntarily registered themselves in 1908.......... In very many cases the deportees have been completely ruined, as their stores have had to be closed and their outstanding debts can no longer be collected.......... The deportees themselves have been left in a destitute condition and in several instances have even had to be clothed. What is most painful is that many deportees have had to leave their families behind them who, so far as the Transvaal Government are concerned, have been left to starve.......... In the meanwhile the more urgent question is how the deportees are to be maintained. The reply of the Madras Government to the representation addressed to it by the League is, we regret to see, too formal and cold to be acquiesced in quietly by the public. We are extremely sorry that whilst Lord Ampthill is vigorously advocating the cause of the Indian settlers in the Transvaal, the government of which he was the head at one time, should have treated the matter in a spirit of cold official routine. The question is one that affects the honour and dignity of the Indian people, and we hope that at least the Government of India will approach the subject with a keener sense of their responsibility in this matter."

Mahrátta (15), 7th Aug.

*7. "We publish elsewhere a communication from Mr. Polak, the special delegate to India from Indians of South Africa, describing the remorseless manner in which the Transvaal Government is carrying on its business of deporting Indians. We have received also a copy of a memorial sent to the Government of India by the South African League of Madras, praying for help on behalf of the deportees. The League has attached to the memorial a list of ninety-three deportees with a short history of each one of them. Mr. Polak's letter shows the unconscionable way in which this dishonourable business of deportation is being done by the Transvaal authorities. The problem of the British Indian subjects in South Africa, a part of the British Empire, has been before the Imperial Government for the last few years. People have now and then anxiously waited for meeting justice at its hands. But their hopes have been hitherto blasted and the situation has been growing from bad to worse. All we have to say is that this is an Imperial scandal which is a blot on the fair fame of Britain; and unless it is remedied in a satisfactory manner it is useless to expect that the discontent in India will be allayed. It is in the interests of the Empire that this state of things should be improved as soon as possible and, even if it be, at a sacrifice."

***8.** "A protest meeting against the treatment of Indians by the South African Government has just been held in London, but we almost despair of its having any good result. The process of persecuting the Indians out of the country has gone so far now that it has not to go much further and the Indian will be as extinct in the Transvaal as the dodo. And the British Government is apparently willing that it should be so. This is a serious charge, but what else are we to believe? We have had the evidence of our own eyes that on May 6th, sixty deportees arrived by the *Umhloti* in Bombay. On the 18th of the same month twenty-four more arrived at Colombo. At least half of these men were colonial born, that is to say, they were men of a class which the Colonies never claimed the right to deport at all, since the colony was their natural domicile. Many of the remainder claimed legal domicile in South Africa and had been registered in accordance with the law. Yet the Secretary of State for the Colonies continues placidly to declare that domiciled Indians are not being deported, but are receiving fair and honourable treatment. Not only are they deported, but deported with every wanton hardship and indignity; they are deprived of their livelihood, and after persecution are sent away to be landed destitute anywhere on the coast of India, a thousand miles, it may be, from the homes even of those for whose deportation there is some show of legality. The barbarous burden is added that their wives and children are often left helpless and unprotected in a land which treats them as vermin. The Secretary for the Colonies, no doubt, spoke according to the Transvaal and Natal official reports, but in view of the evidence we can have no hesitation in saying that these reports are deliberate and calculated lies; the Secretary of State cannot but know that they are lies, but he supinely acquiesces in them. His colleagues in the Cabinet are concerned only with judging finance and have no mind to heed a cry for justice. They play bravely to the gallery in granting a constitution to the newly conquered colonies in South Africa, but they steadfastly refuse to compel their proteges to fulfil the obligations of that constitution. At the protest meeting it was said that the honour and dignity of one-sixth of the human race were involved. It is more than that. The honour and faith of the Government of the greatest empire that has ever been is hopelessly besmirched. One-sixth of the human race is but a mass of people, after all. The Imperial Government stands for an ideal of honour and justice which should animate the mass, should put within it a living soul and make it strive to attain the righteousness that exalteth a nation. For the sake of holding on to office all this is flung away."

Pársi (41), 7th Aug.

***9.** "We called attention not long ago to the high-handed manner in which the Transvaal Government has been deporting British Indians through Portuguese territory. In noticing a report that a fresh batch of such deportees were on their way to Bombay, we expressed the hope that Government would instruct the Commissioner of Police to board the steamer on its arrival and to make enquiries of the deportees as to their treatment on the voyage and other circumstances. That particular batch was landed at Colombo, but a third party which was sent on to Bombay later was received by Mr. Edwardes, the Commissioner of Police, and were helped with money to cover the expenses of their journey to Madras where,

Indian Social Reformer (9), 7th Aug.

being of Tamil and Telugu descent, they would be more at home. The sympathetic treatment accorded to them by the Bombay authorities is entitled to grateful recognition. 'They were received by the Commissioner of Police, landed at the expense of the Bombay Government, their immediate wants were supplied to them at Government cost and they were sent to Madras by train, the Bombay Government paying the trainage besides giving each deportee Rs. 2 to purchase food on the way.' The sentence is taken from a representation which Mr. G. A. Nateson, on behalf of the Indian South Africa League of Madras, has addressed to the Government of Madras, pointing out the obligation of that Government to afford relief to the deportees, numbering about 100, who are all in a more or less destitute condition. The Association has also addressed a similar representation to the Government of India. The Madras Government seems to have given a cold response to the prayer, but we may be sure that the Government of India will feel a greater sense of responsibility for the relief of the deportees."

Comments on the attempted escape of Sávarkar.

Indu of Bombay (12), 3rd Aug.; *Kesari* (128), 2nd Aug.

10. "The public are yet in the dark as to the final outcome of the communications that were said to be passing between the French and British Governments regarding the Sávarkar incident.......... Whether the credit of Sávarkar's arrest after he had touched French soil belongs in the first instance to French gendarmes or to Indian Police, it cannot much matter from the point of international law. There is no doubt that Sávarkar landed on French soil and that his re-arrest was effected there and not outside French jurisdiction. In these circumstances there can be no doubt that if they are so minded the French Government can with every right claim the return of Sávarkar for the purpose of his being made the subject of proper extradition proceedings.......... The argument that in case it is proved that Sávarkar was voluntarily handed back by the French gendarme, it would mean that the French Government through a representative had waived its right of affording shelter to a refugee, would not, we think, hold water. As the Spanish Deputy Consul at Calcutta observed, a gendarme cannot be regarded as a duly authorized agent of the Government and no Government would allow the liberties of men to be bartered away even by the mistake of its subordinate executive officers. The question is, however, whether, taking all the circumstance of this particular case into consideration, the French Government will exercise its right to demand Sávarkar's return. The trend of opinion in some quarters which ought to know seems to be that they will at least have the right asserted and admitted. As we have pointed out, the point involved is one of international importance. The French Government, of course, can have no political bias for Sávarkar, though the French Socialists may have.......... We think, however, that there is after all small hope for Sávarkar. For mere sedition there would be no extradition, it being merely a political offence. But Sávarkar is also charged with abetment of murder, and it would seem that there is a *primá facie* case, sufficient to induce the French Government, not in much love with the Indian seditionists as they are, to hand over Sávarkar back to the British authorities, even if the formality to give him over to them is gone through. Thus there is much more likelihood of Sávarkar's desperate attempt proving nothing but a 'much ado for nothing' in addition to its reflecting small credit for brave resignation on Sávarkar. Indeed Shyámji's safe refuge in Paris, Bepin Pal's permanent residence in England, Khâparde's remaining even speechless wherever he is and Arvind Ghose's mysterious disappearance, together with the meek submissiveness and readiness to apologise shown by their humbler followers in India, show that these 'Nationalists' are after all made of no stern stuff." [The *Kesari* translates the comments of the *Pioneer* and the *Indian Daily News* on the attempted escape of Sávarkar and says that the question of extradition is not so easy as it appears at the first sight. It remarks:—If Sávarkar is extradited only on the charge of escaping from lawful custody, he can be tried only for that offence. If Mr. Power and others are tried for allowing the prisoners in their custody to escape, they would be liable to be sentenced to two years' imprisonment. Sávarkar has a knack of raising interesting questions of law.]

Surya Prakásh (46), 30th July, Eng. cols.

11. "It is hoped that Government will recognise suitably the services of the officer who allowed Sávarkar to escape on to French territory and brought about friction with the French Government. The authorities were forewarned and ought to have been forearmed. The French territory harbours those pests of mankind, Shyámji Krishnavarma and Mrs. Cama, and it required no prophet to foretell that an attempt would be made to set the prisoner free. And yet the officers concerned were caught sleeping! Incompetence could go no further. The British Government are also not free from blame for their masterly inactivity in dealing with murderers of Krishnavarma's type. Of course, there is the legal, old womanish objection that the British Government are powerless in foreign territory. There are more ways of killing a dog than hanging him, and if the Russian Embassy at Paris had the affair in charge, we fancy that the evaporation of Mr. Shyámji would be but a question of time. But the great B. P. swears by laws and regulations though it does not hesitate to applaud enterprises like the Jameson Raid."

No session of the Viceregal Legislative Council should be held at Simla.

Evening Despatch (7A), 2nd Aug.

12. "There is a good deal to be said in favour of the view expressed by the Honourable Mr. Málaviya that the Calcutta sessions should be limited to two sittings in December and March; and a good deal more for the total abandonment of the Simla meetings. The idea of holding meetings of the Imperial Legislative Council at Simla is about as brilliant a one as that which a few years ago suggested that the Bombay Legislative Council should meet at Mahábleshwar during the hot weather. It is such puerilities that disgust the non-official member, for, being as a rule a man of business, whose time is precious, he cannot see the need in his case of a short, hurried and often a fatiguing visit to a far-off hill station for the discussion of questions which may not be worth the trouble of the journey, but which he has to undertake merely to suit the convenience of a small body of official members. Meetings of Legislative Councils at hill stations are in their very nature anomalies and should be done away with forthwith. If it is absolutely essential that the Viceroy's Council should meet during the monsoon months it would be a more sensible proceeding to hold the meeting at a convenient centre like Allahabad or Delhi for a fortnight in August or September than to seek to drag members from the uttermost parts of India to the hill tops of Simla just because the Government of India finds it inconvenient to cut short its stay at that station. Public opinion, indeed, is becoming more and more pronounced every year on the unbusinesslike methods which frequently characterise the conduct of Government in its relation to public affairs; and the conduct of the work of the Imperial Legislative Council is a strong case in point."

Comments on the proposed reform of the conduct of business in the Imperial and Provincial Legislative Councils.

Bombay Samáchár (69), 5th Aug.

13. The *Bombay Samáchár* welcomes the news that the Government of India have seriously taken up the question of making the sessions of the Imperial and Provincial Councils more useful and advantageous and of devising means whereby the object of the Reforms could be fully attained. In discussing the question the paper thinks that more useful purpose could be served if the Council meeting is convened every three months and every session is continued for a week or longer as the circumstances require. In that case, it observes, all questions of an urgent character would be brought to the notice of Government for timely redress. Further it thinks that on a requisition signed by any four Members of Council an urgency meeting of the Board should be convened and any important subject should be allowed a priority over other questions. Against such an arrangement, it continues, there could be no objection from the Honourable Members who would be only too eager to avail themselves of the increased opportunities afforded them for the ventilation of popular grievances. As to the official opposition to Council sittings at stated intervals on the score of increase of the burden of work, the paper refuses to attach to it any value inasmuch as while Parliament sits from day to day for at least six months in

the year and a regular cannonade of interpellations on all possible subjects is directed against the officials no cry of heavy work is raised. In conclusion, the paper trusts that some useful rules of conduct would be laid down by the officials in consultation with the non-official members of the Imperial Council.

A cartoon on the alleged growth of expenditure of the Indian Government.
Hindi Punch (36), 7th Aug.

***14.** The *Hindi Punch* depicts in a cartoon the Indian Finance Department as an uncomplaining ox, oppressed by the burden of "Growth of expenditure," with Lord Morley standing by him and asking the Member for the newly created Education Department to jump up on its back. The ox is represented as saying to himself: "I thought they were going to take some burden off my back. But they are still piling it on! Ah me!"

Alleged mischief done by the Anglo-Indian publicists.
Mahrátta (15), 7th Aug.

***15.** "The Press Act, since its inception, has been enforced against a large number of publications, mostly Indian. And this would show that Government regard the Indian press with an amount of disfavour, rarely shown towards Anglo-Indian publications. Attention of Government had been repeatedly drawn to the mischief done by the Anglo-Indian authors and journalists by their offensive writings, but very rarely has any notice been taken of them; and all that is meted out at the most is only a gentle remonstrance or a mild warning. The evil of such a policy of differential treatment cannot be too fully emphasised upon. Prof. Gilbert Murray of the Oxford University, who delivered the inaugural address at the Conference on Nationalities and Subject-Races, had some very wise words to say about such a policy. We give his observations below:—'If ever it were my fate to administer a Press Law and put men in prison for the books they write and the opinions they stir up among their countrymen, I should not like it, but I should know where to begin. I should first of all lock up my old friend, Rudyard Kipling, because in several stories he has used his great powers to stir up in the minds of hundreds of thousands of Englishmen a blind and savage contempt for the Bengali. And many Bengalis naturally have read these stories. You cannot cherish a savage contempt for any one without its being quickly reciprocated. And when both sides regard each other with the same savage contempt, it is not likely that they can dwell together in peace. And in case Mr. Kipling should feel lonely in his cell, I would send him a delightful companion, Mr. Anstey of *Punch*. Year after year, clever natives of India come over to England at great sacrifice of money and trouble, to study in our Universities and satisfy the tests for obtaining positions in their own country. They compete with us well, and with all the odds against them. And year after year they have found in our greatest newspapers caricatures of themselves—ridiculous Baboos, cowardly, vain, untruthful, in every way absurd, talking bad and bombastic English (not nearly so correct, I suppose, as Mr. Anstey's Hindustani), held up for the amusement of the public. Now if these men are to be in any sense our subjects, that sort of thing is not fair play: it is not fair play and it is not decent policy. If you must insult somebody, insult one who is free and can hit you back. If you want to govern a man, and to have him a loyal and friendly citizen—well you must give up that luxury. You cannot govern the man and insult him too. This incessant girding at the Bengali, the most intellectual and progressive of the peoples of India, has an ugly look. It goes along with much irritable hostility to the Congress, to the students, to almost every Indian society that professes high aims—such, for instance, as the Arya Samaj. There is in such sneers something perilously like jealousy. And if ever in a ruling race there creeps in a tendency to be jealous of its subjects, to hate them for their good qualities rather than their bad, to keep them out of power not because they are unfit for power, but because they are too obviously fit; such a tendency is, I believe, disastrous to any Empire, and the individuals and parties who foster and inflame it have forfeited their claim to stand among the great leaders and governors of the world'."

The White man's antipathy to the Black.

Gujaráti Punch (35), 31st July, Eng. cols.

16. Under the heading "The White's antipathy for the Black and the Colour line" the *Gujaráti Punch* discourses:—"The names of Johnson and Jeffries are at present in the mouths of many and the boxing competition between them has become the topic that has been talked and criticised everywhere. Johnson is a *Hubsi, i. e.*, a Negro, who has given such a complete buffet to his White antagonist, Jeffries, in boxing that the Whites of the United States of America are irrationally excited against the black *Hubsis*, simply because the defeat of the White has been looked upon as a national disgrace springing from an absurd and blind belief that the Black should ever get mastery over the White. The proper course to be followed to revenge the disgrace would have been the inculcation of attempts to add to their strength and then to defeat the victor at some future competition, which, we are sorry, is not thought of and acted upon. But, on the other hand, a disgust has been engendered in America for the poor *Hubsis*, many of whom are killed and their houses are burnt. Such oppressions are not witnessed in any other colonies. The cinematograph pictures of the competition were proclaimed beforehand as producing excitement, and the Local Government restricted their import into the country. A similar feeling of exclusion sprang up in the mind of a member of Parliament in England, to whom the response of Mr. Winston Churchill, the Home Minister, is efficacious and quite up to the point. His retort was that the law did not authorise the prohibition of the pictures from being imported into the country. This will suffice to show how the White people who bawl aloud for universal fraternity dislike the Black ones, simply because on account of colour prejudices, for the timely abolition and eradication of which the rulers and the clergy should exert themselves unsparingly, which will serve as filling up the gulf that has been in existence at present between the Black and the White. The good qualities of a man's head and heart, and not the colour of his skin, are the only true tests of his worth. However, it is very strange that even Englishmen cannot overcome their prejudices against black skin and are apt to think that the Black man is inferior to the White man in point of civilisation. There cannot be a greater mistake than this."

Swadeshi and boycott are the two aspects of the same principle of Protection.

Mahrátta (15), 7th Aug.

*17. "In a self-governed country, it is the State that works primarily for its prosperity; and it is the State that does all it can with all the resources it can command for furthering the industries of the country. But in a dependency like India, ruled by Britain, so long as the identity of interests prevailing in a self-governed country between the rulers and the ruled is not established, it is futile to expect Government to devote whole-heartedly all its energies for this work. The encouragement that might be hoped for at the hands of the Government in the very nature of things is bound to be partially, if not wholly, tempered by other considerations. It lies with the people to give that unflinching support to infant and rising industries in the land, in other words protection, which is the mainstay of their early life. The *swadeshi* movement does for nascent crafts in India what protective tariff by the State does in other countries. The impetus that *swadeshism* has given during the last few years to the growth of industries is admitted beyond doubt by all, non-officials and officials alike; the signs of industrial revival which manifest themselves in the land owe their origin to the incentive to effort which *swadeshism* or voluntary self-imposed protection gives. Encourage Indian industries by buying their products to the exclusion ot others, and start new ones and develop existing crafts—that is the call of *swadeshism*. When India-made or *swadeshi* goods are used and thus encouraged by Indians, that necessarily involves the exclusion of others non-India made. The two are twin aspects of one and the same principle, *viz.*, protection. Surely the Indian Government which professes to be in favour of 'honest *swadeshi*' cannot make it criminal to use *swadeshi* goods. Under the circumstances, the best way to bring about the industrial revival in India seems to be to follow the dictates of *swadeshism*, pure and simple, inspired by a genuine love for the Motherland."

Criticism of Government should not be construed as disloyalty.
Mahrátta (15), 7th Aug.

***18.** "It is a common habit with the Anglo-Indians in India, both officials and non-officials, to hold that if there is anything that is compatible with loyalty to Government, it is praise, pure and unmixed praise, of the measures of the Government, in and out of season. They have come to think that any one who criticises Government cannot but be disloyal. That view, we submit, is hardly consonant with reason. A man may be a strong and bold critic of Government's measures, and yet withal he may be a most loyal subject. The loyalty of such a man counts far more than unreasoned sycophantic praise, from beginning to end, which only dwindles into adulation. Above all stands the intelligent and willing submission and devotion of a loyal subject towards a king; and this is truly more real and valuable than the obedience exacted at the point of the sword. Of course, it is far more important to rule over the minds of men than their bodies, as the mind or will is the moving spirit for the body. And it is from this point of view that the willing submission and loyalty of a subject, a critic though he might be, is much preferable to the mechanical obedience exacted per force. A critic of a Government need not necessarily be a disloyal person, and the less therefore its enemy."

Political ideas of the Hindus.
Kesari (128), 2nd Aug.

19. Though the constitution of the Legislative Councils is extremely defective, we believe that they would develop into Parliaments some time or other. Our Anglo-Indian enemies in the guise of friends cannot even tolerate this idea of ours. Real opposition is always of such a thorough-going nature and the Easterners who are but novices in political matters may well learn from Anglo-Indians a lesson or two in this respect. Lord Morley predicted a few days ago that India would never be fit to be a self-governing country. But Lord Morley does not count for much now and his present life is but a contradiction of his early days. He would never have been such an Extremist in his young days, had he known that his politics would be so tarnished and imbecile in his old age. Another class of detractors has now risen up which maintains that India had never enjoyed self-government in the past and that as Easterners have enjoyed absolute Government from time immemorial they would not be benefited by democratic institutions. Now what is East to one country may be West to another. We do not think any geographical line can be arbitrarily drawn indicating the fitness of any country for popular or despotic institutions. Such an attempt is nothing but mischievous. Let us see whether there is any mention of democratic institutions in the Aryan religion. In the Rigveda it is said that he alone is the true king who visits the assembly. Now the Senate and the President of the Senate are mentioned with respect in the Yajurveda. In the Yajurveda, verses occur which welcome those who visit the assembly to vindicate *dharma*. *Dharma* is not religion as is popularly understood. *Dharma* is that by means of which material prosperity and salvation are attained. Political progress is one of the items of material prosperity and that which leads to it is *dharma* and that which throws obstacles in its way is not *dharma*. When such political or social dereliction takes place, one was advised to see the members of the village *Punchâyat* in order to rectify the mistake.

Difference between the treatment of political prisoners in England and in India.
Mahrátta (15), 7th Aug.

***20.** "Sir John Rees, whose Liberalism has been much talked about since he was dubbed a Knight by Lord Morley, could not understand why a certain class of prisoners, generally known as political prisoners, were treated in a manner different from that accorded to the common felon. He wondered in all seriousness that such should be the case....... Mr. Churchill, however, who has been devoting his attention to prison reform, told the valiant Knight that these were prisoners who were committed for offences that involved no moral turpitude and the House held that in these cases no degrading features ought to be added to confinement. The House of Commons consented to Mr. Churchill's reform proposal. This proposal was meant to relieve such prisoners of the compulsion to wear prison clothing, to be specially searched, to have their hair cut, or to be compelled to take a regular prison bath; they would be relieved of cell cleaning, be permitted to receive their food from outside, to exercise in the morning and afternoon, to converse, subject to good behaviour, with other prisoners when at exercise and to have such books as do not bear on current events.......... Mr. Churchill said that he had given specific instructions to the effect that these concessions be fully extended to passive resisters and suffragettes. Things stand thus in England, but in India matters are otherwise. Here our laws do not distinguish between the two classes of offenders. Only the other day in a sedition case in Bombay, for what would be a libel against Government in England, one Támbe Shástri, a religious preacher, was sentenced by the Magistrate to undergo rigorous imprisonment with hard labour for twelve months! The principle of moral turpitude upheld by Mr. Churchill is an ethical aspect and is universally applicable. Is it not fair that a similar principle of distinction be introduced in India?"

Comments on Lord Curzon's speech on the Indian Civil Service.

Jám-e-Jamshed (37), 1st Aug., Eng. cols.

21. "Needless to say, Lord Curzon behaved himself admirably as a guest—to borrow an Indian phrase, he well repaid the salt he ate. Those of us, however, who read that speech through and feel themselves disappointed by the tone and substance of His Lordship's speech, may be excused for asking, what about the larger quantity of salt His Lordship has eaten?—we mean India's. Of course, human nature is proverbially discontented.......... The members of the service, if they be at all reasonable men, would feel themselves grateful for what they receive in India, rather than bitterly complaining of their lot and looking upon India as a land of exile.......... Indians have the right to inquire if in spite of all the adverse conditions, including the rise in prices, the increase in costs of house-rents, the augmented charges for education—there is any vocation in life in his own home or any of his colonies, which offers to the young Britisher so attractive and lucrative a field for employment? Does Lord Curzon himself think that there is a country which offers to the mediocre and the poor of the British Isles better chances of employment than India? We should be surprised if he does. And if he doesn't, then why does he shed such crocodile tears over imaginary woes? But he had to pay for the hospitality of a sumptuous banquet by tickling his hosts, and what could come more handy than belittling poor India and conjuring up all sorts of visions of the woes and the sufferings of those who elect to serve and labour for her?"

Indian Spectator (10), 6th Aug.

22. "Instead of recognising a defect on which His Majesty himself laid his unerring finger, some officers seem to ridicule the very word 'sympathy.' Lord Curzon, whose love for the people was never doubted, characterised the talk about sympathy, conciliation and kindness as 'goody-goody, wishy-washy talk of quasi-sentimental description;' and when Sir W. Lee-Warner, after referring to the reputation which the Service had acquired in the past for uprightness and efficiency, remarked that 'what was now demanded of the Service was sympathy,' his words were greeted with laughter. Sympathy is apparently considered to be too elementary and commonplace a virtue to be preached to the able and distinguished administrators who have made India what it is. The gentlemen who laugh at the word do not seem to realise what the people expect of them."

Dnyán Prakásh (48), 2nd Aug.

23. Lord Curzon is one of those who think that the interest of Indians would be well served by giving them a good government and keeping the higher posts a closed preserve for Europeans. But many liberal English statesmen are for giving Indians an increasing share in the administration of their country. Lord Curzon at the Civil Service dinner merely echoed the cant of Anglo-Indians that District officials are better representatives of public opinion than political leaders. We do not think that there was any reason for his asking for protection of the Civil Service against considera-

tions of Parliamentary expediency or local popularity, for very often their measures are taken as settled facts on the score of prestige. Perhaps Lord Curzon referred to the resignation of Sir Bampfylde Fuller, but the facts that have come to light do not at all justify his remarks.

Comments on the prohibition by the Lieutenant-Governor of Bengal of the celebration of the Boycott day.
Gujaráti (33), 31st July.

24. Commenting on the prohibition of the celebration of the Boycott day in Bengal by the Lieutenant-Governor the *Gujaráti* traces the mischievous developments of the Boycott movement and after regretting that the cause of honest *swadeshi* should have been ruthlessly sacrificed on the altar of mischief and that undue latitude should have been given to frauds and deceits of every conceivable form it proceeds to observe:—Considering the present condition of the country and the stringency of the existing enactments we do not think the celebration of the Boycott day would have done any harm. It seems to us that with the lapse of time the movement would die a natural death. But just at present Government have invited upon themselves the blame for killing it, and for this we are indeed sorry. Boycott in any form has proved odious to the authorities and so there is nothing wrong in the belief that they are ever eager to suppress it at any cost. When this movement is regarded by those in power as the fountain source of all dissatisfaction and unrest in the land it is our pious duty quietly to submit to the order of the Lieutenant-Governor and to let Government be satisfied that their will has been done. When in course of time honest *swadeshi* takes the place of boycott and the popular enthusiasm therefor does not abate a jot despite the stoppage of this hateful movement, the authorities cannot but realise that the Boycott movement was only a means to an end.

Indian Spectator (10), 6th Aug.

25. "Political demonstrations like the 'Boycott day' would, we believe, have been put an end to earlier if the Bengal Government had been less patient, and if some of the leaders had undertaken to see that students were kept out as far as possible. Experience seems to have shown that what is legitimate in these celebrations is gradually lost sight of, while the mischievous element in them receives fresh developments. According to a Calcutta contemporary, the economic boycott is not strictly practised even by the leaders of the movement, and the practice of selling European articles in an altered or adulterated form as *swadeshi* is quite common. As an economic movement, it seems to have very little sincere support, though in its less rigorous form the *swadeshi* sentiment persists and is responsible for many industrial and commercial concerns. This sentiment, however, works quietly and is not bolstered up by demonstrations. As H. H. the Lieutenant-Governor says, and as several of our contemporaries endorse, the boycott tends only 'to inflame racial passions, and to keep alive those feelings of animosity and opposition towards established order, which have been so prejudicial to the cause of good government in the past.' The leaders of the movement are to be heartily congratulated on the good sense they have shown by abandoning the demonstration, and sparing the Government the necessity of any recourse to the legal powers hinted at in the Lieutenant-Governor's notification."

Rást Goftár (43), 31st July, Eng. cols.

26. "The communiquè to the Press from the Lieutenant-Governor of Bengal warns the public against organisation of movements to celebrate the Boycott day. The document is more in the nature of a dissuasive than a mendatory note. The sympathy of all sane and sensible persons must be enlisted on the side of the manifesto with its evident solicitude for the undisturbed maintenance of peace and order. The tolerance extended to the celebration in the years of its inception was an undoubted mistake.......... Fiery speeches, votive offerings and solemn pledges to discard foreign goods have been a few of its salient features. The demonstrations, whenever held, have led in one or another of the villages and towns to a breach of the peace. If their effect were restricted to more temporary local disturbances, they would not have caused much anxious thought to those responsible for orderly

government. But their effects have always survived a long while after the date of the celebrations......... The greater portion of the public of Bengal has now come to recognise Partition as an irrevocable measure. The leaders must be aware of this, and if they persist, notwithstanding, to commend the holding of the annual celebration to the public, they render their advocacy of it liable to be suspected of sinister motives."

Comments on the resolution of Government to confine the lower grades of public service to School Final men to the exclusion of the Matriculates.

Bombay Samáchár (69), 5th Aug., *Jám-e-Jamshed* (37), 5th Aug.

27. It is deplorable that Government should have felt the necessity of reviving their former resolution closing the lower grades of service against those who have passed the Matriculation Examination, just in the wake of the Senate's decision to recast the curriculum for the test and retain it for all practical purposes as the entrance to higher education. It does not seem that Government have realised to the fullest extent what evil impression is likely to be created on the mind of the public as regards their relations with the University. It is ancient history that under a mistaken idea various steps have been resorted to by the Education Department to check the growing number of candidates for the Matriculation. We know with what results the efforts of the authorities at popularising the School Final Examination have hitherto met. Despite the repeated attempts at reforms the School Final failed to attract as many candidates as the authorities wished to have and the Matriculation continued to retain its popularity. We do not think the present resolution of Government would fare better. Owing to the very wide divergence of views entertained by the people and the authorities on the subject of higher education it is hardly to be expected that the intentions of Government would be realised. No instance of any other country could be cited where such unnatural means of diverting the people from the paths of higher education have been devised. Such means would have been justified had higher education spread among the masses to the utmost possible extent. But what is the situation in India? Not only are ordinary means not at the disposal of the people to profit by the boon of education but there has been a crying want of well-equipped institutions for the imparting of education. Rather than spending their energies in thus diverting the people from the path of education the authorities should have profitably devised the best possible means of bringing it in all its branches to their very doors. We are convinced that in the present circumstances the School Final will never succeed in displacing the Matriculation in public estimation. Considering its popularity and the efforts of the Senate to reform it, it is scandalous on the part of the authorities to allow certain commercial and other examinations a superiority over it. Although such a step may not be fraught with danger to the lower grades of service, would it not go to confirm the prevailing belief that education is for the purpose of Government service only? At a time when the people should be taught not to take so narrow a view of education it is really regrettable that a step leading to the confirmation of their belief should have been taken by Government. [The *Jám-e-Jamshed* writes:—We do not quarrel with Government for their efforts to extricate their pet child from the miserable condition it has fallen into, but we would certainly ask them if they intend to increase the efficiency of service by such means. If the Matriculation has brought upon itself the odium of Government, steps should, in the first instance, have been taken to reform it. But if it is desired to do away with the examination at any cost the means taken for it are surely awkward. So long as the University retains it and the commercial classes recognise its importance no harm is likely to come to this very popular examination. In the struggle between the Government and the University it is the Matriculation candidate who is coming to suffer.]

Indian Spectator (10), 6th Aug.

28. "The Bombay Government has reiterated its orders with added emphasis on the preferential treatment to be accorded to candidates who have passed the School Final Examination in their competition with Matriculates for employment in the public service. If one examination be as good as the other, there is no justification for retaining both. The preference is not fortuitous or arbitrary. It was designed when the later test was brought into existence. It is unfortunate, however, that the effective disestablishment of Matriculation was not carried out earlier, say, some time before the University was asked to consider the abolition of that examination. If Government had taken the present action earlier, the Senate's decision might have been somewhat different. What will now happen presumably is that both the Matriculation and the School Final Examinations will be accepted as qualifying tests for admission to the colleges. Gradually the schools may cease to send up candidates for the former, and it may disappear altogether. That it was within the power of Government to bring about this 'catastrophe' we pointed out when the subject was under discussion in the University, but the senators perhaps hoped that the two examinations would continue to be treated on a footing of equality. Whether one examination or the other remains as the entrance test, the effect on high school education will be the same. One will be as much an 'incubus' as the other, as long as the result of the public examination is not supplemented by a consideration of the student's work in his class. If Government had taken the same action a little earlier, it would not have been open to the construction which it is liable to bear in the mind of the impatient and superficial critic by reason of the peculiar sequence of events."

Indu Prakásh (121), 6th Aug.

29. The Resolution recently issued by Government disqualifying Matriculates from entering the lower grades of Public Service seems to be the outcome of the decision of the University to retain the Matriculation Examination. The disqualification is most unwarranted inasmuch as the courses of study at the Matriculation and the School Final Examinations do not materially differ from each other. The Resolution will entail hardship upon those students who are forced by circumstances to discontinue their studies before graduation, for they will have to pass the School Final or any other recognised examination to get into Government Service. According to the Resolution candidates passing the Matriculation Examination after 1909 will not be taken into Government service. Those, therefore, that are now preparing for the said examination will be disqualified. We would, therefore, ask Government to extend the period to two years more so that students may know the intentions of Government and have time to change their course of studies.

Comments on the exclusion of Indians from several high posts in the administration allotted to them by the Public Service Commission.

Rást Goftár (43), 31st July.

30. It is nearly a quarter of a century since the Public Service Commission definitely set apart several high posts for the natives of India and yet, as recently admitted by Sir Harvey Adamson in the Imperial Legislative Council, they have been held by members of the Civil Service. The question naturally arises how these posts have been allowed to be still held by Civilians and why no agitation has yet been started by our public bodies. That qualified Indians could not be had for these and several other posts has been an exploded theory and consequently it is high time for the authorities to acknowledge the claims of the Indians. In Bombay while the post of the Tálukdári Settlement Officer and that of the Registrar of the High Court have only been assigned to Indians, in the other provinces one Under Secretaryship is also reserved to them. We cannot comprehend this anomaly, yet we would earnestly appeal to our sympathetic Governor to take up the matter and utilise his influence in securing for Indians the posts of Secretaries in the General and Legislative Departments in the Secretariat. Among other things Sir Harvey had also declared that the posts of the Chairman of the City Improvement Trust, of the Police Commissioner, of the Superintendent, Managed Estates, Káthiáwár, of the Administrator, Pálitána, although not definitely assigned to the Civil Service, have still been held by its members. It is indeed inexplicable that the post of Municipal Commissioner should not have been included in this list. Can no qualified Indian be had for the discharge of the multifarious duties assigned to the Municipal Commissioner?

It is really an injustice and so it is hoped all these anomalies will be rectified at an early date and Indians admitted to the very posts to which their claims have been recognised over a quarter of a century ago.

Suggestion for the grant of a pension to the family of the policeman who was deputed to bring Sávarkar to India and who died in England.

Khándesh Vaibhav (130), 1st Aug.

31. It is to be regretted that Government have so far done nothing to provide for the family of the policeman sent along with the Police party to England to bring Sávarkar to India and who met with an unfortunate accident. We would, therefore, request Government to give a pension to the family of the poor man who died in the discharge of his duty.

Adverse comments on the proposal to erect an equestrian statue of the late King Edward as the All-India Memorial.

Indu of Bombay (12), 4th Aug.; *Indu Prakásh* (121), 5th Aug.

32. "It is a matter for sincere regret that notwithstanding the adverse opinion expressed all over India by friends of the Government, the idea of a costly, wasteful and useless marble equestrian statue to be placed at Delhi should commend itself to the Government of India as the fittest All-India Memorial of the late King Edward VII. Very few among the men of light and leading in India were in sympathy with this suggestion that first emanated from Simla. The official world is wrong in believing that Indian sentiment at the present day stands in need of being stimulated with the homœopathic doses of 'oriental' pomp and magnificence patented by his Ex-Magnificence, Lord Curzon of Keddlestone. In common with most of our Indian contemporaries we have again and again reiterated our view that statues and such like occidental forms of memorials hardly appeal to the imagination of our people, as they are invested with a religious atmosphere about them. The reverence which occidental people show to the effigies of living or departed great, who have achieved fame in the ordinary walks of life, finds no counterpart in the hearts of Hindu and Muhammadan people. To them it is a profanation to bow down or salute such things, if no religious sanctity attaches to them. Let any European observe the attitude of Indians, however ignorant and low, when they look at statues and let them say whether they evince the almost religious reverence which they themselves pay to such effigies. In imagining that statues and the like will evoke much reverence in Indians' minds, the official world shows how sadly out of touch it is with the genuine sentiments of the ordinary Indian, be he Hindu or Muhammadan. Indian public opinion in every province had emphasised that the claims of education, which is being starved for want of funds, should commend themselves to the Government over and above everything else. The Honourable Ráo Bahádur Mudholkar's timely suggestion of a polytechnic institute as the fittest memento to the late King's memory had met with the approbation of all including many well-known Anglo-Indian publicists. The present was the fittest opportunity to materialise such a scheme, as its need is badly felt in this country. If the Institute had been located at some central industrial city like Bombay, and named after the late King, it would have linked his memory with a great and enduring institution of universal public usefulness. Failing this we might have had some great medical relief or education or research institute. But, labouring under a false notion of imperial dignity and magnificence, the Indian Government have turned a deaf ear to educated India's proposals. And five lakhs of valuable money are going to be wasted in a scheme of truly 'Curzonian' type.......... When will the Indian bureaucracy realise that it is bread and not stones that people are asking for? It is a consolation, however, that better counsels have prevailed with the local authorities in the various provinces and that some really enduring and useful monuments and not merely sham ones built in stone and marble are going to be erected at different places." [The *Indu Prakásh* makes similar remarks and suggests that as a statue has been decided upon, the work of executing it may at least be entrusted to Mr. Ganpatráo Mhátre, an Indian sculptor who has already executed an excellent statue of Queen Victoria for the City of Ahmedabad.]

The Bombay Presidency Memorial to the late King Edward VII.
Jám-e-Jamshed (37), 6th Aug., Eng. cols.

33. Having in a previous issue written against the Bombay Presidency King Edward Memorial, the *Jám-e-Jamshed* qualifies its remarks as follows:—"We had not the remotest intention of making the task of the Secretaries of the Memorial Fund more difficult than it was likely to be. But we certainly felt that it was a mistake to decide upon a form of memorial which could not well appeal to the Princes and the people of the Presidency as a whole, and is bound to be looked upon, not only by the man in the street but a vast majority of intelligent people, as an institution primarily of local importance and utility. As to the fate of the proposed scheme, the hospital, &c., we certainly did not wish it to be a failure. We only feared it would fail, and whatever people might think of the first subscription list of Rs. 90,000 we certainly hold that the appeal for funds has not met with that cordial response which might have been expected from the Princes and the people of the Presidency. We are still far from wishing ill-luck to those who are striving so hard to make the proposed scheme a success. We certainly wish them success; but unfortunately we cannot be so sanguine as to anticipate for their devoted efforts the result they expect; and we certainly wish that it had been in our power to persuade the public that the scheme is likely to benefit the Presidency as a whole not less than it would benefit Bombay."

Congratulations to His Excellency Sir George Clarke on his approaching marriage.
Phœnix (18), 30th July; *Punch Bahádur* (172), 1st Aug.

34. "To very few Anglo-Indian satraps has India been so literally a 'land of regrets' as to our popular Governor, Sir George Clarke. In tragic succession did fall on him the two severest blows in the deaths of his wife and his only daughter. Suddenly left alone in the world he has stood to his guns like a true hero and sought solace in the responsible sphere where Providence has kept him. Instead of retiring after the crushing bereavements he sacrificed his personal considerations for the call of duty and threw himself heart and soul into his absorbing work. By his genuine sympathy, easy access and remarkable large-heartedness he has gained popularity amongst all classes and communities such as no other Governor of Bombay has ever done. And now that it is announced that his marriage with Mrs. Reynolds, the youngest daughter of the late Mr. George Morant and cousin of the late Lady Clarke, will take place at Poona in November, we are sure the hearts of all Indians will go out to him wishing him many years of conjugal happiness." [The *Punch Bahádur* writes in a similar strain.]

Kaiser-i-Hind (38), 31st July, Eng. cols.; *Moslem* (62A), 31st July, Eng. cols.

35. "The announcement that His Excellency Sir George Clarke will shortly be married to Mrs. Reynolds will be received with much pleasure by all classes of the community. She is said to be a highly accomplished lady. His Excellency the Governor has had to bear the extra task of performing the social duties in addition to the already heavy burdens attaching to his high office. The absence of a lady at the Government House would have been felt much more but for the fact that His Excellency Sir George Clarke has spared no pains in the discharge of the social duties of the House. Bombay has been unusually lucky in having ladies of the type of Lady Reay, Lady Northcote, the late Lady and Miss Clarke and several others, who have not only kept up the traditional hospitality of the Government House but have done much to improve the condition of Indian women.......... The public will, therefore, rejoice at the news of His Excellency's forthcoming wedding." [The *Moslem* writes:—"The announcement of His Excellency's marrige will nowhere be hailed with a more sincere satisfaction than among the Muhammadans of the Presidency. Since the death of Miss Clarke the doors of Government House have been closed for *pardah nashin* ladies, and the marriage will have the effect of re-opening them for *pardah* parties. We are not aware of the marriage of any Viceroy or Governor in India during his tenure of office, and the happy news, therefore, is all the more to be appreciated because of its unprecedented nature. Almost all Native papers congratulate His Excellency on his forthcoming marriage."]

Comments on the suggestion of International Cotton Federation to increase cotton cultivation in India.

Dnyán Prakásh (18), 6th Aug.

36. The deputation that waited a few days ago upon Lord Morley, on behalf of the International Cotton Federation, suggested to His Lordship the necessity of extending cotton cultivation in India. The desire of the Lancashire Mill-owners to give an impetus to cotton cultivation all over the world can be well accounted for by the rapidly increasing number of cotton mills in England. India is already cultivating and exporting cotton to a considerable extent and it would be unwise to give further encouragement to its cultivation to the detriment of other food-stuffs. India is essentially an agricultural country and its increasing population demands extended cultivation of food-stuffs. The demand of the Federation is wholly selfish and it must have been sorely disappointed by the reply of Lord Morley. The English merchants often profess to have a great regard for the interests of India, but everybody knows that this profession of sympathy is sham and selfish. We hope that our Government will not act according to the suggestion of the Federation.

Comments on the Collector's Darbar held at Belgaum.

Dnyán Prakásh (18), 30th July; *Indu Prakásh* (121), 5th Aug.

37. The leaders of the Belgaum public are to be congratulated upon the sympathetic answers they received from Mr. B. A. Brendon, Collector of Belgaum, at the recent Darbar to their representation of public grievances. We do not think that there is any reason for Mr. Brendon to fear that people would not come forward to help the officials in the thankless task of income-tax assessment. A mixed committee of official and non-official members, in our opinion, will greatly tend to remove the mistakes usually committed by the Income-tax Department. Should the Collector not be in a position to introduce the system proposed at the Darbar he should place the suggestion before the Bombay Government for their favourable consideration. If the rewards now offered to the Pátils and Kulkarnis for the prompt discharge of their duties are also offered for making correct and timely reports about crops, they might get rid of the false notion of incurring displeasure of District officials for making unfavourable reports. [The *Indu Prakásh* writes:—There is much truth in the contention advanced at the Belgaum Darbar about the insult given to the people by the cancellation of their licenses for keeping arms without any cause whatsoever. The suspicious attitude assumed by Government is most undesirable. We hope Government will be soon pleased to renew the cancelled licenses. The suggestion as regards appointing a mixed committee for determining Income-tax assessments is a happy one and should be favourably considered by Government.]

Alleged hostile attitude of certain Parsi newspapers towards Moslem aspirations.

Moslem (62A), 31st May, Eng. cols.

38. "The attitude of the Parsi papers is entirely inexplicable to us. They seem to make out that Muhammadans seek special privileges and favours. As a matter of fact exactly the opposite of this assertion happens to be true. It is not the Muhammadans but the Parsis who are in possession of privileges and monopolies at the present time. They enjoy favours which are denied in some cases to both the Muhammadans and the Hindus. We shall cite concrete instances. No Muhammadan, Rajput, Sikh or Marátha can be enlisted as a Volunteer in India. The Parsis, however, enjoy that privilege and this is all the more striking because the King's Regiments in India do not boast of a single Parsi private in them. The principal liquor contracts in this presidency still continue to be in the hands of the Parsis. There are only two native Collectors in this presidency, both of whom are Parsis. Numerically the followers of Zoroaster are entitled to one-fourth of a member in the Local Legislative Council, yet there are four of them in that

assembly, only one of whom is an elected member. The other three Parsi members are nominated by Government, though some of the minorities are not represented in the Council and no Muhammadan has been nominated at all. For half a century the Parsis had the monopoly of the baronetcies in India. Even at the present time they possess the lion's share of the high honours. .... The Muhammadans have never shown any jealousy of the extraordinary rise of the Parsis. They have asked for a fair share of their employment under Government and sympathetic consideration at the hands of those who distribute patronage in this presidency. Surely this modest demand should not have provoked a bitter opposition. There are Parsis enjoying high official positions in Hyderabad, Bhopal and other Muhammadan States where they are treated with special consideration by Rulers thereof. The unfair attitude of these papers will not serve to advance their moral and material interest either here or anywhere else in India."

Comments on the acquittal of Private Tubby in the Hindupur shooting case (Madras).

Indu of Bombay (12), 5th Aug.

39. "From the facts of the Hindupur shooting case it is obvious enough to the meanest intelligence that none but Private Tubby was the cause of the deaths of two victims. His plea was that he had fired in the air to frighten the 'natives,' so that they may not molest him. He does not tell what molestation he had received nor what fears he had. His firing shots in the air instead of blank cartridges is quite a mystery if his object was merely to frighten the poor helpless unarmed Natives. Very strange indeed is that shooting in the air which kills men sleeping in carriages, *i.e.*, at a range of 6 to 8 feet from the ground. Possibly Tubby was not guilty of deliberate murder. But to be sure he was guilty of criminal negligence of the most reckless character imaginable. His morbid nervousness unfits him to be at large in society and his acquittal would only make him more dangerous. And yet the utterly foolish Magistrate holds that even a rash and negligent act was not proved against him. His thinking is a curious sample of pedantic flap-doodle. He observes that Tubby did indeed fire and that too in front, but the people in the carriage who had been hurt were 'infringing the regulations in sleeping in the carriages'. 'Had they not infringed the rules,' says this Daniel come to judgment, 'they would not have been hit!' That is a strange application to criminal cases of the principle of contributory negligence, applicable only to civil cases of damages. Again, we may well ask, was contributory negligence proved?......... We do not know on what grounds the Magistrate holds it an infringement of regulations to sleep in third class compartments at midnight. If a person was seen with a loaded rifle in hand, threatening all people with shooting and actually discharging his rifle towards railway compartments directly opposite to him and doing to death two passengers, was it an involuntary and absolutely innocent piece of conduct on his part? Was there no rashness and negligence of a highly culpable character? As we have said, the view taken by the Magistrate is absolutely untenable and his discharge of the accused is a grave miscarriage of justice. His views on the 'guilt' of the victims in sleeping where they did, display a bias and a serious want of the faculty of judgment, which deserves his prompt dismissal. It is by such palpable miscarriages of justice that the faith of the people in the impartiality of justice is undermined when Europeans figure as the accused before European Judges and Magistrates. It is such glaring lapses of justice between members of the ruling and the ruled communities that feed and develop unrest and sedition. Solitary instances could be excused, but the woeful, glaring tendency that is constantly appearing on the surface is most mischievous and must be deplored and condemned by all. In other cases of murder at least culpable negligence is admitted. Here a human monster coolly firing shots in a public place like a railway platform is held to be doing an innocent act! Two Indians are dead and not even a dog is to be imprisoned for a day! Comment is superfluous. We would have understood it, if Tubby had been pronounced a lunatic. But he goes scot-free and legal sanction is given to the notion that it is an **innocent pastime to shoot shots to frighten Indians as though they were crows and sparrows."**

Feared accumulation of cases in the High Court during the session of the special Tribunal for the Násik conspiracy trial.

Jám-e-Jamshed (37), 3rd Aug.

40. The Násik conspiracy trial which is shortly to be held by a special Tribunal of three High Court Judges is sure to take considerable time. And the question naturally arises, as to how the mass of work accumulating in the High Court is to be disposed of during the absence for some months of three Judges who will form the Tribunal. Looking to the enormous number of witnesses and exhibits, the case is not likely to be finished before the next October vacation, and it is feared that the hearing of a large number of cases will have to be postponed till the re-opening of the Court after the vacation. Such a state of affairs would be lamentable, and it is hoped Government will devise some means to avoid the difficulty. The best course to meet it would be to appoint two more Judges for a period of six months. There arem any brilliant lawyers and District Judges who will not refuse the honour if offered. The only other feasible course would be to appoint two able District Judges to sit with the Chief Justice to conduct the special Tribunal.

Alleged ill effects of the Press Act.

Chábuk (71A), 4th Aug.

41. In its humorous columns, the *Chábuk* writes :—Beware ! the wicked demon *Kumbhakarna* has awakened from his sleep in the form of the Press Act, and not satisfied with voraciously taking up maunds of iron and paper has begun to devour (*i.e.*, to gibbet) and to suck up (*i.e.*, to imprison) people. This wicked monster has such a nature that the more he devours, the more voracious he becomes. He has begun to eat up *dhotis* and sweetmeats bearing seditious words. This modern *Kumbhakarna* has begun to cast his magic spell in order to turn *dhoti*-wearing people into trouser-wearers and in future to turn them into worshippers of the Bible by declaring the *Gita*, the *Koran* and the *Avesta* as seditious. While thus in India, many a poor creature is trembling before the wicked claws and the long tongue of this monster, over there in the Transvaal another demon—the Registration Act—is busy drinking the blood of Indians by involving them in his meshes. All bravery now-a-days consists only in trampling upon the fallen.

Methods of the Indian Police.

Mahrátta (15), 7th Aug.

***42.** "Recently Mr. Keir Hardie asked the Under Secretary of State for India whether he could give a list of all the cases since the Report of the Police Commission of 1905, in which Criminal Courts in India had set aside convictions or refused to convict on the ground that evidence for the prosecution was procured by torture or corruption. But Mr. Montagu's reply was most disappointing. He said that such cases are not necessarily reported to the Secretary of State, and he was not, therefore, able to give the list asked for. If, as Mr. Montagu stated a short while ago, the Government were aware of the malpractices condemned by the Commission and if they were making strenuous efforts to mend matters, are they not bound to record cases of misconduct on the part of their Police which have been pointed out by the Judiciary ? Are they not equally bound to punish the abuses of authority when they have been brought to light ? If a record of such a nature is not supplied, how are the public to know the number and nature of offences committed by the Police and in what manner they were punished by the Government ? In asking the question Mr. Keir Hardie stands on very strong ground. By such unsatisfactory replies, Government are fast cutting the ground under their feet. It is no use merely pointing out one's finger to the provisions in the Penal Code and other laws against abuses of power, but one must be convinced as to the manner and measure in which they have been enforced."

Comments on the Ahmedabad Bomb case.

Indian Spectator (10), 6th Aug.; *Sind Journal* (24), 28th July.

43. "Nothing could be more ludicrous than the fiasco of which the Ahmedabad Police were the victims last week in connection with a gang of so-called bomb-makers. This comes of too much eagerness to believe informers. We know that at a time like this the Police have to be all eyes and all ears. But they had better not work up a case before they have made sure of the correctness and the *bonâ fides* of the information received. Much as we sympathise with the men who have to detect political crime, we should be sorry to see them exaggerate the extent or gravity of such crime. And the system of espionage which seems to be growing in favour with the official class in the country may, in itself, be partly responsible for increase in that particular class of crime. Suspicion often breeds the very evil it suspects the existence of. One of the wisest officers of Government once assured this writer that hardly 2 per cent. of the cases reported by informers, paid and unpaid, were believed at headquarters. What a waste of valuable time and energy! It must be maddening to the most patient among responsible officers to wade through 100 cases in order to find that 1 or 2 may be worth proceeding with. And even these latter at times bring discredit on Government. The less we encourage spying, the better for the prestige of Government and for the peace of mind of the people." [The *Sind Journal* remarks:—"The Police have been once again hoaxed, and acting too readily upon the information of designing men, have lighted upon a mare's nest. The three men on whose information they arrested several men as implicated in the throwing of the bomb at Lord Minto on his last year's visit to Ahmedabad are being prosecuted for their misconduct. Is it not strange there should be men who are ready to barter away innocent lives of their fellow-countrymen for a little of filthy lucre! The Police are hood-winked because they are incompetent and therefore only too willing to catch hold of anything that extricates them from the awkward situation of being unable to do anything in such serious cases. The lesson of these hoaxes should be well learnt by them."]

Baroda Gazette (67), 1st Aug.; *Chábuk* (71A), 4th Aug.

44. The farce recently enacted by the Police in the Ahmedabad Bomb case exposes them in a pitiable and strange light. Our heart cannot but shudder at the plight of the victims of this play, who along with their friends and relatives had to suffer much. If by an evil stroke of destiny, some evidence—no matter whether true or false—had been forthcoming at that unhappy moment, what would have been the fate of these poor victims? Has any one the heart to feel for that? The occurrence shows that if matters are allowed to proceed in this fashion, we cannot consider the present system of administering justice satisfactory in any way. Law exists not for the sake of enabling subordinate Police officers to harass the public, but for the sake of maintaining peace and upholding the social fabric. So long as the defects in the present system are not removed the disgrace of such incidents as the Ahmedabad Bomb case will continue to blacken the administration and innocent men will have to suffer on mere suspicion. The occurrences of such fiascoes in Bengal and the Punjáb also have demonstrated the evil of giving excessive powers to the Police, and steps should, therefore, be taken to take away this dangerous weapon from the hands of the subordinate grades of the Police. [The *Chábuk* writes:—Unless the Police bear this case properly in mind in future, there is no chance of the safety of the public's person and property. Such fuss made on unreliable evidence can only result in the waste of public money and in the harassing of innocent persons by malicious and lying informers.]

Kesari (128), 2nd Aug.

45. Many greedy persons might have thought of securing the prize of Rs. 5,000 advertised to be awarded to those who would detect the persons concerned in the Ahmedabad bomb outrage. It would have been but proper if the real offenders had been found out and the prize awarded. It betrays the wickedness of those who attempted to secure the award by charging innocent persons with the offence. It is also an evidence of the fact that people have come to believe that nothing is so easy as to charge anybody with having committed an outrage. Otherwise, such a silly but daring attempt as at Ahmedabad would never have been ventured. It is satisfactory to note that those who tried to involve others have themselves been caught as in the Sátára case and they will be given exemplary punishment. It would not be idle to hope that these examples would put a stop to such nefarious attempts hereafter.

Suggestion for punishing those who hawk game during the Close Season in the Poona District.

Daily Telegraph (5), 4th Aug.

46. A correspondent writes to the *Daily Telegraph* :—"It is very much to be deplored that the destruction of game is carried on by wandering native tribes throughout the year. On Sunday last a native was visiting the residents of Kirkee, having in his possession a large basket literally packed with partridges and quails; the former he was selling for four annas each, and the quails were quoted at one anna. In a district like Poona, where almost every British Officer is a keen sportsman, it seems a great pity that some measure cannot be adopted to lessen this evil. I am of opinion that the only way to cope with the above evil is to sanction the prosecution of those who are found hawking game for sale during the Close Season."

Alleged oppression of the Hindus by Muhammadans at Darbelo (Sind).

Sind Patrika (59), 30th July, Eng. cols.; *Sind Journal* (24), 28th July.

47. "Our impression that normal peace and good-will must have been restored to the Hindus at Darbelo by this time sadly turns out quite the reverse, when we read the alarming accounts we have received from that quarter. Sayad Allahando Shah, who has taken upon himself the *Changezi* task of tyrannizing over the Hindus and creating racial animosity between Hindus and Muhammadans, seems to have been further emboldened at the official favours that have been shown to him in the shape of a title and the powers of an Honorary Magistrate. But the wonder of wonders is that Darbelo being under the British Crown should have been left entirely to the mercy of that autocrat who seems to have beaten all record in oppressing Hindus. We hope the authorities would soon realise the gravity of the situation and the good reputation all along enjoyed by the British Government for maintaining peace and good-will and preventing racial hatred will not in any way be allowed to be sullied." [The *Sind Journal* writes to the same effect and hopes that matters will be thoroughly sifted this time by the Sind authorities.]

Comments on the Government replies to interpellations concerning Sind at the last meeting of the Bombay Legislative Council.

Al-Haq (56), 30th July, Eng. cols.

48. "At the meeting of the Bombay Legislative Council held towards the close of June last, the Honourable Members from Sind asked a few questions, but we are sorry some of the answers given by Government are far from satisfactory.......... From the answers we see that Government have not realised the importance of the questions, else they would not have given such evasive and unsatisfactory replies. The most important question among those asked by the Honourable Mr. Harchandrái was that concerning the cultivators of Phuleli. Government contemplate digging a new canal and are therefore not prepared to do anything in the matter at present. As at least 20 years will elapse before the new canal is opened, what would be the fate of the cultivators during the interval? We fail to understand why the authorities should hesitate to incur any expenditure especially when it is to benefit the people. .... All the questions asked by the Honourable Mr. Bhurgri being important require immediate attention of Government; they affect Hindu and Muhammadan zamindárs alike, on whose welfare depends the well-being of the entire nation. The improvement of the condition of such a useful and important section of the people is incumbent on Government. However, as stated above, the answers are not satisfactory.......... Government think it unwise to publish the settlement reports before it is settled as to which of the proposals are approved.......... But it is unfair to increase the assessment without giving a previous intimation to the people concerned and without informing them of the reasons necessitating such an increase. If Government apprehend that this will create misunderstanding, they may publish at least such proposals as are likely to be approved by them so that the people may have an opportunity of submitting betimes their objections. The decision at which Government will then arrive will be clear.......... It is not fair that the reasons should be kept secret, while only the changes in the assessment should be made public and objections invited. This can be of no advantage;

the poor zamindárs will have nothing to base their objections upon. Their simple prayer that the assessment should not be enhanced, without being supported by appropriate arguments, will have no effect.......... Another question of the Honourable Mr. Bhurgri is concerning the circular of the Collector of Hyderabad (Sind) that no lands should be granted to zamindárs who already own 500 acres. The reason given by Government for such a severe rule is rather flimsy. As some changes in the present methods of irrigation are contemplated which will necessarily bring about considerable improvement in the lands, Government think it needless to increase the present holdings which are already very large. But it will be long before these changes are made and the zamindárs will in the meantime sustain a heavy loss; for their lands have become exhausted and less productive on account of deficiency of water and other causes, and cannot be tilled every year. If they are not granted more land to compensate them for occasional failure of crops and similar other losses, it will be hard for them to maintain their position and status, and many respectable families will go to rack and ruin.......... In our opinion, it is more prudent to award lands to those who are already zamindárs than to new men who cannot render any help to Government and cannot be so useful as the old zamindárs."

Alleged paucity of Sub-Judges and Bailiffs in the Sind Judicial Service.

Sind Journal (24), 28th July.

49. "The District and Subordinate Judges in Sind are, like their brethren in the Presidency proper, required to turn out more work than can reasonably be expected of men not gifted with exceptional intellectual gifts combined with uncommon physical endurance and moral determination. In such cases the Judges must either perform their work perfunctorily or put off cases from time to time, thus leading to heavy accumulations which are bequeathed as a legacy to the unhappy successor. Joint Judges have sometimes been appointed to clear off arrears, and some of these have been placed on the permanent list; but the situation has not improved much, because by the time the proposal to make a fair addition to the cadre goes through the various stages of official references and cross references, years have rolled by and the work has increased and accumulated to a great extent and the increase in establishment, which was none too generous in its inception, is found to be utterly inadequate. We do not think the Judicial Commissioner in Sind can be unaware of the fact that our Judges are really over-worked and that in consequence long, unconscionably long, delays occur in the disposal of suits.......... It is hard for the Judges to come in for blame, as they sometimes do, on account of postponements. Why should not the case be properly represented to Government? The administration of civil justice pays Government well and it is not at all fair to over-burden those who are employed to administer it. If Government do really desire, as they have often said that they do, that Judges should have leisure enough for literary as well as legal studies, then they can hardly refuse a substantial addition to the Sind Judiciary. Another cause for abnormal delays in the disposal of civil suits in Sind is the paucity of bailiffs. It takes an intolerably long time for summonses to be served because there are so many of them issued from day to day and so few men to take them out.......... If this state of things did not lead to awkward consequences to the public, we should hardly refer to it, but when frequent postponements of cases are rendered necessary owing to the physical impossibility of serving processes within a reasonable period, it becomes our duty to call for men and it is the more of Government to supply the adequate number."

Education.

Comments on the Government of India's Blue-book on Primary Education.

Gujarati (33), 7th Aug., Eng. cols.

***50.** "The question of funds is the dominant factor in the solution of the problem of Primary Education and the Bombay Government point out how sore is the need for expenditure upon the opening of new schools throughout the Presidency and upon the improvement of the teaching staff. This part of the report is a sad official commentary upon the system of education in this Presidency. It is pointed out how teachers are miserably paid and how peons and labourers are better off than the men who are in charge of the destinies of the rising generation of India. It is admitted that about 1,00,000 children in this Presidency, whose parents would send them to schools if educational facilities were available, are debarred from participating in the benefits of education owing to the absence of schools. We fail to see how this is an argument against the introduction of free primary education. It is rather in favour of the proposed scheme. This part of the report is anything but convincing and Government seem to be influenced in their view more by financial difficulties and their sense of the inadequacy of the existing arrangements than by the merits of the proposal. If the Government of India were not prepared to set aside sufficient funds for meeting the necessary expenditure on the introduction of Free Primary Education, it was pure waste of public time and money to have consulted the Local Governments. The latter are afraid of the heavy financial obligations involved in the scheme and have grown suddenly alive to the fearfully backward condition of even the existing schools and the low status of the teaching staff. All public criticism on this score used to be resented. But truth has at last prevailed and what the authorities have been slow to perceive has been admitted in an authoritative official report. That is one advantage of the discussion that has taken place.......... The underlying consciousness is the consciousness of financial difficulty, and we are afraid the entire scheme is certain to be wrecked on this financial rock. But the whole discussion has perforce resulted in the thorough exposure of the defects and inadequacy of the existing system which officials have never been willing to acknowledge and remedy in spite of public complaints and protests. Let us hope the reports of the Local Governments will lead at least to a steady improvement of the present system which has been authoritatively declared by all the local administrations to be deplorably defective and inadequate, and result in increased spread of primary education."

Mahrátta (15), 7th Aug.

***51.** Commenting on the Blue-book on Primary Education the *Mahrátta* writes:—"From the views of the several Governments it will be clear that a majority of them are in favour of a wide spread of Primary Education, though their opinions differ on the question of the abolition of fees. It is impossible to understand the purpose the Government have in view in publishing at the present moment a large volume of over three hundred pages, containing views of Local Governments, stale by two years. The Government of India are evidently in favour of making the fullest possible provision of Primary schools, if not making Primary Education universal. It is the acknowledged duty of every civilised Government to enlighten its subjects; at least such has been the conception of the duties of the State in the most advanced countries of the world. Is it really possible that Britain will depart from this accepted principle of the responsibility of the State? In the case of India, it will have to be acknowledged that there are immense difficulties in the way; but once the policy is settled of making primary education compulsory and free in India, it will be possible to devise ways and means for its enforcement. A class of opponents to this scheme of free and compulsory education holds that comparisons in this respect between the countries of Europe and India are hardly feasible, and the principles that are applied and practised in Europe are hardly tenable in the case of India. If you demand the abolition of fees in primary schools, they will say that such an abolition of fees is in vogue in only those countries in Europe where education is compulsory. Well, if you ask them to make education compulsory in India, their reply is that India and Europe are not in the same state of civilisation; in Europe an illiterate man is hopelessly handicapped, while in India for the great majority of the population literacy is not a necessity for livelihood. And it would be interesting to note that it is this class that is most opposed to the demand of self-government for Indians. They would argue that as illiteracy prevails in India, in fact as a very small per cent. of the population can hardly read and write, such a demand on the very face of it appears absurd, when viewed in the light of the state of things in self-governed countries in Europe. If you ask for more education, you will be told that you don't want it, and if you demand more rights, you will be told that you are unfitted for such a

concession by want of education !......... How these ways of arguing are to be reconciled to reason and to each other is a mystery which they themselves could solve. Perhaps their logic stands very fully the test of some other standard than that of reason !"

Indian Spectator (10), 6th Aug.

52. "As expected the Local Governments seem to have pronounced against making primary instruction in the country free at one stroke. There are so many more urgent needs of the Educational Department long waiting to be supplied that we do not wonder at this attitude of the local authorities. This is a time for consolidation, and for improvement of what is good and useful in the department, not for innovation. More schools for the poorer and the more backward classes and better paid teachers claim our first attention. Any scheme of reform that excludes these stands self-condemned ; any scheme that gives precedence to other reforms in the field of primary instruction will hardly half answer its purpose. Then there is the provision of suitable instruction for girls. What is done at present in this direction is nominal. Government must somehow find funds for these more pressing reforms. But for all that we have said, there is no reason why free instruction may not be tried on a limited scale in the part of the country which lends itself most readily to its operation. If the educated class in India feel for the illiterate, they ought to send out their own agents into the mofussil, bearing the torchlight of knowledge. Let us give a lead to Government at least so far. No ruler feels for education of the right sort so keenly as does Sir George Clarke, and none has a kindlier sympathy with the educated class. But he would not be a true friend if he sought to respond favourably to impracticable suggestions or unwise advocacy. What may have answered elsewhere in the world may prove a failure in our own present conditions. India has more or less to advance on Indian lines and according to Indian lights."

Bombay Samáchár (69), 5th Aug. ; *Sánj Vartamán* (44), 3rd Aug.; *Akhbár-e-Soudágar* (27), 4th Aug.

53. Referring to the recently published Blue-book containing the views and opinions of various local administrations on the question of making primary education free and compulsory, the *Bombay Samáchár* feels aggrieved that in the consideration of the questions referred to them the Provincial Governments should have relegated the principal question to a secondary place and attached undue importance to the question of costs. The paper thinks that, in view of the fact that offers of special taxation for the purpose have been made from various quarters, these administrations would have better left the consideration of costs to the Imperial Government. Moreover, it observes, the educational needs of the country demand a proportional share of the general revenues as is being done in all civilised countries, and this, it thinks, the authorities cannot conveniently avoid. If, the paper questions, they have thus to forego an increased share of the revenue, why can they not go further and make primary education free and compulsory? In concluding its remarks it differs from the opinion expressed by the Bombay Government on the subject and wishes the needs of the country had been properly considered before arriving at a decision in the matter. [The *Sánj Vartamán* expresses itself dissatisfied at the views of the various Governments embodied in the Blue-book and exhorts the Honourable Members to start a vigorous campaign and have the people's needs thoroughly impressed upon the official mind. As regards the opinion of the Bombay Government it remarks that it is in conformity with the illiberal educational policy that is in vogue in this presidency. The *Akhbár-e-Soudágar* is surprised that the Bombay Government should have gone out of the proper course and allowed themselves to be led away from the pressing requirements of the country by the fear of the present paucity of schools and the wretched circumstances of the majority of teachers. The reforming of these defects, it remarks, lies within the discretionary powers of the Local Government who could take the necessary steps to rectify them.]

Dnyán Prakásh (48), 4th Aug.; *Mumbai Vaibhav* (135), 4th Aug.

54. The Bombay Government opposes the abolition of fees in the primary schools on the ground that the need for increasing the emoluments of the teachers and the number of such schools is more crying. It must, however, be borne in mind that the popular leaders are no less eager than the Government of our province to ameliorate the wretched condition of our primary teachers. The Bombay Government is, however, afraid that the abolition of fees would entail a serious loss and would deprive them of the funds which are at present available for carrying out educational reforms. This difficulty, however, can be got over by an agreement between the Provincial and the Imperial Government to share the burden proportionately between them. [The *Mumbai Vaibhav* makes similar remarks.]

Comments on the decision of the Bombay University Senate in connection with the Previous Examination.

Oriental Review (17), 3rd Aug.

55. "The Honourable Mr. Sharp was not satisfied with the result of the discussion on the Previous Examination a few months ago and brought forward again a proposition in a modified form before the Senate of the Bombay University. His former proposition was a whole-hogger one and meant to abolish the Previous Examination altogether. The proposition brought forward by him recently related to the doing away with the examination for the Arts course only, but had no objection to its being retained for the Medical and Engineering courses. We strongly object to the abolition of the Previous and have a still stronger objection against the modified scheme of the Honourable Mr. Sharp. It retains all the bad features of the original scheme while it is again more unjust as it creates needless invidious distinctions between the Arts, the Medical and Engineering students.......... Of course, it is the thin end of the wedge, and we may expect that further propositions will be forthcoming to abolish the Previous *in toto* and the Matriculation. It is indeed a queer idea with which many members of the Senate are possessed that the reform of the University cannot proceed till certain examinations are done away with. These are merely the superstructure or rather an outward concomitant. The real thing is the substance within, the spirit underlying the whole constitution and course of studies, and all this needs to be changed if the University is to be placed on a better footing."

Rást Goftár (43), 31st July, Eng. cols.

56. "Mr. Sharp would not have won that easy victory which he did, if Sir Pherozeshah had been present to answer his milk-and-water sort of defence of the abolition of the Previous Examination. The break-neck speed with which the Senate's sanction has been secured to a patchwork of stray, incoherent and indiscriminate schemes is not compatible with thoughtful deliberation which is necessary whenever a departure from any established system, which has worked well, is contemplated. The Senate has identified itself with a number of schemes sadly deficient in co-ordination and bearing no affinity to each other. The Previons Examination has been abolished for the Arts Course—it will be retained as a University Examination for the Engineering and Medical courses—and yet it has been dispensed with in the case of the Science and Agricultural courses.......... But no adequate reasons were adduced to justify such a distinction. If there were any ulterior motives underlying such differentiation, they ought to have been divulged, so that individual members of the Senate would have been in a position to judge for themselves if the proposed changes would be in consonance with their views. If Mr. Sharp's object was to lessen the burden upon the student, he ought to have withdrawn his proposition in favour of Mr. P. A. Wadia's amendment which provided that the first examination taken by the University for the Arts degree be based on the work done during the second year only. The greatest objection against the abolition of the Previous Examination as a University Examination lies in the different standards of test that would be enforced when the colleges hold their own examinations."

Adverse comments on the Director of Public Instruction's order prohibiting private tuition to students.

Praja Bandhu (42), 31st July, Eng. cols.

57. **"We understand that the Director of Public Instruction in the Bombay Presidency has lately issued an order prohibiting students from receiving private tuition unless they have previously obtained for it a permission in writing from the Head Master of the school which they may be attending, who will have to satisfy himself as far as possible that the student is in need of such a private tuition and further that the tutor proposed to be engaged is fit for the work.** The order decidedly encroaches upon the legitimate duties of parents and guardians, who are presumed not to have the true interests of their sons or wards at heart. The Head Master of a school cannot in the very nature of things know either the capacity or the aptitude of all the students. Thus he will have to be guided in deciding this question by the opinion of the class master with whom the matter will practically rest. Similarly the Head Master cannot possibly know the antecedents of all private tutors, and in this matter also he will have to depend upon reports that may be from sources reliable or otherwise. The new order unquestionably puts a large amount of patronage in the hands of Head Masters which is as likely to lead to favouritism and abuse as not. We trust, therefore, that the Director of Public Instruction will reconsider the whole matter and realising the untenable character of the position taken up by him see his way to withdraw it."

Comments on Government Press Note *re* the admission of students of the *Samarth Vidyálaya* to recognised schools.

**Mahrátta* (15), 7th Aug.; *Kesari* (128), 2nd Aug.

58. Mr. R. P. Karandikar writes to the *Mahrátta* from Sátára:—"I have not yet been able to study the recent order of the Bombay Government in the matter of the students of the Samarth Vidyálaya, but I am assured that students under 14 are to be admitted into the various recognised institutions under a certificate from loyal gentlemen. In the first place I would join in a general expression of satisfaction that the subject has been engaging the attention of Government, and I am tempted to hope that the rule of 14 years may in course of time be slackened, since this limit is likely to exclude a large number of students whom it is unwise policy to let remain unprovided for. The limit of 14 is only consistent with the provisions of the Penal Code if the attendance of the boys at the Samarth School is placed on the footing of kidnapping, in which case the boys are excusable as not free agents. But such a view is incredible; and there is every hope that Government will further be pleased to take a more just and sympathetic view of the institution." [The *Kesari* observes:—How many parents would avail themselves of the concession and send their boys to Government or aided schools, being helpless in the matter, is an independent question. If Government wanted to be kind to the boys of the Samarth Vidyálaya, it is difficult to realise why they have fixed the age limit of 14 years for boys seeking admission elsewhere. Government seem to have persuaded themselves into the belief that boys above 14 years of age from the Samarth Vidyálaya have become adepts in sedition and that they are dangerous. This idea deserves to be severely condemned. If we examine the statistics of boys sentenced for being concerned in various outrages and see to what school they belong, we will come to know how vainglorious and false is the attitude of Government that the boys of Government schools are loyal and that the boys of independent institutions are *budmashes*. On the contrary, we can maintain that many boys who would have been caught in the storm were saved because they were under strict discipline in the Samarth Vidyálaya and because their parents took good care of them. The conditions imposed in the Resolution are couched in strange terms. It is fruitless to hope that the injustice committed by Government in the matter of the Samarth Vidyálaya will be removed by the above-mentioned Resolution.]

Sudhárak (156), 1st Aug.

59. Government have done a great favour to the students of the Samarth Vidyálaya under 14 years of age by allowing them to join recognised schools. **We hope after a certain number of years they will be regarded as free from seditious influences**

and that their past connections will not be allowed to shadow their prospects. It will not be too much to hope that similar concessions will be granted to boys over 14 years. If the guardians of such boys approach Government and ask for mercy, they might be pleased to grant it.

Comments on the Government reply to interpellations *re* Muhammadan Deputy Educational Inspectors, etc., in Sind.
Commercial Gazette (4), 26th July.

60. The *Commercial Gazette* reproduces almost *verbatim* the views of the *Al-Haq* summarised in paragraph 51 of Weekly Report No. 31 for the week ending 30th July.

Railways.

Complaint against the Railway Station Staff at Ahmedabad.
Political Bhomiyo (84), 5th Aug.

61. The Ticket collectors at Ahmedabad Station are all young men fresh from schools or colleges, who do not appear to have learnt the lessons of morality. To appoint such youngsters of twenty or twenty-five to check tickets of female passengers at the gate and in the railway compartments is an insult to the female passengers. The behaviour of these gentlemen as they swagger in front of the compartments of female passengers, twirling the moustachios, as they utter insulting words to female passengers in the crowd entering the station, and the press which they make in checking their tickets in the compartments, are all extremely painful to witness. Their rude behaviour is extremely annoying to female passengers. We have received number of letters in this connection, and the allegations made therein are borne out by our personal observation.

Complaint against the G. I. P. Railway carrying passengers in goods waggons during the *Ashádhi* fair at Pandharpur.
Khándesh Vaibhav (130), 1st Aug.

62. It is greatly to be regretted that the pilgrims going to Pandharpur for the *Ashádi Ekadáshi* should have been forced to travel in goods waggons. Now that the G. I. P. Railway Company has substantially increased its fares, it should pay greater attention to the convenience of the passengers. It is very unfair of the Company to take advantage of the mildness of the pilgrims who in their ardent desire to visit Pandharpur even submit to be conveyed in loathsome waggons which are utterly unsuited for the use of human beings. We hope the Railway authorities will not allow this lamentable state of things to continue any more.

Municipalities.

Comments on the suspension of the Dhárwár Táluka Local Board.
Indian Spectator (10), 6th Aug.

63. "To the list of Municipalities which have been suspended for incompetency must now be added a Táluka Board in Dhárwár district. The Collector's report was very damaging, and there could hardly be any alternative for the Government but to suspend the Board and to appoint an official to set matters right. The carelessness in pecuniary dealings which was discovered in this Board would not be tolerated even in a private firm. More persons than one have been charged with a lack of the sense of responsibility, and the case seems to have demanded nothing short of a supersession of the Board. All these recent cases suggest an inquiry as to whether the responsibility is undertaken by persons who have enough of leisure for a careful discharge of their duties which they undertake, or whether the amateurs put their shoulders to wheels which they cannot move, simply for the sake of the honour. Their desire to perform honorary duties for the public may be creditable, but if they are too busy to look into affairs themselves, and thus allow frauds and neglect of work by the paid executive and by others, some general and permanent remedy may have to be found for the inefficiency of local self-government, other than the occasional supersession of the guilty Municipalities or Táluka Boards."

64. It is to be very much deplored that it is the elected members of Municipalities and Local Boards that are found responsible for the grave scandals in local administration in the Presidency that are now and then being brought to light. Recently the Dhárwár Táluka Local Board has been suspended as two of its elected members have been guilty of dishonesty and misuse of public money. The amount of the money misused is no doubt small, but that cannot at all serve as an excuse. The Vice-President and the President who are chiefly responsible for the whole scandal ought, before sanctioning the bills submitted by the dishonest sub-overseer, to have made sure that they were honestly prepared and that no mistakes had crept into them. But either through dishonesty, or through sheer negligence and blind trust in the overseer, they passed the bills without examining them, and the result is that the people of Dhárwár Táluka have been deprived of their right of local self-government for a period of two years. In doing so Government have acted but justly. The fact that the whole Board had passed the false bills submitted by the sub-overseer clearly shows how negligent all its members were in managing public affairs and public money. For keeping up the purity of local administration, such drastic measures are necessary. We would even go the length of suggesting that a criminal prosecution should be started against those who are directly involved in the scandal and those who have knowingly allowed, without protest, such abuses to continue, so that others may take a lesson from it. The members ought to know that they are individually responsible for the efficient and pure administration of the whole body. Government have, therefore, acted rightly in removing the present members of the Dhárwár Local Board. But all the same it would have been better if the franchise of the electors had not been taken away. The object would have been perfectly served by removing the present Board and by ordering a new election. Some such action would sound more consistent with the principles of local self-government. We hope Government would give up the principle of punishing the electors for the fault of the elected. [The *Jám-e-Jamshed* also approves of Government's action and hopes that it will serve as an object-lesson to the members of other Local Boards, and that it will make them more careful in the discharge of their duties. The paper then thanks Government for keeping such a watchful eye on the Municipal administration in the Presidency and hopes that they will continue to do so in future.]

Bombay Samáchár (69), 6th Aug.; *Jám-e-Jamshed* (37), 5th Aug.

65. "In certain quarters the summary action taken by Government may, as usual, be cited as an example of official *zulum* or repression, but for ourselves we fail to see anything like repression in this instance. If a child old enough to know what is what, habitually does something it is told not to do, those in the position of its parents would, we conceive, be bound in duty towards themselves and the future well-being of the child, to chastise it with as little delay as possible. The action of our Government in the present case is certainly prompted by similar motives. The case of Dhárwár was, indeed, flagrant, and it would have been unwise for Government to take only half measures."

Akhbár-e-Soudágar (27), 6th Aug., Eng. cols.

***66.** "All well-wishers of the cause of local self-government will thoroughly endorse the recent Resolution of the Bombay Government suspending the Dhárwár Local Board for two years. The proper development of local self-government and the enlarging of the powers of Municipalities and Local Boards can only be the natural outcome of an efficient discharge of their duty by the existing Municipalities and Local Boards. Hence the stricter supervision now exercised by the Bombay Government will be welcomed by the public. The Resolution of the Government on this subject reveals gross irregularities on the part of the non-official members of the Dhárwár Local Board and an entire misconception of their responsibility to the public. Bills were signed and paid away by members who never took the trouble of inspecting the work supposed to have been done, although they were within a few minutes' walk from their residences. In some cases, members, while signing the bills, did not take

Kaiser-i-Hind (38), 7th Aug., Eng. cols.; *Rást Goftár* (43), 7th Aug., Eng. cols.

the trouble even to enquire to what they referred. Nevertheless, isolated instances like those of the Ahmedabad Municipality and the Dhárwár Local Board will not, we trust, handicap the development of local self-government in this Presidency." [The *Rást Goftár* writes:—"The supersession of municipalities is condemned in certain quarters as an unjust infliction on the elective constituencies for the sins of a few miscreants. When a municipality is suspended, practically the whole population is disenfranchised for the time being; but apart from its value as a deterrent such a course is rendered peremptory in the interest of the municipal administration of the town. Whenever gross malpractices are exposed, they bespeak departmental laxity and deterioration in the whole of the municipal machinery.......... Government's coming to the rescue of a diseased and corrupt municipality is, under such circumstances, the only alternative to save it from further decay, and when its administration is restored to the public they get it in a healthy and sound condition."]

The Poona Municipality should supply vernacular translations of important papers to its members who do not understand English.

Dnyán Prakásh (48), 4th Aug.

67. We would like the Poona Municipality not to diverge from the resolution passed by it some time ago of supplying its members, who do not understand English, with translations of important papers in connection with Municipal work. The proper observance of the resolution would, in our opinion, be of immense use in helping the members in the proper discharge of their duties.

Native States.

Suggestion to the Baroda State authorities to accept with caution the information given to them by the Criminal Investigation Department.

Pudhári (143), 31st July.

68. Though the Baroda State is comparatively free from the molestations of the Criminal Investigation Department of the Government of India, yet we have amongst us a sufficiently large number of men of that Department ready to supply information to the State officials and get innocent people harassed. We would, therefore, ask the State authorities to be very cautious in accepting the information supplied to them by the informers and not to act upon it unless they verify it by independent investigations.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 11th August 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 33 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th August 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal:

Comments on the alleged disclosure of a conspiracy in Bengal reported by the *Englishman* 29
Comments on the prohibition by the Lieutenant-Governor of — of the celebration of the Boycott day 30

British rule:

Alleged causes of the present discontent in India 23
Comments on the deletion of 'Jinjiwas', a Marathi national novel, from the list of sanctioned books 25
Comments on the prohibition of Mr. Mackarness' pamphlet on the Indian Police 24
There can be no unity of the Empire so long as India is not put on the level of the other parts of the Empire 22
Imperial Legislative Council: Comments on the proceedings of and replies to interpellations at the last session of the — . . . . 1—15
Indians in the Colonies: Comments on the deportation of domiciled Indians by the Transvaal Government . . . . 16—21

Judicial matters:

Alleged uselessness of taking the help of Assessors in criminal cases . 43
Comments on the acquittal of Private Tubby in the Hindupur shooting case (Madras) 44
Comments on the Bombay Chief Presidency Magistrate's decision acquitting persons charged with photographing a Pathan Saiyad . 45
Comments on the prosecution of W. P. Sáthe at Baroda for publishing seditious literature 46
Native Press: Alleged probable ill-effects of the writings of the *Moslem* newspaper 47

Public Service:

Appreciation of the services of Sir John Muir Mackenzie and comments on his replies to farewell addresses . . . . 31—36
Comments on the Government Resolution giving preference to School Final men over the Matriculates . . . . 39—42
Comments on the recent appointments of Messrs. Burke and Clark to the Imperial Executive Council 37
Reduction of Mr. Pátankar, Postal Superintendent, Ratnágiri . . 38
Reflections on the centenary of Cavour celebrated in Italy 26
Sávarkar: Comments on the attempted escape of — 27

Sind:

Boycott of Hindus by Muhammadans at Darbelo (—) 49
Comments on the recruitment of Sub-Overseers in — 50
Temperance: Probable effects of the liberty of drinking now accorded to the people 48
The Tibetan question should be settled without involving warfare . . . 28

PARAGRAPHS.

Education—

Comments on the Press Note *re* the admission of students of the *Samarth Vidydlaya* to recognised schools 53
Free and Compulsory Primary — . . . . 51 & 52

Municipalities—

Ahmedabad: Precautions to be adopted by the — Municipal authorities in view of the threatened epidemic of Cholera 55
Alleged hardship caused by an order of the Ratnágiri District Local Board *re* the Ratnágiri Veterinary Dispensary 57
Bombay: Adverse comments on the movement to raise a statue to Mr. Sheppard, late Municipal Commissioner of — 54
Broach: Comments on the squabble over the redistribution of the Wards of the — Municipality 56
Dhárwár Taluka Local Board: Comments on the supersession of the — . 58 & 59

Native States—

Idar: Reported panic in the — State owing to certain new taxes . . 61
Rádhanpur: The dispute over cow-killing between the Hindus and Muhammadans of — State 60

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M. A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár ...	Do. ...	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
71	Buddhi Prakásh	Ahmedabad ...	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad ...	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira) ...	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár ..	Ahmedabad ...	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30 ...	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
84	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad ...	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do. ...	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly ...	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42 ...	300
94	Udbodhan	Ahmedabad ...	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do. ...	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayā	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch... ...	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	......	...
	ANGLO-URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái; Hindu (Anawla Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 93, 97, 104, 108, 144 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

[illegible]

[illegible] and Periodicals

[illegible]

Politics and the Public Administration.

Comments on the proceedings of and replies to interpellations at the last session of the Imperial Legislative Council.

Indu of Bombay (12), 11th Aug.

1. "A note or two underlying some of the remarks in the opening and concluding speeches of the Honourable Mr. Jenkins in last Saturday's meeting of the Imperial Council present a painful and unfortunate attribute or feature implied in the term 'bureaucracy,' *viz.*, a tendency to pitch the observations in a somewhat aggressively haughtier key than what is warranted by the occasion, and an equally unjustifiable tendency to indulge in a suppressed sneer at the expense of the Indian members. The rules of public debate, on such occasions, preclude such members from giving a prompt reply, and owing to a greater sense of proportion and really dignified decorum, they are also too generously forbearing and forgetful to return the compliments with interest in any subsequent meeting of the Council or at any other occasion or opportunity outside. The greater is the wonder and more woeful the mischief wrought, when such propensities are indulged in by any highly placed personage from amongst those very members of the 'heaven-born service' who are never tired of making such a solicitous show, on other occasions, of respecting the susceptibilities of the Indian people, and when the atmosphere all around us is surcharged and ringing with the dinning shibboleths of sympathy, consideration and courtesy. The sneering reference in the Honourable Mr. Jenkins' second speech to 'the stream of oratory', evidently of the Indian members, and his mock apology to them 'for not following them into the innermost recesses of their argument,' are in our opinion grossly and grievously wanting in grace and far from beaming with a well-intentioned humour. We only wish the Honourable member had not the misfortune of counting, among the august audience, any one of so crooked and perverse a mind as to wickedly interpret the above reference and apology of the Honourable Member, in the light of the well-known fable of the 'Fox and the sour Grapes.' It is such gratuitously unhappy remarks of some of the official members that sometimes mar the serene and sober atmosphere of our Councils and leave permanently painful remembrances thereof outside, ever after. One is instinctively reminded of one such melancholy remembrance in our part of the country when the members of the Councils were, with a misplaced and most ill-chosen hit of humour, compared to the animals of a circus.......... It is, however, exceedingly soothing and refreshing to perceive, in the genuinely courteous and amply well-deserved compliment paid by His Excellency the Viceroy to the Indian members, 'the opponents of the Act' as he termed them, for having 'expressed their views perfectly straightforwardly and very much to the point,' an indirect yet none the less pointed disapproval of the Honourable Mr. Jenkins' remarks, on behalf of the official section of the Council; and we confidently hope it might not have failed to bring home to all the officials the lesson and the moral chastisement conveyed so skilfully by their sympathetic and courteous august superior."

Indian Social Reformer (9), 14th Aug.

***2.** "The re-enactment of the Seditious Meetings Act for five months from the date of its expiry in November is evidently the result of a compromise between two opposite opinions as to the present political situation. From the warmth and emphasis with which Lord Minto endorsed as thoroughly sound and true the statements of the non-official members who claimed that the position had greatly improved, it is plain on which side his own personal convictions lay. The Honourable Mr. Jenkins, on the other hand, warned the dissentients that he could, if he liked, produce proof of conspiracies and other underground movements, and argued that the situation was practically no better than what it was three years ago when the Act was passed. It is a pity, we think, that Mr. Jenkins did not produce his proofs as the public would then have had an opportunity of judging how far they related to the present actual conditions and how far they were the backwash of a state of things which has virtually ceased to exist. The non-official members can have no interest in proofs of sedition and anarchism being kept out of sight, and the Honourable Mr. Jenkins, in assuming that they had, was clearly carried away by the virulence of his dialectic. If the situation really requires this measure, the public would not wish Government to be deprived of it. Are the opinions of the non-official members to count for nothing in forming a judgment as to the state of the country? Let it be remembered that some of these men have themselves been vilified and threatened by the anarchist party and have borne the brunt of the battle as much as, if not more than, the officials themselves. Is the deliberate opinion and earnest pleadings of such representatives to be cast aside as 'insane delusion?' The repeated and emphatic references which His Excellency the Viceroy, in winding up the debate, made to the good sense and soundness of the speeches of the dissenting members, suggested that Lord Minto was defending the non-official members from the criticisms of prolixity, absurdity and irrelevance brought against them by his colleague, the Home Member. Advices from Simla state that, as a matter of fact, Mr. Jenkins' speech, which has not been fully reported in the daily press, evoked an indignant protest from the Honourable Mr. Gokhale who told the honourable member that his attitude was not calculated to facilitate the transaction of business at future meetings of the Council. The scene is described as one for which there has been no parallel during the last several years. Mr. Jenkins explained that he had not intended to be offensive and had meant only to be humorous. The incident created a sensation in Simla, and the general opinion, official and non-official, seems to be that the Home Member's first appearance as an Indian legislator has not left behind it the happiest associations. The affair brings out in rather a striking fashion the essential difference of the position which a member of the Government of India occupies in relation to non-official members of the Viceroy's Legislative Council, as compared with a member of a Local Government in relation to the additional members of the Provincial Council."

Mahrátta (15), 14th Aug.

***3.** "The debate on the Seditious Meetings Act Extension Bill in the Supreme Legislative Council on Saturday last was spirited; and the leading non-official members of Council acquitted themselves certainly with great credit to themselves. A majority vote was beyond their power to win; the very constitution of the Council makes that impossible. But that very fact enhances, in our opinion, the value of the service rendered by these representatives of the people in the Council. As observed by one of them, it is not a very pleasant task for the non-official members to go on opposing measure after measure introduced by Government into the Council. It is even more unpleasant to go on pointing out the defects of the administration in the country which is the root cause of the unrest. It is an uphill task to induce Government to give up any measure that is once undertaken by them. There is nothing but despair to meet them and light their path; so that for the present there is no better training ground for learning to work without hope than our present Legislative Councils....... The Legislative Councils are nothing more than mere registering bodies; they register the decrees of the Executive Councils which are absolutely bureaucratic bodies thinking and working *in camera*. No wonder that the net result of all this is, as observed by Babu Bhupendranath Basu, that popular discontent is generated; but it remains silent and deepens and adds greatly to the difficulties of the Indian situation. If the Seditious Meetings Act were to be extended only for five months more, but not further, then perhaps the Bill might not have evoked much protest. But as remarked by Mr. Gokhale, no one can calculate the requirements even of repression with such nicety. And surely Lord Minto might have done better than confessing his impotent submission to the will of Local Governments in such pitiable fashion at the end of his term of office. Surely we fail to see the logic of His Excellency's reasoning. The new Viceroy's responsibility for the re-enacting of the Seditious Meetings Act would be the same whether the Act was or was not on the statute book already.......... If he found the condition was bad enough, surely there would be nothing to prevent him from re-enacting the Act. But, on the other hand, if Lord Hardinge thought that he could do without the Act, the contrast would be unjust to Lord Minto. As for the wishes of the Local Governments, surely Lord Minto could be expected to show more courage necessary for disregarding them if necessary at the end of his term of office than Lord Hardinge, the new-comer. As Lord Curzon put it in his speech on the Indian Civil Service the other day, a new Viceroy's ignorance is amazing and phenomenal to the eyes of the Civil Service; he can hardly ignore the fact that the Service may be laughing at him for this; and he cannot, therefore, afford to set aside their deliberate advice and determined wishes. Such is not the case with a retiring Viceroy. For, at the end of his career he can assert his own independent judgment, if any, with confidence. But if things are to be governed according to the rule which Lord Minto would seem to be ready to make himself responsible for, then India might look forward to find herself chained with utmost rigidity with the shackles of repressive legislation at the outgoing of each Viceroy.......... The permanent enactment of the Seditious Meetings Act in March next is almost a foregone conclusion. And it was for this reason that the non-official members took the present opportunity of offering a vigorous opposition to the measure at the Simla Session. As pointed out by Mr. Gokhale, there was some significance in the fact that the usual practice of making official papers relating to legislative measures available to the members of Council for inspection, was not adhered to on this occasion, though Mr. Gokhale had requested that he might be shown the opinions of the Local Governments on this subject. The existence of these papers was not disputed; in fact, it was stated that the present temporary measure was undertaken only because the Local Governments had made representations to the Supreme Government on the subject. The Honourable Mr. Jenkins, the new Home Member, affected surprise at the prophecy that in March next the Seditious Meetings Act would be permanently placed on the statute book. He seemed to say that the non-official member who ventured that prophecy knew more than he himself did. And at the end of his halting and most unsatisfactory speech, he attempted even to twit them upon their prophecy. If they said anything about the permanent enactment of the Bill, well, the fault was not his own. If they would like to have the Seditious Meetings Act permanently, they would get it; but the decision so put would be that of the non-official members themselves but not of Government. All this is very unrefined, if not quite vulgar, on the part of Honourable Mr. Jenkins. Is this not adding insult to injury?"

Indian Spectator (10), 13th Aug.

4. "A law like the Seditious Meetings Act could not be allowed to remain on the statute book for even six months without a debate in the Legislative Council, and the non-official members representing a particular school of political opinion were bound to argue the 'other side of the question.' They did so ably and fearlessly, and if along with dialectic skill, which seems to have somewhat bewildered the new Home Member, they could also claim to know what was going on beneath the surface, they would have made a considerable impression. This was, however, a claim which they were not in a position to put forward; and even if they had chosen to speak with confidence, their assertions would have been discounted, inasmuch as it was not the non-official members that had warned the Government in the past about anarchical conspiracies and the effect of seditious oratory, when a warning might have put the Government on its guard. The responsibility of finding out the forces arrayed against peace and order being thrown on the police and the executive officers, the information in the possession of the provincial Government could not be challenged. The non-official members argued their case on the admission of the Secretary of State and the Viceroy that the situation had considerably improved and the outlook was hopeful and satisfactory. What did that mean? His Excellency the Viceroy himself did not explain, nor was it expedient that assurances of that kind should be explained in detail. The Honourable Mr. Earle spoke plainly when he declared that sedition was not dead, and it was not even merely dormant; it was very much alive, and only waited for an opportunity to find the authorities off their guard. Sir Louis Dane also, speaking about his own province, said that information had reached him about the renewed secret activities of certain preachers, and that the Act was particularly needed in the Punjáb, which is a powder magazine, because that province furnishes almost the whole frame of the Indian army, and 'there is an enormous number of soldiers in active service, on the retired list and on the reserve, scattered throughout the mass of the Punjáb villages.' If the Local Governments had not unanimously desired a continuance of the Act, there would have been considerable force in the contention that such Governments as needed the weapon might provide themselves with it through the local Legislatures, and that the Imperial Council might not pass a measure required only in certain parts of the country. The unanimous request of the Local Governments left only one course open to the central authority."

Pársi (41), 14th Aug., Eng. cols.

***5.** "The occasion of the motion for continuing the Seditious Meetings Act for another five months witnessed, unfortunately, a recrudescence of the old Official and Opposition method of debate in the Viceroy's Council—with this in addition, that it became a racial quarrel as well. Muhammadan members, anxious to show their contempt for Hindu politics, spoke in favour of continuing the Act in stronger terms than did the official members responsible for the motion, while the egregious Mr. Mádge, nominated in response to Eurasian claims, demonstrated the fine mental balance of the 'domiciled community' by clamouring for the perpetuation of the Act. The official attitude in the matter can hardly be called consistent. Nothing which Mr. Gokhale or Sir Vithaldás Thackersey said at the meeting on the subject of the restored tranquillity of India was half so warm as has been said a dozen times by high officials themselves in defence of the Seditious Meetings and Press Acts. Yet when they asked that the present good feeling should be allowed full scope to manifest itself, they were told that it was impossible—every Local Government was against it and things were not so tranquil as they seemed.......... We are not inclined to believe, however, that the Honourable Mr. Gokhale was altogether right in his fear that the passing of the motion for continuing the Act for five months was tantamount to putting it permanently on the statute book. By that time, of course, the place of Lord Minto will be filled by Lord Hardinge, as that of Sir Harvey Adamson is already by Mr. Jenkins, and it is impossible to know in advance how either of these gentlemen will regard the work of their predecessors. But should the new Viceroy and the new Home Member both prove somewhat reactionary, they could hardly, with the present constitution of the Council, resist the continued pressure for repeal without producing solid reasons for their desire to continue the operation of the Act."

Oriental Review (17), 10th Aug.

6. A Mr. H. P. Mody, M. A., LL.B., writes to the *Oriental Review*:—"The Seditiou Meetings Act has again come before the Imperial Council asking for a further lease of life, and after a rather heated debate it has secured it. It did not require a very acute perception on our part to tell us what we had to expect. The Government, besides the official element, can always count upon the support of a certain class of members, whose virtues have only been lately discovered. Besides, we had the last Budget debates of the Council fresh in our minds, and the memory of the hundred and one amendments that were thrown out with great politeness, but also with great firmness, was not very encouraging. It is acknowledged on all hands that the state of the country has vastly improved and yet it is decided to retain an Act, which in its application has certainly not conduced to happy relations between the Government and the people. Nor can we say with any confidence whom this Act is intended to strike. If it was meant to operate against the Moderates, then nothing could be more foolish. The avowed object of the Government is to rally the Moderates to its side, and to prevent them from holding political meetings at which they can express their legitimate grievances is to drive them into the opposite camp. If the Act is intended to strike terror into the hearts of Extremists and Anarchists, then the very futility of the measure is its strongest condemnation. By this time, it ought to be apparent to everybody that the capacity for mischief of these two classes is not confined to holding public meetings and giving utterance to seditious speeches. Were that the case, the situation in India could be contemplated with calmness and with hope. But as matters stand, we have to deal with a growing body of men who, heedless of obstacles, regardless of consequences, are inspired with a set purpose to overthrow British rule in India. Their organisation and methods are not to be discovered at public meetings. The glare of daylight offers no attractions to them; they prefer to pursue their evil designs in the dark. The most serious objection against the Act, however, is that it has checked the ventilation of genuine grievances and thereby driven legitimate unrest underground. Much of the pent-up forces of unrest, which would have spent themselves harmlessly, have been driven back, and in some cases, led into dangerous channels. The situation in India demands not a zealous Legislature but a vigilant Executive."

Indu of Bombay (12), 10th Aug.

7. "The Viceregal Council witnessed once more a debate of the character of stale-mate on Saturday last. The best of the argument was on the side of the minority of the popular members, and on the other side were the Government members taking advantage of their numerical majority and sheltering themselves behind the 'official information' which they would not divulge, plus the support of the reactionary section of the elected members, who vote blindly for every official measure. But let us pass over this aspect of the new Councils. We must, however, be thankful to the Honourable Messrs. Gokhale, Mudholkar, Bose, Sir Vithaldás and others for their brave stand. Evidently they have learnt a lesson from the evil results of their yielding attitude on the occasion of the passing of the Press Act. The Honourable Mr. Gokhale's fears that the present extension of the Seditious Meetings Act is only a prelude to its being permanently placed on the Statute Book next March, seem to be too well founded, notwithstanding Mr. Jenkins' demurrer which is of a nature to make the public exclaim 'methinks the lady doth protest too much.' To turn to the arguments against the measure, there are two fundamental errors in the attitude of Government. They take each repressive measure separately and fail to take account of their crushing cumulative burden on society and the nation. The Honourable Mr. S. Sinha asserted that the effect of the Act in Behar, Oudh and Agra provinces has been to demoralise public life. The same sorry state of circumstances is to be witnessed everywhere. Except in the Presidency towns hardly any meetings, political, social or religious, are held, because the impression prevails universally that any view except in conformity with the official view is dangerous to hold publicly and that patriotic activity of any sort not initiated by Government officers must be taboo. Is it any wonder that such impressions largely prevail when people find that even a wholly non-political meeting like the one proposed to be held by members of the depressed classes of Faridpur or the religious assembly like that held at Rajahmundry the other day is liable to be dispersed by the Police? There is another fundamental error under which Government seem to labour. They attribute all improvement in the situation merely to repressive measures, failing to take note of other equally, if not more, potent factors. The improvement in the situation is due mainly to three causes: (1) the hopes raised by the Reform scheme, (2) a revulsion of general feeling against real sedition since its occasional but fatal results of anarchy and outrage, and lastly (3) the terror of prosecutions under the ordinary law and the Special Tribunal procedures......... Such being the true causes of improvement in the situation of the day, what reason was there for giving a new lease of life to the repressive legislation and leading the world to believe that the situation is worse than it actually happens to be? When the ordinary law along with the freshly forged engine of the Press Act is sufficient to cope with all crime, why should the Seditious Meetings Act be necessary? The Honourable Mr. Jenkins states that without it the sedition-mongers would resort to inflammatory oratory. He forgets that they can be prosecuted, deported, called upon to give security and that under the ordinary law meetings may at any moment be dissolved, *e.g.*, the first Barisal Conference and the Nágpur Congress. Add to these

the fact that Government have effectively suppressed or muzzled the press of sedition-mongers. Our greatest complaint against the Seditious Meetings Act is that, being wholly unnecessary it has the effect of pressing down along with the guilty few the legitimate birth-rights of the people at large and of throwing back the clock of peace and progress. The demoralisation that one witnesses to-day in every part of the country is sufficient evidence that the cumulative burden of the repressive legislations has been most disastrous to the free evolution of some of our progressive movements. And a high pressure Government can never be a good Government at all. To the plea of the popular members that the present is not the time for tightening the shackles but for conciliation and the showing of sympathy, the Honourable Mr. Jenkins—whose courtesy and tact, by the way, do not seem to have been enhanced by his promotion—asks, whom are they to conciliate? The answer is that no one asks Government to conciliate the seditionist.......... They have their own secret ways and methods and the Seditious Meetings Act touches them not."

Gujarāti (33), 14th Aug., Eng. cols.

***8.** "A serious danger that attends upon all such measures as the Seditious Meetings Act is the enormous power that has to be put in the hands of the Executive. When a law of this kind is made applicable to whole provinces, there is a feeling of uncertainty and irritation which takes possession of the minds of innocent and law-abiding people. An act of indiscretion or folly committed by a wrong-headed person brings a whole district into trouble and subjects all sorts of men to unnecessary harassment. Even innocent and beneficial movements are retarded, if not stopped, and active public life becomes almost impossible. Mr. Gokhale very pertinently observed that 'with the kind of Police we have in this country, the fear of wanton or malicious harassment is not wholly imaginary,' and stated that Government should not put additional powers into the hands of the Police until a substantial improvement has taken place in their character and traditions. In justification of this view, he cited the instance of the manner in which the Press Act of February last has been administered in many parts of the country. This naturally led him to refer to Mr. Mackarness's pamphlet which has excited so much comment in the press here and in England. Even Mr. Montagu defended the action of the Government of India from his place in Parliament on the ground of its one-sided and sweeping statements. Government do not perhaps realise the irritation and the trouble that is caused to the public by the way in which repressive measures intended to apply only to the guilty and the violent are administered by those who have to execute them......... The Honourable Mr. Earle put in what may be called the official defence of the policy underlying the Act. His position in brief was that sedition in India is not dead; it is not even merely dormant. It is very much alive and only waits an opportunity when it finds that the authorities are off their guard.......... Even supposing this to be true, which supposition is not, however, warranted by the improved situation of the country, is it not unjust to saddle all provinces with such an exceptional measure? It has been repeatedly pointed out that the ordinary law, as it stands, is sufficiently potent to meet all occasions when summary executive action has to be taken to prevent meetings or assemblies which are calculated to break the public peace. If there are any defects in the law, remove them by all means. But to make an exceptional remedy the common diet is highly undesirable and impolitic. All provinces and all people are made to suffer for the faults of a few places and individuals. This is calculated to retard all legitimate progress and curtail well regulated liberty. Now that a fresh lease of six months' life has been given to the Act, let us hope, it will be allowed to die a natural death at the end of the official year."

Indu of Bombay (12), 9th Aug.

9. "The replies to the important interpellations made in the Viceroy's Council by the Honourable Messrs. Gokhale and Bhupendranāth Bose *re* the working of the Press and Seditious Meetings Acts are, barring the assurance in regard to old presses making formal changes,

we regret to observe, mostly unsatisfactory and leave the public in the same perplexities and doubts as before on the merits of the points at issue. During the current year the manner as well as the method of application of both the Acts have occasioned no small amount of doubt and misgivings in the minds of the people and in some cases Government had to rectify their mistakes. It cannot be said that the law on both these grave matters, especially regarding the Press, is plain as day-light. That ~~it is~~ in full consonance with equity no one can argue. The attempts of Messrs. Gokhale and Basu, though highly creditable to them, have not much helped us and so it seems that we are to continue to grope in the dark in the same manner as before, trusting to Providence, official as well as divine, not to let us be caught stumbling. The Honourable Mr. Gokhale's question regarding the proscription of Mr. Mackarness' pamphlet was certainly a hard nut to crack.......... We do not think that Government's explanation of their conduct is in any way satisfactory. To be candid, even if the worst interpretation put upon the pamphlet be held to be true, still we fail to see how its suppression as a seditious booklet can be justified. It cannot be sedition to urge Government to make a reform, or to say that one department of theirs is a dark spot. But the question is, did Mr. Mackarness make any sweeping allegations? Instead of answering the question in the straight way that Mr. Gokhale and the public had anticipated, Government have entrenched themselves behind a quibble.......... We are sure Mr. Mackarness would be the last person to subscribe to the view that the whole Police is corrupt as the Government attribute to him. So far as we know, his charge is only against the lower ranks of the Police and he attempts to prove it by quoting pronouncements from the highest official quarters......... Mr. Mackarness does not hold that the scandals are connived at by the Government as such and its officers. He only suggested that sufficient attempts have not been made to reform the abuse, which admittedly exists, but which unsuppressed, is, in his opinion, a danger to the Government itself. If the whole book has 'a tendency to bring Government into hatred and contempt,' Mr. Mackarness will probably contend that the findings of the Police Commission and other Judicial pronouncements are really more responsible for that tendency than any comment of his own. Perhaps Government realise that this is so and do not like that the dirty linen of their officers should be washed in public either by friend or foe. Anyhow Mr. Mackarness' pamphlet will have served its purpose if Government come to realise that whatever corruption there is among the Police force has a greater 'tendency to bring Government into hatred and contempt' than the criticism of even its bitterest foes. The reply to the Honourable Mr. Basu's questions on the policy guiding the application of the Press Act is also very unsatisfactory. It is obvious that a statement of grounds in definite terms is necessary in the case of forfeiture of security deposited. Is not a similar detailed and definite statement necessary when a publisher or printer is called upon to deposit security for objectionable publication? We are sure no stab in the dark is meant to be sanctioned by law. Unless the nature of the offence is pointed out how are the victims of the law to know it? Government assure us that the object of the Act is not punitive but preventive. At present the notifications simply state that such a book has a 'tendency' and so on. How are the public and the author to find out where the 'tendency' is to be located? Not even the passages are pointed out. An otherwise good book might be 'objectionable' just because of one passage or page or chapter in it. If Government do not specify where the objectionable passage occurs, it will be impossible to realise the nature of the offence committed.......... Even for a slip of the pen in some obscure corner a whole work may be damned. How then can the present law be called merely preventive and not punitive? Is ignorance conducive to reform? The Honourable Mr. Basu asked Government if they would point out the objectionable passages to the publisher of a book if requested, and whether a fresh edition of the book after the objectionable matter has been removed will also be liable to proscription. The reply of Government is that the law would not apply to such revised editions. **But this presupposes that the mistakes will be pointed out. But will the Local authorities do so? They are not bound to do so under the law and since the official reply states that they are not prepared to request**

the Local Governments to go beyond the requirements of the law, it means that the old method of condemning without letting know the nature of the offence is to continue. We are told that this secretiveness was purposely meant to be sanctioned. Is this just, is this fair? If sedition is to be condemned, let us know what is sedition and where it has occurred. To hang a dog by merely giving it a bad name cannot be fair......... The method of punishing sedition adopted by Government involves a severe blow to the cause of literature and liberty of the press."

**Mahrátta* (15), 14th Aug.; *Kesari* (128), 9th Aug.

10. "When several anomalies in the working of the Press Act came to light after it was being enforced in right earnest in several provinces, our readers will remember that in May last the Honourable Mr. Gokhale in his letter written in reply to the Honourable Mr. Lallubhái Sámaldás' inquiries, stated that 'it was the clear intention of the Government of India and the Legislature that the new Act should not apply to old printing presses and old newspapers until they offended by publishing objectionable matters', of course such as came under the provisions of the Act. He also said that any action contrary to this intention was nothing short of a 'violation of the assurances given by responsible members of the Government of India.' A few days after this letter appeared in the Press, a Resolution was issued by the Bombay Government stating that security was not to be demanded from old concerns that were 'well-conducted;' still there was left a loop-hole for Magistrates whereby they could demand securities, even if the press or paper concerned had not offended by publishing objectionable matter. Of course, Mr. Gokhale's expectations were not adequately satisfied by that Resolution. In the reply given by the Government of India to the Honourable Mr. Bhupendranáth Basu's question on the point at the last meeting of the Imperial Legislative Council we find the same view as that in the old Resolution. We quote the words of the reply: 'The Government of India are not, therefore, prepared to rule that in such cases security should only be demanded *when the offence of publishing a matter of the nature described in section 4 (i) has actually been committed.*' The old Resolution implied what is stated in the concluding portion of this reply; but it had not been put so distinctly as now. This signifies two things: either the Government of India are not prepared to accept the Honourable Mr. Gokhale's reading of the intention of the legislature, or they go back from the promises and assurances given by their responsible members. As to which of these implications has much truth in it, will be a matter of differing opinions. Mr. Gokhale's view has already been put forward in his letter published in the press in May last, and it is supported by copious extracts from speeches and the Statement of Objects and Reasons. And if words are to have their meaning, the general opinion will assuredly be, we think, on the side of Mr. Gokhale. Of course, Government have at their hands the machinery to enforce their view of things, right or wrong. But people will have their own judgments of things. Mr. Gokhale promised to move a resolution proposing to amend the Press Act to suit his reading of the intention of the Legislature. We hope he has not modified his view in the meanwhile." [The *Kesari* writes in a similar strain.]

Oriental Review (17), 10th Aug.

11. "Interpellations at the last sitting of the Imperial Council for the most part related to political issues. Thus the majority of them referred to the Press Act and the Seditious Meetings Bill. Non-Official members like the Honourable Messrs. Basu, Gokhale and Málaviya did well in drawing the attention of the Government to several hardships consequent upon these Acts. Specially was the case of the suppression of proposed Conferences of Faridpur, Barisal and Maymensingh deserving of notice, for Conferences which distinctly promised to be conducted on constitutional lines were prohibited from being held. If this is the interpretation that is to be put upon the Seditious Meetings Act it is feared that the National Congress may some day be made, by some bureaucratic official, to share the fate of Faridpur and Barisal Conferences. The answer of Mr. Earle cannot be considered to be re-assuring. In reply to a question with reference to the Press Act Mr. Earle observed that 'that object of the Act being not punitive but preventive the Government of India had already advised Local Governments to convey warnings to the offending newspapers or presses rather than to issue at once an order demanding security when it was believed that such warnings would be effective.' This is interesting and welcome news. But is such a warning given in many cases? It may be hoped that the rule of giving warnings will be made a general one.......... Mr. Gokhale was also responsible for a question relating to the proscription of Mr. Mackarness's pamphlet. Here, too, Mr. Earle resorted to vague platitudes about 'bringing the Government into hatred.' The fact that staunchly loyal men like Mr. Gokhale consider the proscription of the pamphlet of Mr. Mackarness to be a wrong step ought to have made the Government to reconsider the question. Mr. Gokhale is supported in his contention even by Anglo-Indians of the high standing of 'Max of the *Capital*'."

Rást Goftár (43), 14th Aug., Eng. cols.

***12.** "Too much stress was laid by Mr. Gokhale and his non-official confrères, in their discourses against the Seditious Meetings Act, on the alleged return of the country to its normal condition. Though we do not pretend to look into the lull which prevails the proverbial calm preceding a storm, the trend of events in Bengal, Bombay and other Presidencies do not warrant the belief that the normal state has been reached. There can be no gainsaying the fact that there is an appreciable relaxation of the tension of five years ago, but the same has not thoroughly subsided. The elements of danger, though latent, have yet to be subdued, and there would be a fresh recrudescence of a widespread disturbance if legislative checks were withdrawn. For the improvement in the political condition of the country we are indebted, first and foremost, to the series of repressive enactments that have been passed during the *regime* of Lord Minto. Though the Reform scheme has given its share to restore the country to peaceful contentment, we cannot ignore the fact that long before the scheme was published the country was regaining a state of general tranquillity.......... Mr. Gokhale craved for too much of a good thing, when he urged that the policy of decentralisation should be applied in the case of the Seditious Meetings Act.......... Mr. Gokhale's suggestion does not accord with the conviction of those who insist that all big questions of policy should be determined by the highest authorities. Moreover, we do not think it a prudent course to accept Mr. Gokhale's proposal to invest each Presidency with independent powers of legislation in respect of the Seditious Meetings Act. Though we have every confidence that Government's wishes would not be over-ruled in such an important matter in our Provincial Legislative Councils, still we believe that requirements of wisdom would be better consulted by the placing of the power of legislation with a body in which Government can be quite sure of an overwhelming majority.......... Mr. Gokhale's suggestion is to be condemned on the further ground of its potentiality to revive hot discussion intermittently on a subject of such highly contentious character."

Bombay Samáchár (69), 9th Aug.; *Sánj Vartamán* (44), 9th Aug.; *Jám-e-Jamshed* (37), 9th Aug.; *Akhbár-e-Soudágar* (27), 9th Aug.; *Akhbár-e-Islám*, (65), 11th Aug.

13. It is encouraging to note that His Excellency Lord Minto admitted that "The unofficial members who opposed the Bill have done so perfectly legitimately and have expressed their views perfectly straightforwardly. They have spoken their views fearlessly and I think generally with so much common sense." These words coupled with His Excellency's remarks about the improvement in the political atmosphere of the country lead us to hope that at the expiry of the five months' extension, the Act will be allowed to die a natural death. [The *Sánj Vartamán* deplores that Lord Minto should have lost the golden opportunity of attracting further the loyalty of the people by repealing the Act. The paper is afraid that though the Act is extended for five months only under the pretence of giving Lord Hardinge an opportunity of finally deciding the matter, it is a mere device to soothe the public and that the Act will be made permanent at the expiry of the five months. The *Jám-e-Jamshed* endorses the various arguments advanced by the non-official members for repealing the Act. It opines that Lord Minto, intimately acquainted as he is with the present condition of the country, was the fittest man to have decided the matter, and that by leaving it to his successor, who would be quite new, he has failed in his duty. The *Akhbár-e-Soudágar* deprecates the strong way in which the Honourable Mr. Gokhale expressed his views and asks members to bear in mind that Government have to watch over the security of millions of people and to preserve peace in the whole country. At the same time the paper endorses Mr. Gokhale's suggestion that the Act should not be made applicable to the whole of India, but to those parts only where the Local Governments consider it necessary. The *Akhbár-e-Islám*, on the other hand, considers Government's action far-sighted and is glad that Mr. Gokhale's opposition was not successful.]

Dnyán Prakásh (48), 9th Aug.

14. The Seditious Meetings Act has been at last extended for five months more. It is very hard to understand why all the Provincial Governments should have been in favour of such an extension when Mr. Montagu openly declared in Parliament that the position in India had considerably improved since the introduction of the New Reforms. It is to be regretted that the Imperial Government could not see its way to place on the table the reports on the matter of the different Provincial Governments. The answer given by the official members to the suggestion of the Honourable Mr. Gokhale that the Seditious Meetings Act, which was passed to cope with an extraordinary emergency, should be allowed to expire as the circumstances have now changed, was not at all satisfactory. It was stated in defence of the Act that the powers accorded by the Criminal Procedure Code were not sufficient to put a check upon the holding of seditious meetings. The experience of the people of this Presidency is, however, quite the reverse. The provisions of the Code were availed of in this province for stopping the alleged seditious meetings and we have never heard that the application of those provisions ever failed to produce the desired effect. If the laws of any Presidency are inadequate to uproot sedition the necessary amendments may be made in them, but it is not necessary to pass an act for the whole of India. The provisions of this Act are likely to be misused as has been proved in the case of Eastern Bengal. At the time of the original passing of the Act Sir Harvey Adamson had held out a promise that it would never be extended to any province without first making a minute inquiry, but the promise has not been kept.

Dnyán Prakásh (48), 8th Aug.

15. The reply given by Mr. Earle to the interpellations at the last sitting of the last Imperial Council as regards the operation of the Press Act was very satisfactory and we feel sure that much of the rigour of the law would be mitigated if the rule of giving warning to erring newspapers before demanding a security from them is made applicable to all cases. Under the present system of declaring books forfeit to Government no provision is made for pointing out the objectionable passages and so the authors are not in a position of publishing expurgated edition of those books. We hope, therefore, Government will be pleased to make some arrangements to inform the publishers what passages are objectionable to them. As regards Mr. Mackerness' pamphlet the arguments used in the Parliament at the time of the discussion of the Indian Budget were merely reiterated. It is gratifying to learn that the Railway Board is devising measures to check thefts and outrages in railway carriages. We do not see any reason why no time limit has been assigned for considering the recommendations of the Decentralisation Commission. It is really to be regretted that the Council has not yet arrived at a satisfactory solution of the Transvaal question.

Comments on the deportation of domiciled Indians by the Transvaal Government.

Indu of Bombay (12), 9th Aug.

16. "It must be patent to all by this time how the Transvaal Government have not only proved false to themselves, but have been guilty of violation of the distinct pledges given by Imperial Ministers in regard to the Transvaal Indian question. The statement issued by the Madras branch of the South African League and the letter from the pen of Mr. Polak have proved to the hilt that both the finding of the

Transvaal Supreme Court that persons once registered cannot be deported out of the country, and the assurances given by Colonel Seely on behalf of Lord Crew that Indians born in the Transvaal or domiciled elsewhere in South Africa would not be deported to India, have been violated by the Transvaal Government on more than one occasion. Of the 60 deportees who were stranded on Bombay's shores on 6th July, over twenty-five were born outside India, the bulk of them in South Africa and some even in the Transvaal itself. Almost all of them had voluntarily registered in 1908. Again, of the batch of 24 that were brought to Colombo on August 2nd, it is reported that about half were born outside India, that almost without exception they were voluntarily registered, whilst many of them claim domicile in Natal. What becomes then of the solemn pledge given by the Imperial Ministers in Parliament that no domiciled persons would be deported?......... Though the Transvaal Government have been flagrantly violating their pledge and heaping upon the whole Indian community untold sufferings and humiliations, the self-styled most Liberal Government of our day has not moved an inch in defence of the honour and justice of its Indian subjects. For the last three years we have been hearing the cant repeated that the case of the Indians in Transvaal is 'under the serious consideration of Imperial Ministers.' Almost every week arrests and heavy sentences of hard labour of the most degrading kind have followed, till the roll of sentences reaches to-day over 3,000. And yet we are told that their case is 'still under consideration.' What a fall, indeed, there has been in the Liberalism of England since the days of Gladstone and Bright! What is Pax Britannica worth, if it is to be continued to be based on wrong and injustice? If a single Englishman had been treated to a tenth of the maltreatment Indians are receiving, the whole of England would have rung with the cry for 'justice.' So far as the Transvaal Indians are concerned, Lord Morley has lamentably failed in his duties to himself and to Indians. We do not say this lightly, for, we for one would have liked that His Lordship should have resigned if he found his colleagues unwilling to back him up in redressing Indians' wrongs than continue mumbling apologies and try to justify his inactivity on the ground of the complexity of the problem.......... We cannot wholly absolve the Government of India from the charge of want of active sympathy with the cause of the Transvaal Indians. Nor are they realising the depth of the resentment that the sufferings of their countrymen in almost all British Colonies are producing in the minds of Indians without exception in this country. We repeat once more that the time is over-ripe for them to demand that their subjects abroad shall not be illtreated with impunity.......... Every other question must be held subordinate till this question of supreme national importance is solved once for all. Our very existence as an honourable and civilised nation depends on our vindicating our birth-right here as well as abroad. Our existence will be in vain if we should carry in perpetuity the brand of the outcaste and the slave wherever we go into the world. It is also for the British people to decide whether citizenship under their flag shall mean to Indians degradation and suffering, or dignity and happiness."

Gujaráti Punch (35), 7th Aug., Eng. cols.

17. "The oppression of the Transvaal authorities upon the Indian settlers in that country beggars all description. Time and again have we said that the professed impotence of the British Government to ameliorate the condition and status of the Indian settlers in Africa constitutes the darkest stain on its escutcheon and it will be long, considerably long, before Government will be in a position to say that they have wiped off that stain.......... There can be no two opinions on the question of the intensity of feeling in India on the South African question. To tell the truth, on account of the indifference of the British Government to the maltreatment meted out to Indians in South Africa people here have begun to lose faith in the justice of Government and unless they move and move promptly, the consequences on their prestige and position in this country will eventually be disastrous. It is time that the Indian Government should now wield the weapon it possesses in its armoury, the weapon of restricting, nay, prohibiting indentured Indian labour for South Africa."

18. "Is not the Government of India aware that the mere non-production of the registration certificate cannot legally form the ground of deportation while proof is forthcoming as to the fact of the registration itself? The Transvaal Supreme Court judgment is clear on the point. In contravention of this judgment the Transvaal authorities have deported men whom they knew to have once registered under the Act, or who, given the opportunity, would have been able to prove the same. That is one illegality which the Transvaal Government have been guilty of.......... And again the Portuguese authorities are not acting on their own initiative in the matter, but at the shameful instigation of the Transvaal Government. The Transvaal Government are bearing the full cost of the journey of these deportees to India, though these latter are no longer under their jurisdiction once they cross the Frontier. The Mozambique authorities, moreover, are not deporting them back by land to the Transvaal, but only to India by sea, though they could easily follow the former alternative. But, we ask, what right have the Portuguese authorities to strand on our shores Transvaal-born Indians, who are perfect strangers to this land? The Portuguese authorities are bound to ascertain the native land of these 'aliens' and return them only to such lands. If the deportees claim the Transvaal as their land of birth, the Portuguese authorities cannot saddle India with the burden of supporting these men. The Government of India can with every right insist that strangers who did not claim citizenship in India should not be stranded on Indian shores by a foreign Government. The Mozambique Government must be plainly told so by the Indian Government. And this must be done to foil the unholy conspiracy which the Transvaal authorities have entered into with an alien Government being unable to cope with fair means with the Indian community in the Transvaal." [The *Kesari* writes:—The bureaucrats have rendered the people quite helpless by their repressive laws and orders in order that there may not be the slightest possibility of any discontent in India. Do they not realise that the hearts of Indians are scared by the wrongs suffered by their countrymen in the Transvaal? The Transvaal Indians have stuck to the constitutional movement though it has not been fruitful in any way. These peaceful and law-abiding Indians are insulted and tyrannised over because they are Indians. And what is more, the Madras Government refuses even to feed them and satisfactory answers are not given in the Imperial Legislative Council. We do not understand why the bureaucrats do not as yet realise that by such acts Indians lose their faith in the constitutional agitation.]

Indu of Bombay (12), 11th Aug.; *Kesari* (128), 9th Aug.

19. "If the deportees have, as they claim, complied with the Transvaal regulations in the matter of registration, it is clear that they have been treated in a very high-handed and improper manner. If, on the other hand, their claim cannot be substantiated, then there is no reason why either the Imperial or the Indian Government should interfere on their behalf.......... Apart from the merits of the particular cases under consideration, it would seem desirable that some definite arrangement should be arrived at between the South African authorities and either the Imperial or the Indian Government respecting the deportation of Indians who are deportable under the Act. It is hardly a dignified proceeding on the part of one of the dominions of a great Empire to thrust its deportees over its border into the territory of a foreign Power leaving it to the latter to make all the necessary arrangements. The system of deporting through Portuguese territory should be entirely stopped. It is obviously open to serious objection. On the one hand, it opens the door to really undesirable deportees making a grievance of their deportation; on the other hand, it facilitates the perpetration of injustice on innocent persons by possibly antagonistic authorities. Deportation should be carried out in a judicial and systematic fashion, not in the apparently haphazard way it is at present. And it should not be difficult to devise means of doing this.......... The whole question of the position of Indians in the Transvaal is a very thorny one, but some of the thorns may be removed by insisting that all anti-Indian actions shall be only

Sind Gazette (23), 8th Aug.

permitted under stringent rules to prevent the commission of irregularities, such as would appear to have occurred in at least some of the cases that are the subject of the representation to the Madras Government."

Oriental Review (17), 10th Aug.

20. "We wonder what Viscount Gladstone is doing that he should permit false reports to be given to the Imperial Government about the deportees. We think the answer recently given by Mr. Robertson to Mr. Gokhale bears traces of this misinformation, for it is wrong to say that the deportees refused to produce certificates of registration. Was Mr. Robertson right in saying that there were no miseries suffered by the deportees?......... The whole story is gruesome reading and several leading Indians and Englishmen justly characterised it as a blot on the reputation of the British Empire and as widening the gulf between England and her greatest dominion. Now the time has come when the Government of India ought to move from its neutral attitude and manifest its sympathies in a practical form. It ought to use now the powers conferred on it by the Immigration Act and stop at once immigration of Indian labourers in South Africa. Unless this course is adopted it is unlikely that the Union Government will come to their senses and perceive the right and justice of the claims of their Indian fellow-citizens. Only a blow of an economic nature will make them understand and appreciate their duties to the Empire to which they by their acts have proved traitors."

Bombay Samáchár (69), 8th Aug.

21. The Resolutions criticising the action of the Transvaal authorities in ill-treating the Indians, which were passed by the meeting recently held in London under the presidency of Sir Mancherji Bhownagri, would, we wish, be sufficient to stir up the Imperial Government from its lethargy. As announced at the meeting the Transvaal Government have now thrown over-board their promises in regard to the domiciled Indians and have shown to the world with what impunity they could flout the British authority. By taking this action the Transvaalers have transgressed all reasonable limits and in going back upon their promises have conducted themselves as if they disregarded all imperial obligations and were not afraid to scoff openly at the authority of the Home Government. The question of the domiciled Indians had long been settled to the satisfaction of all concerned and from the repeated assurances given by the responsible authorities in the Transvaal, it was confidently hoped that no trouble would come to the domiciled Indians in future. Not only have all these happy expectations been foiled but a large number of domiciled Indians have been summarily deported with the help of the Portuguese Government. There remains hardly any hope of an amicable settlement being arrived at in the matter. It is high time, therefore, for the Indian Government to put into force the Indian Emigration Act as recently amended, and they should also be prepared to take such other powers under the law as may be necessary in order to give the Transvaal Government an idea of the danger they are courting and to safeguard the civil rights of a large class of Indians who have settled in South Africa for more than a quarter of a century.

There can be no unity of the Empire so long as India is not put on the level of the other parts of the Empire.

Gujaráti (33), 14th Aug., Eng. cols.

***22.** "'Unity of Empire has acquired a new vividness, and Imperial patriotism a new consecration, from the baptism of tears.' This is the eloquent remark of the London *Times* on the spontaneous outburst of grief evoked by the death of King Edward in all parts of the British Empire and the sympathy and loyal support accorded to our new King-Emperor by all his subjects of every creed and colour.......... Indians have not been slow to recognize the many blessings British rule has conferred on this country. But in this happy prospect there are oftentimes dark spots betrayed by a narrow Imperialism which refuses to respect the claims of India to a fair and equitable treatment, by the selfish isolation of the Colonists which denies an equal status to Indian emigrants and by the general apathy and ignorance of the British public about things Indian. Unity of Empire requires reciprocity of feeling and action, and Imperial patriotism denotes equal responsibility and benefits for all. The unity of the Empire will be real and complete only when His Majesty's Indian subjects stand on the same level with the British people and Colonists in all matters. Those who are the loudest in their admiration of the Empire and the important part India has played and is bound to play in its history, are oftentimes the narrowest and the most illiberal in their view of Indian hopes and aspirations. No one has spoken more enthusiastically and admiringly of India than Lord Curzon, but a more short-sighted and bigoted opponent of the reasonable ambitions of educated Indians does not breathe. Large empires and little minds scarcely go together. It will be better for the solidarity and unity of the Empire if the British public and Colonists in Australia and South Africa cultivate more sympathy and fellow-feeling for their brethren in India. But for those who disdain to regard Indians as fellow-citizens of a common Empire, to talk of Unity of Empire is an insulting mockery and a farce."

Alleged causes of the present discontent in India.

Chábuk (71A), 11th Aug.

23. The *Chábuk* in an article headed "causes of the spread of discontent in the country" endeavours to catalogue the grievances of the Indians and among other things mentions that poverty is the first cause of dissatisfaction prevailing in the country. The paper next goes on to state that high prices, bad sanitation, want of education, limited powers of provincial administrations in matters of expenditure, abnormal cost of administration, refusal to hold the Civil Service Examination simultaneously in England and India and the ill-treatment of the Indians in the Transvaal are the contributory causes of the prevalent discontent in India. The paper then deplores the spread of anarchy in the land and declares that it being the work of a handful of men the whole Indian nation has nothing to do with their diabolical performances. It attributes the outbreak of anarchism to the strictures of the "mean" Anglo-Indian press which, it declares, takes peculiar pleasure in libeling Indians by means of abusive epithets. In conclusion it declares that though the Reforms have brought about a better understanding between the rulers and the ruled, yet the idle vapourings of the Anglo-Indian Press have made the Government nervous and deplorably suspicious of things Indian.

Comments on the prohibition of Mr. Mackarness' pamphlet on the Indian Police.

Mahrátta (15), 14th Aug.

***24.** "Mr. Mackarness had an interview with Mr. Montagu, the Under Secretary of State, and the latter was unable to point out to him any of the inaccuracies to which he (Mr. Montagu) had referred in the Commons. Sir Herbert Risley, the sponsor of the Press Act to which Mr. Mackarness' pamphlet has fallen a victim, happened to be present in person at the interview. He is said to have taken up the line that departmental inquiry had shown that the judicial Courts were mistaken. We may say that Sir Herbert Risley's line of argument, instead of strengthening the position of the Government, only weakens it all the more. If the findings of the judicial Courts in India are to be thus superseded by the opinions of departmental officers, arrived at on inquiries held mostly in secret and without cross-examination, wherein, we ask, lies the boast of the strength of British justice in India? Does it not indicate an undue exaltation of the Executive over the Judicial in India? If the British Courts are to be reduced to such an abject condition that their decisions could be easily overlorded by the verdict of an executive officer, what confidence will they command among the people, and what power, then, will there be left in the land to protect them from the oppression of the Executive? At present these Courts are generally looked upon as the protectors of the oppressed and the defenders of justice. But if their dignity and prestige are thus to be undermined, then one of the 'pillars' of the British Government in India will assuredly totter from its foundation. To Sir Herbert Risley, the author and originator of the Press Act, such an exaltation of the Executive over the Judicial may appear necessary as well as politic, but to those who are anxious for the progress of India and for the permanent interests of British Government, it will seem to be a most impolitic and unstatesmanlike step, fraught with a thousand and one evils."

Comments on the deletion of *Jinjivás*, a Maráthi historical novel, from the list of sanctioned books.
Kesari (128), 9th Aug.

25. It is well-known that the Police have got an itching desire to attach books under the New Press Act. But other officers also are trying their very best to stamp books with the disapproval of Government. *Jinjivás*, a Maráthi historical novel, was published a few years ago and was sanctioned as a text-book and prize book by the Educational Department. But Government consider now that they have committed a mistake and have declared that certain portions are objectionable and have deleted it from the list of books approved by them. They either blindly passed it a few years ago or their mind is prejudiced now. No other explanation is possible of the condemnation of the book. If literature is to be thus banned, we do not know where the campaign would stop. Probably Government intend to banish from India all words and expressions that may directly or indirectly create the feelings of patriotism, self-respect and heroism in them. Then they would have to prohibit most of Sanskrit and Maráthi literature and even the Vedas and the Puránas. Lord Morley said in a jocular vein that if he followed the line of reasoning adopted by the Opposition, he would have to proscribe even the volumes of Burke and Macaulay in India. If Government persist in their present policy, what he said in joke will be practised in earnest. Whatever it be, it is the fashion now to stigmatise books. That author is blessed, ancient or modern, whose book is not included in the *Index expurgatorius*, till the end.

Reflections on the centenary of Cavour celebrated in Italy.
Mumbai Vaibhav (135), 12th Aug.

26. The centenary of Cavour, one of the redeemers of Italy, was lately celebrated in Italy with a great deal of *eclat*. The political importance which Italy now enjoys is in a measure due to the silent but effective endeavours of Cavour, and he is, therefore, to be considered in no way less important than Mazzini or Garibaldi. The names of Cavour, Mazzini and Garibaldi should be written in gold in the annals of Italy for raising it from the degradation into which it had fallen. But the noble work would not have been achieved without the practical commonsense of Cavour.

Comments on the attempted escape of Sávarkar.
Kesari (128), 9th Aug.

27. Escaping from lawful custody is not an extraordinary offence. It is committed often in many places. But the daring attempt of Sávarkar has gained a special importance from the place where it occurred. What is to be done with the offenders who cross the boundaries and escape to other countries? The country in which he has committed an offence naturally wants him back. But the country in which he has taken shelter desires to protect him. The question of offenders is settled by special treaties. Crimes have been divided into two kinds—natural and political. Those who commit offences coming under the first category such as murder, rape, etc., are handed over to the countries from which they escape, according to Extradition treaties. But the procedure differs in the cases of the political offences. If a country finds that an offender is demanded ostensibly for some natural crime but is really wanted for political offences, it refuses to hand him over. Just as it lies with England to hand over a political offender or not, France also can exercise a similar right. The attempt of Sávarkar to escape at Marseilles has raised some difficulties. Judging from international law, it appears that the French Government can demand Sávarkar to be handed over to them. Even if he is extradited, the British Government cannot try him on any other charge but abetment of murder. Nay, if France finds that Sávarkar is ostensibly charged with abetment of murder, but that the British Government want him to be tried for committing sedition and for waging war, she can refuse to hand him over unless the British Government expressly promise not to try him for these offences. If the French Government care for the national rights, they will persist in their demand for Sávarkar. If Sávarkar were a Frenchman, there is no doubt that France would have insisted on his being handed over to her. But Sávarkar is an Indian and nothing certain can be said as to how far she will insist on her rights in this particular case.

The Tibetan question should be settled without involving warfare.

Sudhdrak (156), 8th Aug.

28. We earnestly hope that the British statesmen will never be persuaded to adopt the suggestions made by Sir Francis Younghusband in the *Times* as regards British policy in Tibet. We are afraid that if Sir Francis' suggestions are taken up England will be guilty of breaking its promises and may have to enter into an expensive and bloody warfare. So long as we have Lord Minto at the helm of affairs we are sure he will never think of unduly taxing India with uncalled-for military expenditure. The cropping up of the question at the time of the change in the Viceroyalty is fraught with anxiety and it is our earnest prayer that overburdened India may never have to bear the expenses of a war in future.

Comments on the alleged disclosure of a conspiracy in Bengal reported by the *Englishman*.

Indu of Bombay (12), 12th Aug.

29. "The star of the *Englishman* seems to be once more in the ascendant, for the whole of the Indian public, including that of Calcutta itself, is once more coming under the obligation of our zealous contemporary who has been making up for our ignorance by blood-curdling tales of cartloads of revolutionary literature seized and deadly cartridge-making machines unearthed. Our contemporary never seems to be in his element except when a storm is brewing...... Over forty arrrests have been accomplished already and the cry is, 'still they come!' And the arrests too are sufficiently alarming, for though not from 'Raja to beggar' as in Midnapur, still they include an *ex*-deportee, a vice-president of a municipality, pleaders, mukhtiárs, zamindárs and other members of the Bengali respectable community. The Police, of course, are reticent as to their doings or as to the nature of the 'discoveries' alleged to have been made. It is useless, therefore, to hazard any guesses. The Boycott agitation has completely subsided, the better mind of Bengal has wholly dissociated itself from all forms of violence, the vast majority of the population have returned to peaceful ways and abhor outrages, the extremist element has been completely suppressed—at least on the surface—leaving alone the uncontrollable dacoit element to disturb the peaceful tenor of life. Outrages too, it will be noticed, have been singularly absent for the last six months or so. Whence then this fresh upheaval of a sudden? If it was based on a widespread subterranean movement as is alleged, what did it seek to achieve? The folly of attempts at subversion of authority must have become patent by this time even to the most crude of minds infected with sedition. Nor is it easy to imagine that mere sporadic violence could have been the motive. We cannot for a moment believe that the vice-presidents of municipalities and pleaders and the like could hope to achieve anything by such criminal acts. If a conspiracy is unearthed, truly it must have had but lunatics at the bottom of it; or have the Police of East Bengal lighted on but another mare's nest of the type they found at Midnapur? The Police of both the new and the old Bengals have not shone in very creditable light during the last few years of the 'unrest' in those provinces which we are convinced would not have assumed some of the aspects it did but for the mistakes, not to say something worse, of the Police. Let us hope that the Police this time have not transgressed their powers and have not unearthed an imaginary conspiracy like those 'unearthed' at Midnapur or Patiála. For if it should turn out that they have befooled themselves or abused their powers once more, no punishment could be severe to mete out to such of them as are responsible for violating the peaceful and orderly life of the province, for the harassment and sufferings of their innocent victims and for sowing the seeds of sedition in the hearts of loyal people. The Local Governments must realise that not even a slight mistake of its servants of the lowest order can pass away without leaving behind an effect however small. The seeds of sedition can be sown not merely by so-called seditionists, but by their own servants too if they exercise their powers thoughtlessly."

Comments on the prohibition by the Lieutenant-Governor of Bengal of the celebration of the Boycott day.

Bhála (107), 4th Aug.

30. The prohibition of the celebration of the Boycott day by the Lieutenant-Governor of Bengal, though high-handed, does not come as a surprise to us. On the contrary, we are glad that it teaches us a lesson that movements conducted even by avowed Moderates of the type of Surendranáth Bannerjee are looked upon by the authorities as likely to inflame racial passions and to be prejudicial to the cause of good government just like those conducted by Extremists.

Appreciation of the services of Sir John Muir Mackenzie and comments on his replies to farewell addresses.

Akhbár-e-Soudágar (27), 10th Aug., Eng. cols.

31. "Abler Civilians there may have been in the past, men more forceful like the late Sir Richard Temple, but we state the simple truth when we say that there has been none more conscientious, more sympathetic and more humane than Sir John Muir Mackenzie. If Civilians of this type come out to this country in larger numbers, the Frankenstein of unrest will disappear as if by magic, and the authors of drastic legislation will be, like Othello, with their 'occupation gone.'...... If the average Englishman in India is exclusive, far more so is the average Englishwoman in this country. English ladies in India have a social world exclusively their own, there is nothing common between them and their Indian sisters—a vast social, religious and mental gulf separates them. But even here the case is not as desperate or hopeless as has hitherto been supposed. It is this 'discovery' which the penetrating mental vision of Lady Muir Mackenzie made, and the truth of which she has demonstrated by actual accomplishment. For this 'discovery' she will long be remembered on this side of India, with affectionate and grateful regard."

Indu of Bombay (12), 12th Aug.

32. "It is with a heavy heart that the Bombay Presidency is taking leave of the Honourable Sir John Muir Mackenzie and his worthy spouse and there can be no doubt as to the sincerity and intensity of the feelings of grateful appreciation which different classes have been publicly evincing during the last few weeks. Long and useful has been Sir John's career, but the beauty of it has been its sustained progressiveness till on the eve of departure it became almost an ideal one, as much in word as in deed.......... The public will not forget for long his praises of and inspiring benedictions on our new Councillors of both the Legislative and the Executive, and appreciation even of their oratory—Mark you that, Honourable Mr. Jenkins of the Supreme Council.......... We echo to the full the loving husband's chivalrous appreciation of Lady Mackenzie's worth and sterling services. The establishment of most friendly social relations is a desideratum on the achievement of which depends the greatness, the glory and the consolidation of British Rule in India. Lady Mackenzie closely identified herself with this cause and worked hard at it.......... Farewell with a heavy heart to the model pair. May they live long and happy and prove an inspiration to Indian Civilians and their wives!"

Kaiser-i-Hind (38), 14th Aug., Eng. cols.

***33.** "The retirement of Sir John Muir Mackenzie removes from the ranks of the Bombay Civil Service, not only its senior officer, but also one who has been intimately associated with almost every important work undertaken or carried out by the Bombay Government during the last fifteen years. Thirty-four years of the best part of one's life spent in the service of a country would in itself call for and justify due recognition. But Sir John Muir Mackenzie's services stand even on a higher footing. His services in the cause of education and his constant and earnest efforts to ameliorate the condition of the agricultural population of this Presidency will be gratefully remembered and will be attended with lasting results. Sir John Muir Mackenzie's reply to a farewell address presented by a *Sabha* representing the Hindu backward classes of Bombay, not only showed his deep insight into the needs of the Presidency, but was also full of sympathetic advice, much of which deserves to be inscribed in letters of gold. His appeal to the agricultural classes to take to education, not as a passport to clerical service, but in order to make themselves more efficient in their hereditary occupation of agriculture will, it may be hoped, not fall on deaf ears. We are sure, all classes and communities of this Presidency will join us in wishing Sir John and Lady Muir Mackenzie all happiness and long life in their well earned retirement after many years spent in incessant work for the good of this Presidency."

Rást Goftár (43), 14th Aug., Eng. cols.

***34.** "Sir John Muir Mackenzie lays down his office after thirty-four years of strenuous and meritorious service. There is no greater comfort which one feels at the end of a long spell of active public service than the consciousness of duties faithfully discharged. And, when to it is added the consciousness that one's services have earned an all-round appreciation as services dedicated to the cause of good, the reward attains the acme of one's cherished aspirations. Sir John can look back to his past career without trepidation and recall innumerable instances in which he had availed himself of his official position to do good to his fellow-men in the Presidency. As he leaves, he carries with him the satisfaction that the work he has accomplished stands high in the esteem and confidence of those whose opinions count for anything. Sir John was a bureaucrat of bureaucrats, but the term would be less disparagingly employed if the official class in this country comprised more men of his stamp. In his solicitude to foster amicable understanding between the different nationalities and the governing race he has, in company with his amiable consort, contributed more than any other to bring them together on a common social platform. This by itself was a great service, and apart from the services he has rendered in his official capacity it may well constitute one of his claims to being considered an ideal official."

Bombay Samáchár (69), 11th Aug.; *Akhbár-e-Soudágar* (27), 11th Aug.

35. The reply given by the Honourable Sir John Muir Mackenzie on the occasion of the farewell address given him by the Marátha Aikyechchhu Mandali contains some noteworthy admissions as to the revenue policy of the Bombay Government in the past and goes to support the criticisms urged against it by the public press and the public leaders. He has acknowledged the illiberality of the policy of levying the revenue dues even in times of famine, the mistake of miserliness in expenditure on irrigation and agriculture, and the necessity of Agricultural Central Banks. The harshness with which the revenue dues were collected even in times of famine has been the theme of criticism long since and formed one of the causes of the public unrest at the time of the accession of Lord Minto. This has been admitted by Sir John, and his admission proves once again that the officials were mistaken in carrying out the administration without consulting public opinion. Sir John likewise admitted that in spite of the fact that agriculture was the most important industry in the country, Government had been treating it with great niggardliness. He made a similar admission with regard to their irrigation policy, and we hope Government will now proceed at a quicker rate in introducing their important irrigation projects. Sir John's declaration that Agricultural Banks are necessary in the interest of the peasantry will also give great satisfaction to the public. [The *Akhbár-e-Soudágar* pays a glowing tribute to the many good qualities of head and heart of the Honourable Sir John Muir Mackenzie, and eulogises his brilliant career and sympathetic administration. The paper pays a similar tribute to Lady Muir Mackenzie, who, it says, has contributed largely to the great success of Sir John's career.]

Dnyán Prakásh (48), 9th Aug.

36. In the course of his speech in reply to the address of the Marátha Aikyechchhu Sabha the Honourable Sir John Muir Mackenzie observed that the poverty of the cultivating classes was gradually diminishing. We regret

we are unable to endorse this view. Even in normal times our cultivators have to live in a state of semi-starvation. Sir John also expressed his desire that the cultivators should not give up their own calling on getting education. But the fact should not be lost sight of that it will be impossible for the agriculturists to train their sons in scientific agriculture unless agricultural schools are started in every village. It must also be remembered that these educated men of the backward classes who leave their hereditary callings do so out of sheer necessity and not from mere fancy. The advice of Sir John, in short, will not bear fruit unless agricultural education is made available to the cultivating classes.

Comments of the recent appointments of Messrs. Butler and Clark to the Imperial Executive Council.

Indian Spectator (1C), 13th Aug.

37. A contributor writes in the *Indian Spectator* :—"It is mainly by their choice of officers that Lord Morley and Lord Minto will be most gratefully remembered. Their instinct, in this respect, has been unerring, and their attitude has been quite firm. The men selected have not belied our expectations. They have neither sunk into a flaccid acquiescence, nor have they rusted in a lotus-eater's dreamful ease. It does not matter in the least that the Secretary of State and the Viceroy have been bitterly assailed in certain quarters.......... Only the other day when they were working on the Reform Bill, many a doleful cry was heard that they were in the wilderness and that all their sympathetic efforts at reconstructing the machinery of Indian Government would land them in an Utopian swamp. But the Reform Bill has come and is now a vital part of our public life. It has not left us disenchanted. The vividness of thought has not been dissipated—the energy of action has not been deadened. The colours of our vision are as iridescent as ever. There is no emasculation: no sudden collapse of hopes and ideals: we shall not end in an atrophy. The policy of Lord Morley and Lord Minto has stayed the anarchic disintegration which was threatening the whole fabric of society, and now it will not only 'foster the germs of progress', but awaken an elevated enthusiasm of loyalty combined with enthusiasm of equality, not of the quixotic sort, all over this great peninsula. We may be perfectly sure that each succeeding Viceroy will hold a steady taper which will throw its beneficent beams into the surrounding gloom and that henceforward we shall have to do less and less with an automatic *regime* of aloofness, and more and more with rulers moved with an earnest desire to humanise the new system that has been ushered in."

Reduction of Mr. Pátankar, the Postal Superintendent, Ratnágiri.

Dnyán Prakásh (48), 7th Aug.

38. A Ratnágiri correspondent of the *Dnyán Prakásh* writes to the paper :—Mr. G. K. Pátankar, the Local Postal Superintendent, has been reduced and transferred to the Post Master General's Office, Bombay. It is rumoured that the Mahád incident was at the bottom of the affair. Mr. Pátankar is reported to have made a remark in the visitors' book of Mahád library that it was worthy of patronage. Anyhow the days are hard, and Government servants should take a lesson from this case and act cautiously.

Comments on the Government Resolution giving preference to School Final men over the Matriculates.

Indu of Bombay (12), 8th Aug. ; *Sudhárak* (156), 8th Aug.

39. "To us the spectacle of Government stooping down to waging something like a crusade against the Matriculation for the purpose of bolstering up the School Final seems to be an extremely unedifying one. Their recent Resolution does something more than giving a preference to the School Final over the Matriculation service. They declare that even if there are no School Final men available Matriculates will be entirely boycotted after 1913, and in the two years of grace that are thus allowed to them they are to be employed only if they have passed the Matriculation prior to 1909. It means that if henceforth young men want employment under the Bombay Government they must pass the School Final—never mind if they are Matriculates or even P. E., and 1st B.A., passed—even B.A., failed men. To us, it seems absurd to go beyond giving a preference in all cases to

School Final men over mere Matriculates. And, as we have said, it is very unedifying for Government to show any special bias against the Matriculates as well as those unfortunates who going to College are unable to get the degree. Government recognise other examinations—such as London and Cambridge Examination in Commerce, even the Vernacular Final Examination as equivalent to the School Final. Their special crusade is only against the Matriculates! Is that by way of retort against the recent decision of the Senate to retain the Matriculation? If so, that is mere spite.......... To us the very system under which we place before our High Schools two conflicting goals under separate management seems to be fundamentally vicious. Why should we have two different school-ending examinations at all and why should one of them, the Matriculation, be a University Examination, and the other, School Final, be a Departmental Examination? Let one or the other make a surrender. Of course, we would prefer that the surrender should be made by Government. And we should think that the best ends will be served by widening the basis of the Matriculation, so as to fuse its present course with that of the School Final. We might well have for the Matric two groups, one of compulsory subjects and the other of voluntary subjects. Entrance into colleges should be available only to those who pass in a particular voluntary group named. Government may well specify the groups they would give preference to. Anyhow let this petty war between Government and University *re* the petty matter of the Matriculation *versus* the School Final be put an end to." [The *Sudhdrak* writes in a somewhat similar strain.]

**Indian Social Reformer* (9), 14th Aug.; *Phœnix* (18), 10th Aug.

40. "It has been pointed out that the Resolution prohibiting the employment of Matriculates was not called for in the interests of the Public Service. From the educational point of view, the School Final is in no way an improvement on the Matriculation. The candidate for both examinations are educated in the same schools, in the same classes, in the same subjects, by the same teachers...... Would the Resolution, in any way, benefit students? We are afraid not. A large proportion of Indian students who study for the Matriculation do so in the hope that no unforeseen circumstance, such as the death of the bread-winner, may happen to compel them to relinquish their studies. The parents are anxious to give the highest education possible to their children, and would make very great sacrifices to secure that end. Whatever others may think of it, we regard this as among the highest virtues of Indian parents. And it is our earnest hope that, whatever betide, no sacrifice or suffering will ever be regarded as too great to make for the preservation of this great quality. Now, what will happen is this. Few parents will commit the chances of their children finally to the School Final and the Subordinate Government Service. At the same time, having regard to the uncertainties of life, they would like that, in case of necessity, their sons should have the qualification necessary for that service. So the sons of people in very poor circumstances will be required to pass both Matriculation and School Final—the former as a measure of hope, the latter as a resource of despair. Government are perfectly entitled to say that those who wish to be employed in their offices should have passed certain examinations. In the present case, Government are not content with prescribing the tests they would recognise. They repeatedly, and in language unusually objurgatory for a State paper, ban the Matriculation, with bell, book and candle, so to speak.......... No one reading the Resolution can avoid the impression that its object is to penalise the Matriculation. And, naturally one enquires, why? The Matriculates have committed no offence, and why should they be proscribed as a class from employment under Government? They have not been shown to be seditious or disloyal or otherwise objectionable as to character or conduct. Are they to suffer because the University did not see its way to accept the suggestion of Government to abolish the Matriculation?" [The *Phœnix* writes:—"It is very hard to understand why the Bombay Government should be so anxious to take away official patronage from the Matriculation, when the subjects for the two examinations are practically the same. One can appreciate the desire of Government to insist upon the School Final Examination if there had been some such subjects prescribed for the examination as would make School Final boys more useful for clerical service than Matriculates. As it is, the Matriculation is to all intents and purposes as good as the School Final, while the Matriculation has the undoubted advantage of being the door of entry to the various University careers. As regards the special sanction of Government now necessitated before a Matriculate can be admitted into Government service, the clause will practically remain a dead letter. The new rules will operate with special hardship upon the young men of Sind as there are comparatively very few who have passed the School Final Examination. It is to be hoped that Government will reconsider the question and make the rules more elastic—at least so long as the subjects fixed for both the examinations are almost exactly alike."]

Jám-e-Jamshed (37), 13th Aug., Eng. cols.

41. "The Government of Bombay's Resolution *anent* the employment—or rather the non-employment—of 'Matric' in Government Service has occasioned indignation in many quarters.......... We do not know if even with the best of motives and a most ample justification on the score of consistency, they have not exposed themselves to some very reasonable adverse criticism. Put plainly, the whole thing appears as a revenge, and, the worst of it is, it appears a revenge wreaked on a totally wrong and unfortunate party. The University Senate have, by retaining the Matriculation, thwarted Government in their efforts to recast University education; and Government, in trying to punish the Senate for their contumacy by lessening the value of the Matriculation, have inflicted a grave injury and injustice on the poor Matriculates and their parents—both the victims of an order of things created by the Government themselves in company with the Senate. We are but reflecting the general consensus of opinion when we say that Government might have easily shown a little more patience, forbearance, and even generosity in the matter."

Rást Goftár (43), 14th Aug., Eng. cols.

***42.** "There is no material difference that we can trace between the courses of the Matriculation and its step-sisters of the School Final and some other examinations by which it is superseded. And yet in the plenitude of their wisdom Government have chosen to crown the one and dethrone the other. It is open to Government to prescribe the standard of qualification for service, and we are not disposed to dispute their right in that respect. However, in so far as their Resolution affects other wider interests in which Government are as much concerned as the public, comments from the latter on its decision would not be without justification. Government are the largest employers of the educated classes, and their decision as regards the educational test for service must ultimately shape or modify the course of education as it is given by the University. We do not believe that their hide-bound Resolution would further the cause of education in the Presidency. The Matriculation being an examination for entrance to the Colleges is naturally more favoured than other examinations. Since it would be dispensed with in future as a qualifying test for Government service, the examinations which have been substituted in its place would draw to them many students who through pecuniary considerations waver as to the course they might follow on leaving the school.......... One of the reasons which influenced the late decision of the Senate of the Bombay University in respect of the retention of the Matriculation was that the majority of established schools in the Presidency were incapable of providing for the requirements of two different examinations, and to such schools the Government Resolution would be a very unwelcome announcement. The examinations which have been substituted for the Matriculation do not provide in an equal measure for the acquisition of such practical knowledge as might prove an essential qualification in students aspiring to clerical posts.......... Even when viewed from the stand-point of the clerical service under Government, we do not believe that the prescribed standards of test would tend to raise the standard of efficiency in the service. The examinations would draw, as a rule, mediocres who having taken note of their incapacity for higher studies would flock to them to secure easy passports to employment under Government."

Alleged uselessness of taking the help of Assessors in Criminal cases.

Pársi (41), 14th Aug., Eng. cols.

*43. "The practice of having two assessors, which prevails in Bengal, is nothing more than a farce. No care or judgment is shown in the selection of the assessors—men quite ignorant of English being sometimes appointed and their opinion is treated with the utmost contempt by the Judge. Of late, in sedition cases, the assessors have again and again brought in a verdict of not guilty, either out of sympathy with the accused, or from fear of the consequences if they did not. The Judge is in most cases content to disagree, but sometimes he reads the assessors a lecture on their sins into the bargain. Where is then the need of having any assessors at all? It is not a very pleasant task in any case; it frequently injures business and entails considerable monetary loss to serve one's country in an honorary judicial capacity; and when in addition to this one is liable to be bullied by the Judge or assaulted by the friends of the accused, the position is intolerable. As used in Bengal at the present day, the system has no use whatever, and tends to bring justice into contempt."

Comments on the acquittal of Private Tubby in the Hindápur shooting case (Madras).

Kesari (128), 9th Aug.

44. Nobody would believe it to be true if he were told that Tubby had been acquitted. But the Magistrate who heard the case has acquitted him and recorded in the judgment that those who were killed were sleeping in the compartment which itself was in contravention of railway rules. He further says that if they had not slept there, they would not have lost their lives. Even supposing that Tubby wanted only to frighten the natives, he could have done it by firing blank cartridges. He did not fire in the air. Should not the Magistrate have realised that such an acquittal blackens British justice and inflames the minds of the people by exciting racial hatred? In a public place like the platform, which is frequented by many unarmed men, a European shoots and kills two innocent children of God and his arrogant conduct is adjudged by the Court of Justice to be innocent. All this excites deep indignation and is harmful in every way, under the present or any other circumstances.

Comments on the Bombay Chief Presidency Magistrate's decision acquitting persons charged with photographing a Pathan Saiyad.

Akhbár-e-Islám (65), 12th Aug.

45. Commenting upon the acquittal, by the Bombay Presidency Magistrate, of some Borahs accused of photographing one Saiyad Pathan, knowing that the act was likely to lead to rioting, the *Akhbár-e-Islám* writes:—The Presidency Magistrate laid it down that it was no offence to photograph any man. In so doing, he does not appear to have borne in mind the racial feelings and the different religions in India and the British Government's undertaking to respect the religious feelings of the people. There is a very large section of Muhammadans who have a strong objection to being photographed. It is a pity no law exists to prevent such photographing. We wish Government would, out of consideration for the feelings of the Muhammadan community, pass a law to prohibit the snap-shotting of a person without permission. We trust Government will take steps to have more light thrown on the Magistrate's judgment.

Comments on the prosecution of W. P. Sáthe at Baroda for publishing seditious literature.

Pudhári (143), 7th Aug.

46. In the course of his statement before the Magistrate of Baroda, W. P. Sáthe, the editor and publisher of the Ranjit Ranjak Nátak Mála series, said:—"Your attention might have been drawn to 'Vangvadh' and 'Barisalche Dham Dhum' because they have been forfeited to His Majesty in the British territories. But all the books that are proscribed are not necessarily seditious. If so, hundreds of prosecutions would have been instituted by this time. All this trouble is taken by Government to prevent people from reading what they deem to be objectionable literature. My books are innocent. The British Government would not have slept over the matter if it were otherwise. The first edition

of the proscribed books was published in 1906 and the second edition appeared in 1908. The question of prosecuting me for sedition is started in 1910. I hope the matter will be dropped in consideration of the above facts." [Commenting on the above the paper remarks:—The relations between the Gáikwár and his subjects are quite different from those prevailing in the British territories. There was no need of instituting searches in Baroda. People are prepared to do anything and everything for the Mahárája. The devotees of literature are not camp-followers or thieves. The national bureaucrats of a national king should look at his subjects from a national point of view. We do not know what has made the Baroda authorities adopt a different line of conduct. As soon as the books were proscribed by the British Government, Mr. Sáthe should have been called upon to submit an explanation. It is quite irregular to close the printing press and call upon the proprietor to apologise. The question of apology arises after the alleged offence has been proved in the law-courts. The offender may or may not apologise then and he may even suffer the punishment awarded. Though nothing that was incriminating was found in the search, to ask the proprietor to submit his account books for inspection is to harass him somehow.]

Alleged probable ill-effects of the writings of the *Moslem* newspaper.
Muslim Herald (16), 8th and 10th Aug.

47. The *Moslem* is sure, by its writings, to breed ill-feeling between Hindus and Muhammadans and to create uneasiness in the country. The editor seems to be lacking in the knowledge of law and of editorial duties. The first issue mentioned neither the printer, the publisher nor the press. The second issue mentions a man as the publisher, but he is quite unknown in Muhammadan circle. [The paper in a subsequent issue again writes:—The paper will create ill-feeling not only between Mussalmans and Hindus but between Government and Mussalmans. It will lead its readers to extremes and make them extremists.]

Probable effects of the liberty of drinking now accorded to the people.
Chitramaya Jagat (114), for July.

48. The *Chitramaya Jagat* publishes a cartoon representing a man lying dead drunk in his room with broken bottles on a table and broken chairs around him. The female members of the household of the drunkard are shown as looking at him with horror. In the letter-press below the cartoon the paper draws the attention of the religious leaders of the people to probable effects of the liberty of drinking now accorded to the people which might end in the breaking loose of all social and religious ties and the recurrence of the excesses sanctioned by the *Shákt* or epicurean sect of the mediæval era in India.

Boycott of Hindus by Muhammadans at Darbelo (Sind).
Sind Patrika (59), 6th Aug., Eng. cols.; *Sindhi* (60), 6th Aug.

49. "Boycott of Hindus by Muhammadans in the village of Darbelo has after all compelled a number of Hindus to quit their hearth and home and settle elsewhere. So far no steps seem to have been taken by the authorities." [The *Sindhi* remarks:—"This is not a matter of ordinary importance and requires thorough enquiries to be made on which will depend the peace and safety of the people of Darbelo. We hope the vigilant Commissioner, Mr. Younghusband, will personally interest himself in the matter and relieve the poor Hindus permanently from their danger."]

Comments on the recruitment of Sub-Overseers in Sind.
Sind Journal (24), 4th Aug.

50. "Government have decided to do away with temporary appointments of Sub-Overseers. All Sub-Overseers in Sind will henceforward be appointed on the permanent establishment. But the men so appointed must be qualified men, that is, they must have passed out from one of the Sub-Overseers' classes. They must be holders of a Government certificate and not a mere school certificate. Some of the unqualified temporary Sub-Overseers, *i.e.*, those who have been found specially competent or have served long, will be made permanent, but others will have to go. It is intended to procure qualified men from the Presidency proper. But it is doubtful if outsiders will come or remain on such small pay as Rs. 30 or 35. In that case many posts will be lying vacant unless a concession is made for the requirements of the department in this branch. Why may not Government keep on the temporary men till qualified Sub-Overseers are actually available? It would be hard to induce young Sindhis possessing a School Final Examination certificate to spend two years in a Sub-Overseers' class and accept Rs. 30 after they have come out successful. Government should raise the salaries and also accept the Matric Examination (instead of the less popular 'Final'), for entrance into a Sub-Overseers' class. We believe there is a proposal before Government for recognising the Matric for this purpose. The Matric is recognised for admission to the Engineering Branch of the Sind College even now. We hear there is a great falling off in the number of boys in the Sub-Overseers' classes in Sind. The kind of men Government want cannot possibly accept such low pay as is offered for other than the guaranteed appointments. It is a truism that the Sindhis' standard of living is much higher than that in the Presidency generally."

Education.

Free and Compulsory Primary Education.
Oriental Review (17), 10th Aug.

51. "Wise and far-seeing thinkers have pronounced education to be the only panacea for the evils from which this country is suffering at present. Before we can develop secondary and higher education it is essential that primary education should have spread widely and liberally and for this to happen successfully in a poor country like India education should both be free and compulsory. We are extremely sorry that even the Bombay Government should have thought it fit to oppose the proposal to abolish fees for primary education.......... Of course, the main objection underlying the aforesaid contention is financial. This cannot be met by any arguments, but we may remind the Government of the homely proverb 'where there is a will there's a way' and of the immense responsibilities in the matter of education which are but half fulfilled up to this time.......... Objectors to the scheme of free primary education start from a wrong premiss which is that the paucity of schools and the backwardness of primary education signify the incapacity or unwillingness of the people. The paucity of schools is rather due to the grudging way in which the Government doles out money for educational purposes than to any unwillingness on the part of the public. Supposing even that there is unwillingness it is no reason why the Government should sit still and not introduce a measure which would have far-reaching consequences.......... The great progress of education in Great Britain can be traced to the period when primary education was made free and compulsory. It cannot be expected in any country that the masses themselves will move of their own accord and demand their legitimate right of being educated. They have to be moved by the Government, sometimes against their will, and results will show that the initial irritation, if at all, will be more than counterbalanced by the great advantages accruing from the system of free and compulsory primary education."

Praja Bandhu (42), 7th Aug.; *Káthiáwár and Mahi Kántha Gazette* (77), 7th Aug.

52. Referring to the recently published Blue-book containing the views and opinions of the various Local Governments about the question of making primary education in the country free and compulsory, the *Praja Bandhu* declares that the reasons adduced by the Local Governments in support of their views are untenable. Commenting upon Sir John Hewett's argument that the fees are quite nominal and do not come in the way of boys being sent to schools, it points out that the people in the country are so poor that even a fee of an anna or two is too much for their impoverished pockets. It refuses to believe the argument that the masses are not likely to be benefited by education. It further ridicules the suggestion that the abolition of fees will lower the value of education in the eyes of the people and tend to make the attendance irregular. In reply to the Bombay Government's argument that competent teachers are not coming forward in sufficient numbers, it thinks that there is no likelihood of students increasing at such a fast rate as to necessitate an immediate increase in the number of teachers. [The *Káthiáwár and Mahi Kántha Gazette* points out that the experiment of free education has succeeded in the Baroda State and should, therefore, be tried in British India. It points out, at the same time, that as long as there is no technical education given in primary schools, the education of the agricultural classes is likely to do more harm than good. It is also in agreement with the Bombay Government's view as to the paucity of competent teachers and urges upon Government to try to overcome this difficulty and gradually to increase the number of schools, so that education may be available to those who want it.]

Comments on the Press Note *re* the admission of students of the *Samarth Vidyálaya* to recognised schools.

Bhála (107), 1st and 11th Aug.

53. We offer our hearty thanks to Government for assuming a sympathetic attitude towards the students of the *Samarth Vidyálaya* and removing in a measure their anxiety for being thrown adrift by the closure of the institution. We use the word 'in a measure' advisedly because only boys under fourteen years are to be admitted to recognised schools under very strict conditions. We have no quarrel as regards the limit within which applications for admission are to be made, but owing to the suspicion in which many public servants are being held, it will be very difficult for the boys to find two respectable and loyal persons (not near relatives) who would give written guarantee for the good conduct of the boys. We wish Government had clearly defined what constitutes signs of disloyal views, for under the Press Note a boy from the *Samarth Vidyálaya* would be summarily dismissed by a Head Master at his whim.

Municipalities.

Adverse comments on the movement to raise a statue to Mr. Sheppard, late Municipal Commissioner of Bombay.

Gujaráti (33), 7th Aug.

54. In the absence of any mention in the circular issued by Sir Sasson J. David and Mr. Wadia that the subscriptions they invite for a statue to Mr. Sheppard are in conformity with the wishes of the late Municipal Commissioner's friends and admirers or his proteges, it will not be a wonder if in course of time the signatories come forward and allege that the statue that they are raising is on behalf of the public of Bombay. In view of the very wide influence wielded by the Municipal Commissioner in his official capacity it is not unlikely that those whom he has obliged in various ways, either by securing a seat on the Standing Committee or a J. P.ship, would rush in with their subscriptions, but there is not the least chance of persons outside the narrow circle of Mr. Sheppard's proteges caring to know anything about the movement. What has Mr. Sheppard done as Municipal Commissioner to deserve such a memorial? He has permanently increased the Municipal expenditure to the extent of 23 lakhs necessitating a corresponding increase in taxation and by directly or indirectly conniving at the Caucus movement he has created a permanent split between the Indian and European communities in Bombay. Does Mr. Sheppard deserve a statue for, among others, these very monumental works of his? If the movement has been started to commemorate his action in connection with the Caucus, the public of Bombay would hardly take it quietly. If those who have been obliged by Mr. Sheppard have been inspired with a desire to worship him, let them set up his idol in their own homes, but they should keep within due limits, or else they will invite criticism upon themselves.

Precautions to be adopted by the Ahmedabad Municipal authorities in view of the threatened epidemic of Cholera.

Gujaráti Punch (35), 7th Aug.

55. Past history clearly shows that cholera has been working much more havoc in the city of Ahmedabad than any other epidemic, even the plague, and hence, now that cholera has broken out in the city this year, it is of the utmost importance that the Municipality should at once take precautionary and preventive measures. The water of the Municipal Water Works should be analysed and the result of the inquiry should be made known to the public, so that they may abstain from using it, if found impure. Besides, permanganate of potash should be put into the public and private wells in use. In the absence of a popular Municipality, this and many other duties such as inspecting the streets and supervising the work of the Municipal Sanitary Department falls upon the Municipal Commission nominated by Government, and it is earnestly hoped that the members of this Commission will not fail to do their duty by keeping personal supervision over the work of the Sanitary Department. The Chief Officer, who is no doubt an able officer, should also go round the streets and see that they are kept perfectly clean.

Comments on the squabble over the redistribution of the Wards of the Broach Municipality.

Sánj Vartamán (44), 11th Aug.; *Jám-e-Jamshed* (37), 5th Aug.; *Broach Samáchár* (70), 4th Aug.; *Broach Mitra* (30), Aug.

56. The *Sánj Vartamán* and several other papers of the week vehemently discuss the controversy that has for some time past been raging in the Broach Municipality over the question of re-distributing the wards to meet the enlarged privileges bestowed upon the Municipality by Government. The papers deplore the attitude taken up by the non-official President, Ráo Bahádur Motilal, who acting in concert with persons of his own ideas has been influencing the Collector into acquiescing in a scheme prepared by him for dividing the city into thirteen wards as against the generally accepted and more popular scheme of having seven wards only. Ráo Bahádur Motilál's action in the matter has been condemned with one voice, and it is regretted that so sympathetic a Collector as Mr. Wales should have been cajoled into taking a step running counter to the wishes of the majority of the people. A sigh of relief has, however, been heaved at Mr. Barrow's refusal to sanction the proposed scheme unless approved by the Municipality, and it is unanimously hoped that no rash step dictated by vested interests would receive sanction at the hands of the authorities who have been but too eager to respect the wishes of the Indian people.

Alleged hardship caused by an order of the Ratnágiri District Local Board *re* the Ratnágiri Veterinary dispensary.

Dnyán Prakásh (48), 9th Aug.

57. The Ratnágiri correspondent of the *Dnyán Prakásh* writes:—The order issued by the Ratnágiri District Local Board that the local Veterinary dispensary should only treat such cattle as are actually taken to it and should not supply medicines in case of other cattle will cause great hardship to the people in the district. Hitherto people living some miles off from Ratnágiri used to be supplied with medicine for their cattle by the dispensary on being told of the disease they were suffering from. That has been stopped now. Only those who will undergo the expense of bringing down their cattle to Ratnágiri will be able to take advantage of the dispensary. It is hoped that the Local Board will take this matter into consideration.

Comments on the supersession of the Dhárwár Táluka Local Board.

Indu of Bombay (12), 6th Aug.; *Indu Prakásh* (121), 11th Aug.; *Sudhárak* (156), 8th Aug.

58. "On a careful and unbiased perusal of the Government Resolution superseding the Dhárwár Local Board for a period of two years, we cannot disguise a feeling that the drastic step which Government has taken in this case is an act of questionable propriety. When the Ahmedabad Municipality was suspended a few months ago, we were one of the first to acclaim it as a thoroughly merited punishment for the unpardonable catalogue of sins of commission and omission it had been guilty of in the face of the repeatedly given official as well as public warnings. But in the case of the Dhárwár Board, we find it difficult to reconcile ourselves to the view that its sins were so flagrant or so incorrigibly persistent as to justify its total suppression for so long a period as two years. We do not want to condone the acts of mismanagement or connivance at corruption that some of the members might have been guilty of. But what we contend is that the catalogue of offences mentioned by Government in their Resolution does not warrant a general condemnation of the Board, or even of a majority of its members. The defalcations mentioned by Government were committed most of them in 1908 and the persons who could be held to be directly or indirectly concerned or connected with them were the Sub-Overseer, who committed suicide, the Vice-President, who resigned soon after they came to his knowledge, and two non-official members, who countersigned bills falsely or wrongly prepared. Another official member is mentioned as having countersigned a falsely executed bill for demarcation stones, but we are not told if he is one of the two mentioned above or quite another individual. These are all the persons mentioned as those who could be held directly responsible for the corruption and negligence revealed. The other members, of course, must share in some measure, though indirectly, the blame attaching to this incompetency. But remembering as we do that in most of our Local Boards at present it is the Vice-President who conducts most of the business, and the other members, putting complete trust in him, are not over-critical in sanctioning the payment of bills, unless attested by themselves, it is rather too hard on them to be held responsible for the faults that the Vice-President may have been guilty of. Of course, they should have realised their responsibilities in a more serious manner, but we are pointing out the prevailing state of things and how easy it is for them to be deceived, if the Vice-President does not take sufficient care of his own responsibilities. And there is another thing in connection with the present case which is rather obscure. It is stated in the Government Resolution that the Vice-President resigned soon after the suicide of the Overseer and the coming to light of his defalcations. This must have been in the early part of 1909. The new Vice-President is then reported to have found out some more discrepancies in the accounts, which form the charges against the Board now. But the Government Resolution is silent on the point as to how the Board has progressed since the new incumbent came into office, which must have been, as we have said, in the early part of 1909. There is nothing in the Resolution to show that since then there have been any lapses like those that took place in 1908. Indeed, with a new and zealous Vice-President of the type mentioned, we might expect the Board to have become more circumspect and honest. Was it so or not last year, is not stated in the Resolution. As it is, it leads one to suppose that the sins of the Board committed in 1908 are being visited on it in 1910!! Heroic measures are least suited to the growth of movements that are still in their budding stage. Total suppression of the Board and the handing over of the whole set of duties to single persons was not surely needed or warranted in the present case." [The *Indu Prakásh* and the *Sudhárak* make similar remarks.]

Sánj Vartamán (44), 8th Aug.; *Bombay Samáchár* (69), 13th Aug.; *Dhárwár Vritt* (117), 11th Aug.; *Karnátak Vritt* (100), 9th Aug.

59. It is true that as stated in the Government Press Note on the subject, the Vice-President and two non-official members of the Dhárwár Local Board had grievously erred in signing bills coming up before them without checking them. They had committed unpardonable faults in the discharge of their duties and for their mistake the whole Board has suffered. We cannot, therefore, look with approval at the action of Government in suspending the Board. The erring members would have been easily removed and replaced by others, and the management of the Board placed on a more satisfactory basis. It is, however, deplorable that Government have acted otherwise and placed the management of the Board in the hands of a single official. Although we may not approve of the Government action, we cannot but observe that it has been a warning to all those placed in a similar position. But at the same time we are afraid the Press Note on the subject will prove a wet blanket to those taking an enthusiastic part in the working of these Boards and may induce them to turn their backs upon them. If anything of the kind happens, it will certainly be disastrous to the cause of local self-government. [Mr. Jivanji Limjibhái writing to the *Bombay Samáchár* observes that as compensation certificates for work done for Local Boards are generally signed by an official member as well as by a non-official one, it passes all comprehension how the certificates in question should have been passed unnoticed by the Mámlatdár. He proceeds to remark that as the non-official members of a Táluka Local Board are generally drawn from the agricultural classes, they are practically governed and guided by their official colleagues and have no independent voice in the disposal of affairs. The writer, therefore, questions why instead of taking notice of the official in charge of the Táluka who must have presumably signed the certificates in question, the entire control of the Board should have been placed in his hands. Under the circumstances discussed above, Mr. Jivanji thinks that it would have been a better and a safer arrangement had the official in charge of the Táluka been associated with two or three members selected by Government. He concludes with a prayer that Government would be pleased to explain why no action has been taken against the officials who must have been privy to the whole transaction. The *Dhárwár Vritt* bewails the state of things that prevailed in the administration of the Dhárwár Táluka Local Board and remarks:—We want *swarájya*. We agitate for the extension of the rights of local self-government. But even if a petty Táluka Local Board is handed over to us, we make it disreputable. Every one desires to be a Board or Municipal member. But he has no idea of the responsibilities that attach to the membership. Those who have no leisure and cannot conduct public affairs satisfactorily in a straightforward manner had better sit at home than meddle in public matters and disgrace the people. Judging by the Ahmedabad Municipality and the Dhárwár Táluka Local Board, if any one were to say that we are unfit to conduct public affairs why should we feel sorry? What can we do, if Government themselves come to hold such an opinion of our abilities? The *Karnátak Vritt* writes:—We cannot but say that it is the unpardonable conduct of our own people that has led to the suspension of the Dhárwár Táluka Board. We can prove ourselves to be fit to enjoy the rights of *swarájya* only by discharging the duties entrusted to us in the Local Boards and Municipalities satisfactorily. It is quite regrettable that in a district town like Dhárwár, the affairs of the Táluka Local Board should be in such a nauseous condition. It may be pardonable in a way for Government servants to accept bribes. But those who pretend to work in the cause of the nation and commit breach of trust secretly are false to their ideals. It is chiefly regrettable that elected members were instrumental in bringing the Táluka Board to such a low condition. Those who become members of Municipalities and Local Boards with a selfish view to misusing their powers and those who leave everything to their subordinates are equally guilty. Such members not only disgrace themselves but are a blot on society.]

Native States.

The dispute over cow-killing between the Hindus and Muhammadans of Rádhanpur State.

Sánj Vartamán (44), 10th Aug., Eng. cols.

60. An anonymous correspondent writes to the *Sánj Vartamán*:—"It will be an act of gratitude to the Hindus of Rádhanpur in general and the Jains in particular by your kindly allowing me to invite the attention of our Local Government in connection with the recent situation in Rádhanpur through the medium of your columns.......... It was an august day in the annals of Radhanpur when our late Nawab Saheb, Haji Muhammad Sherkhanji Saheb Bahadur, issued an order prohibiting cow-killing and promulgated free education in his territories. It goes without saying that although our worthy rulers were Muhammadans, they always carefully watched that our religious feelings were not injured, and the following sacred privileges granted to the Hindus by the grandfather of our present Nawab will convince the public at large how amiable they were towards us:—'Nobody shall kill on any occasion the white cattle, the cow and the bullock and also their young ones in the three Districts of Rádhanpur, Sami and Munjpur till the Moon and the Sun exist.......... Nobody shall kill the fish in the three tanks of the cities of Rádhanpur, Sami and Munjpur, *viz.*, one tank at each city.' Likewise our late Nawab Saheb thought it advisable to abide by the measures adopted by his predecessors and confirmed the resolutions passed by them.......... He issued the said order of prohi-

bition shortly after his installation and it was not opposed by the Muhammadan community.......... The order was brought into existence in the year 1907 and the increasing number of cows since that time will no doubt impress upon the minds of your readers the importance of cow-killing prohibition in a country like India which has solely to depend on agriculture. But when we are advocating this cause, and when the educated Muhammadans of foresight recognise its importance, several Muhammadans of Rádhanpur in the name of their community have unfortunately appealed to the Bombay Government requesting them to abolish the existing order of prohibition. They have mentioned in their appeal that the order was brought into existence when the late Nawab's mind was not in a sound state and that the order is against their religion. Is this not an open insult to the deceased?......... As for religion, let me quote what Sayed Rizai, Municipal Commissioner of Sitápur, in Oudh, observed while expressing his views on 'Beef-eating and Islam' in the *Leader* of Allahabad. He says:—'Cow-killing or use of beef in India, I dare say, is absolutely inconsistent with the ethics of Islam.' This, indeed, sufficiently weakens the arguments advanced by the Muhammadans of Rádhanpur. They ought to have looked to the majority of their non-Moslem brethren and weighed the situation more gravely before approaching the Bombay Government."

Reported panic in the Idar State owing to certain new taxes.

Bombay Samáchár (69), 13th Aug.; *Káthiáwár and Mahi Kántha Gazette* (77), 7th Aug.

61. A correspondent informs us that a meeting of the subjects of the Idar State residing in Bombay was held at Madhavbag, Bombay, on 11th August to protest against the recent high-handed imposition of several cruel taxes upon the subjects of Idar by His Highness Sri Pratápsingji, the ruler of the State. About 500 persons assembled there and resolutions condemning the new taxes and the general mal-administration of the State under His Highness were passed and a fund was started with the object of appealing to Government to redress the grievances of the subjects of the State. The enumeration of several instances of miscarriage of justice and cruelty, such as the setting at liberty by His Highness of a murderer and of a Fouzdar who had been charged with committing a rape, simply because they were Marwaries, made a deep impression on the minds of those assembled. Another correspondent informs us that the strike in Idar has not still ended, and that the people are in great distress, as the situation has not improved in the least. The Mahárâj Kuvar refuses to allow the shops to be opened and the business to be resumed till the new taxes are paid up. About eight thousand persons have come to Idar from the tálukas, and all are anxiously waiting for the arrival of the Political Agent to redress their grievances. Another correspondent from Idar informs us that the Political Agent in reply to a telegram sent to him has intimated to the people to approach His Highness who paying no attention to the protests and grievances of his subjects is enjoying the cool climate of Poona. Far from redressing their grievances, His Highness has ordered that they should be flogged and fired upon if they persist in refusing to pay the new taxes. The people have decided to leave the State and to settle in British territory if their grievances are not redressed. [The *Káthiáwár and Mahi Kántha Gazette* publishes similar correspondence and states that the new cruel orders require that all the subjects of the State should pay a kind of poll-tax on the birth of every child. The higher classes comprising the Brahmins, Banias, Kshatriyas, etc., are required to pay Rs. 2. on the birth of every child, while the lower classes such as *dhobis*, barbers, potters, Muhammadans, etc., have to pay one rupee and the depressed classes are required to pay eight annas, etc. The paper elsewhere publishes an open letter to His Highness Sir Pratápsingji, in which the writer bitterly complains against the Police of the State, which he alleges is corrupt and inefficient.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th August 1910.

***Reported in advance.**

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 34 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th August 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS

Politics and the Public Administration—

Agrarian matters: Suggestion for the addition of a new column to the Village Form No. 1—C. (Record of Rights in Land) 46
British rule:
  Comments on articles in the British Press on the Indian unrest . . 7 & 8
  Comments on the Mackarness' pamphlet . . . . 9 & 10
  Criticism of the literary merits of Government Minutes issued by Indian Secretariats 13
  In the Vedic times the king had to convene popular assemblies for his own safety 12
  The awakening of the East 11
  Treatment of political prisoners in the Bombay Presidency . . . 14
Criticism of the action of Government in conferring titles on two Bengal Police Officers who are being sued for misuse of their powers . . 18
Excise:
  Comments on the Abkári policy of Government in the mofussil . . 41
  Suggestion that the advice of the Advisory Committees should be made binding on Abkári Officers 42
Ganpati Festival: Comments on the suggested suppression of the Ganpati celebrations and on the Government Notification *re* the Melas . . 38—40
Imperial Legislative Council:
  Comments on the extension of the period of the Seditious Meetings Act. . . . . 22—25
  Comments on the replies to interpellations in the last session of the —. 26 & 27
India in Parliament: Comments on Mr. Montagu's speech in the House of Commons on the Indian Budget . . . . 1—3
Indians in the Colonies: Comments on the deportation of registered Indians by the Transvaal Government . . . . 19—21
Judicial matters: Alleged leniency of the sentences passed by the Presidency Magistrates, Bombay, on persons convicted of gambling . . . 43
Native Press: A defence of the Parsi press against the attack of the *Moslem* 47
Police:
  Alleged cruel order of the District Superintendent of Police with regard to the killing of stray dogs in Surat city 45
  Alleged nuisance from cattle grazing on public thoroughfares in the Poona Cantonment 44
Protest against the reduction of the maximum age limit for the competitive examination for the I.C.S. . . . . 4—6

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service :
  Appreciation of the career of Sir John Muir Mackenzie . . . . 29 & 30
  Comments on the appointment of Mr. C. A. Kincaid, I. C. S., as Political Secretary to the Bombay Government 36
  Comments on the Government Resolution giving preference to School Final men over the Matriculates 37
  Comments on the resignation of the Honourable Mr. Sinha, Law member of the Imperial Executive Council . . . . . 31—35
Reflections on the centenary of Cavour celebrated in Italy 17
Sávarkar :
  Comments on the attempted escape of — 16
  The arrest of — is a death-blow to the Nationalist party . . . 15
Sind :
  All eligible Muhammadans in — have been given Government posts . 55
  Alleged boycott of Hindus by the Muhammadans of Dabhro (—) . 50 & 51
  Alleged refusal by Government to grant pecuniary assistance to poor people suffering from erosion at Dera Gazi Khan 53
  Alleged undue preponderance of Hindus in public service in the district of Hyderabad (—) 49
  Alleged unlighted condition of the — Coast 52
  Comments on the transfer of Mr. Smyth, Assistant Collector and Sub-Divisional Magistrate, Lárkána (—) 54
  Zamindárs in — taking up lands on the restricted tenure should be allowed to lease them out 48
Viceroy: Comments on the proposed memorial to commemorate the Viceroyalty of His Excellency Lord Minto 28

Legislation—

Comments on the proposed amendment to the Indian Civil Marriage Act . 56

Education—

Suggestion for the appointment of a larger number of Muhammadans on the staff of the Hyderabad (Sind) Training College 58
Suggestion to members of the Bombay Legislative Council to move Government to reconsider the question of free primary education . . 57

Municipalities—

Alleged inadequate representation of Muhammadans on the Sind Municipal Boards 62
Alleged partiality in the matter of supplying the Hyderabad (Sind) Municipality's reports and other official publications to newspapers in Sind . 63
Bombay: Comments on the controversy between Government and the — Corporation *re* the proposed Training College for Primary teachers in — 60
Comments on the suspension of the Dhárwár Táluka Local Board . . 61
Necessity of standardization of weights and measures by Municipalities . 59

Native States—

Idar : The general strike at — on account of certain taxes levied by the Mahárája 64

Intelligence extracted from the Press.

A proposed new school at Belgaum under the auspices of the Deccan Education Society 66
Arrangements for celebrating the Ganpati festival in Bombay . . . 65

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	200
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M. A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitrā	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	**Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.**	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara ; Hindu (Devang) ; 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar ; Hindu (Deshasth Bráhman) ; 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur ; Hindu (Deshasth Bráhman) ; 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani ; Hindu (Brahmin) ; 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani ; Hindu (Yajurvedi Bráhman) ; 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi ; Hindu (Váni) ; 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B. ; Hindu (Karháda Bráhman) ; 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe ; Hindu (Chitpáwan Bráhman) ; 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman) ; 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman) ; 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat ; Hindu Shenvi ; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi ; Hindu (Konkanastha Brahmin) ; 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi ; Hindu (Brahmin) ; 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane ; Hindu (Karháda Bráhman) ; 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte ; Hindu (Marátha) ; 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshasth Bráhman) ; 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sáraswat Bráhman) ; 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye ; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis ; Hindu (Deshasth Bráhman) ; 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye ; Hindu (Chitpáwan Bráhman) ; 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman) ; 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) : 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte ; Hindu (Chitpáwan Bráhman) ; 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A. ; Hindu (Chitpáwan Bráhman) ; 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak ; Hindu (Yajurvedi Bráhman) ; 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani ; Hindu (Deshasth Bráhman) ; 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; - Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika ...	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur; Hindu (Deshasth Bráhman); 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch...	Poona ...	Daily ...	......	...
12A	Karáchi Argus ...	Karáchi ...	Weekly ...	W. G. Chapman; European; 42 ...	750
	ANGLO-URDU.				
62A	Moslem	Poona ...	Weekly ...	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly ...	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár	Bombay ...	Monthly ...	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 93, 97, 104, 108, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

Politics and the Public Administration.

Comments on Mr. Montagu's speech in the House of Commons on the Indian Budget.

Oriental Review (17), 17th Aug.

1. **"Mr. Montagu's analysis of the unrest was an able one and signifies that he has based his speech not upon official Blue-books only but has also made himself familiar with essentially Indian views on the situation. Before, however, dealing with this analysis he could not resist the temptation of repeating the oft-repeated platitude about the great conflict of interests of races and creeds in this country. There is an air** also of staleness about the apparently gorgeous sentence describing how speeches in the Parliament are awaited with interest by the Indian people. We think Lord Morley gave expression to this idea once. If it means, as we fear it is intended to mean, that Radical members of the House should not express themselves too frankly on the Indian situation, all we can say is that it is not fair. Mr. Montagu makes a great point of British people being fond of liberty. If this is so, we cannot understand the desire, expressed in many quarters, to gag the mouths of 'friends of India' in the Commons.......... Unfortunately the unrest is associated to a certain extent with crimes of an anarchical character, and the Government along with the public have come to have wrong notions of it. In this connection Mr. Montagu pointed out the danger of blaming all the Indian people because of the crimes of a few and thus advised Sir J. D. Rees and men of his type—advice which may well be borne in mind by not a few of the Anglo-Indians here.......... The wonder is that with these ideas, Mr. Montagu should be defending repressive legislation. The Press Act and the Seditious Meetings Act have the effect of confusing Moderates with Extremists. Mr. Montagu's speech is marred by being thus made to defend Acts which it indirectly condemns throughout."

Indian Spectator (10), 20th Aug.; **Indian Social Reformer* (9), 21st Aug.

2. "What is known as the debate on the Indian Budget in Parliament is really, as the Under Secretary of State remarked, a review of 'the whole circumstances of the Government of India.' Perhaps very few M.Ps. follow the elaborate statistics bearing on the material condition of India, particularly the meaning of the fluctuations in income and expenditure, and the remission or imposition of taxes.......... Mr. Montagu's review of the situation was as full as the House would have cared it to be, and it had the substantial merit of adducing concrete evidence wherever a general assertion was likely to raise a doubt or evoke a controversy. He must have been so fully assured of the support of the House in the measures adopted for the maintenance of peace, that he could not have felt any necessity to appeal to the emotions of his countrymen.......... The Opposition had taken last year a somewhat alarmist view of the constitutional reforms, and Mr. Balfour had even disclaimed all responsibility for them. Mr. Montagu could show by convincing evidence that the provincial Legislative Councils, with their non-official majorities, had not so far tended in any way to weaken Government.......... If the non-official majority could occasion any inconvenience to Government, that result should have shown itself in Bengal, where the majority is the largest and the spirit of independence, as Mr. Montagu said, is 'more largely developed than in any other province.' Yet in the Bengal Council the most contentious provision of the Calcutta Police Bill, which had been bitterly opposed by the old Legislative Council, was passed by a large majority on the Government side.......... No doubt the organs of the defeated party allege that the non-official majority is illusory, because only a fraction of that majority is drawn from their school of political opinion. But as an answer to Mr. Balfour's party in Parliament, to show that this particular reform leads to no inconvenience, the illustration cited by Mr. Montagu was effective and, for the time being at least, convincing.......... The causes of the Indian unrest had been analysed by the speakers on the Indian Budget in previous years. They confined their attention almost entirely to the political unrest, for it was that which had startled the British people out of their apathy and was causing anxiety to Government. Mr. Montagu's analysis was fuller. He did not

speak merely of the alleged effect of reading Burke and Mill on the political aspirations of the educated classes: he spoke of the close affinity of these aspirations to the unsettling of the economic conditions and the dissolution of the social institutions of the people." [The *Indian Social Reformer* says:—"In its accuracy, it stands out as one of the most remarkable estimates of the Indian situation by a British statesman. It leaves out nothing. With true insight into the forces which move mankind, the religious, the social and the industrial unsettlements are accorded their due places in Mr. Montagu's survey. The illegitimate developments are carefully treated so as not to confound them with the main legitimate stream of progress."]

Bombay Samáchár (69), 16th Aug.

3. The speech delivered by Mr. Montagu on the occasion of the debate on the Indian Budget in the British Parliament will always stand forth as a pattern of high and true liberalism. Indians will never forget the sentiments expressed by him as to the principles which should guide England in her treatment of India. We have often wondered how it was that the Conservatives, who so warmly welcomed and supported political and social reform in other countries, have invariably shown themselves averse to similar activities in India. Mr. Montagu exposed them thoroughly when he remarked how strange it was that a progressive people like the English should be surprised at the unrest in India, when they were welcoming similar movements in Persia, Japan and other countries. These remarks of his are irrefutable and the Conservatives made no attempt to reply to them. The Liberals, on the other hand, received them with acclamations, proving the great advantage which India has in throwing in its lot with them. He further pointed out and quite correctly that it was the British who were responsible for the unrest by imparting western education to Indians, and that the British people should be prepared to welcome and to help those educated Indians who were trying to improve the condition of India.

Protest against the reduction of the maximum age limit for the competitive examination for the I. C. S.

Jám-e-Jamshed (37), 16th Aug., Eng. cols.

4. "It is hardly necessary to say that we fully sympathise with the views and motives which have led the Secretary of State and the Government of India to decide upon an increase of the probationary period....... It may be asked, however, if the reduction, by a year, of the maximum age for open examination is not somewhat too heavy a price to extort from poor India for the benefit which she is to derive by the increase in the probationary period of her future rulers. If the Secretary of State and the present Government of India had been able to realize the keenness of the irritation which the Indians felt in the old days, when the age limit was fixed lower than now, they would not have probably consented to the reduction in the maximum age limit which has been in vogue in recent years. We can never deny the force of the argument advanced in favour of an increase in the probationary period....... But we wish the Secretary of State had taken into his consideration the difficulties of Indian candidates, who have to begin their education in this country and to go to England for their examination. They are at a disadvantage every way in competing with students born and educated there, and surely to reduce the maximum age limit at this stage—no matter how sound the reason for doing so—would be to enhance their difficulties very considerably and to inflict a grave injustice on Indian students, besides exposing the action and motives of the Government to an interpretation they do not deserve. Read in the light of the recent decisions of some of the Medical Colleges in London to exclude the admission of Indians, it will be taken as an additional proof of the disinclination of the Indian authorities to see Indians equipping themselves for the higher posts in the public service. If the probationary period is to be increased for the preliminary study of the vernaculars alone, Indian students might be well exempted from the obligation of this increased probationary period and then, there will be no need to lessen in their case the maximum age limit for the examination. This may easily seem an invidious suggestion to make, but we do not see how Government can reduce

the present age limit without inflicting a grievous injustice on Indian students. Perhaps the shortest way to get over the difficulty would be to maintain the present age limit for all, while increasing the probationary period by one year, and thus letting the young men, Europeans and Indians, come to India a year later than they do now. It will not do any harm to the country for certain—the chances are, that the young men, entering the Service at a maturer period of their lives, will be more alive to their sense of public duty than they do when coming out as 'mere boys'."

**Indian Social Reformer* (9), 21st Aug.; *Dnyán Prakásh* (18), 19th Aug.

5. "The changes announced in the age limit and probationary period of candidates for the Indian Civil Service seem to be the first of a series of reforms of a far-reaching character. One of these is probably the creation of a Civil Service Training College in the neighbourhood of London where the probationers will finish their course. The reduction of the age period places Indian candidates at a serious disadvantage. There has been for some time past a rumour that Indian candidates are to be examined in India. If this be done and successful candidates be required to spend two years at the Training College in London, it will be a considerable improvement on the present order of things, provided that the character of the examination as one of open competition is maintained as strictly in India as in England." [The *Dnyán Prakásh* makes similar remarks.]

Indu of Bombay (12), 13th Aug.

6. "We are afraid that Lord Morley is committing another blunder of fatal direct and indirect results in the new scheme which he has sanctioned for improving the *morale* of the Indian Civil Service. His objects are laudable and we need not doubt his sincerity. But here again it seems to be a case of this stalwart Liberal having been overreached by opponents of Indian aspirations cleverly disguised as friends. The proposed changes are not likely, we are afraid, to achieve the ends Lord Morley has in view. But one positive mischief they are sure to do. They will make it more difficult for Indians to succeed in the open competition and their numbers are bound to fall. And that would become another sore grievance in India. And as for good effects, we are not at all sure that the concentration of all probationers in one central institution, probably under the control of 'sun-dried' hardened bureaucrats and certainly under that of the India Office, where the same reactionary element predominates, will not result in training these I.C.S. in the hackneyed official view and the ingrained Anglo-Indian prejudices handed down from generation to generation. Matters would be worst under Unionist administration. We would place greater faith in the liberalising influence of the University. And we think that at least one year of these two would be far better spent in India, if the probationers are given no official work but asked to attend meetings of Local Bodies in the Presidency towns and of our various Councils and to mix freely with the Indian popular leaders."

Comments on articles in the British Press on the Indian unrest.

Indian Social Reformer (9), 21st Aug.

***7.** "It is evident that Indian questions are attracting greater attention and are being studied with greater earnestness by Englishmen at the present day than at any time previously. The contributions that fill the columns of newspapers and the pages of magazines and reviews, are, however, of unequal merit. The article in the *Spectator*, reproduced by the *Advocate of India*, serves to remind us that the days of spiteful ignorance emitting lying oracles with an air of omniscience are not yet past. The whole article is a tissue of mean and malicious mendacity. It is a deliberate attempt to breed hatred and foment ill-will towards the Brahmin subjects of the King, who number about 15 millions, unrelieved by a single streak of fairness, much less of generosity. Here is a passage which we commend to the notice of Government with the query whether they would tolerate it if the British were substituted for Brahmins. 'The Brahmins are the parasites of Indian social and political life. They and their system are the ivy which is always climbing up every tree planted in Indian soil. To begin with, the ivy may seem unimportant, or even an ornament to the tree, but in the end it strangles it. That is the lesson of Indian history. The selfish, Phariasical rule of the Brahmins destroyed the Empire of the Moghuls, as it did that of the indigenous rulers of India, and even of such a predatory power as that of the Mahráttas. The reason is not far to seek. Brahminical rule and administration were never conceived in the interest of the people of India as a whole, but only of the sacred dominant caste—a strange and sinister *imperium in imperio*.' We repeat that if an Indian writer had written thus of the British, the book or journal in which the passage appeared would be confiscated and he would be sent to jail. And yet this article, which is a sweeping libel on a large community, is not only freely imported into the country, but is reproduced with impunity by a journal published in this country.......... Might we suggest that this pastime of Brahmin baiting has gone on too long and that it is high time that, if no other means were available, authority intervened to put a stop to it? However weak and degenerate a community may be it is never good policy to put it with its back to the wall.......... We say, and say it deliberately, that the attitude of trying to discredit the reformers, as not being representatives of the people, as place-hunters, and as selfish agitators—the attitude of the *Spectator*—is chiefly responsible for the reaction which led Mr. Tilak and other educated men of his type to demonstrate that they could get the mob on their side much more readily than the opponents of political reform. The more sober leaders saw the absurdity of making the intelligence of the mob the measure of administrative reform, and would have no dealing with it except by way of helping it to raise itself. But there were others who were solely preoccupied with politics and these men said to themselves: 'We are told, we have no influence with the people. Now, let us prove that we have much influence with them'."

Indu of Bombay (12),
17th Aug.

8. "The London *Times* has not ceased in the campaign of misrepresentation and denigration of the newly awakened national movement in this country and the Hindu community in particular, which it has been indulging in for the last four or five years. Its specially employed agents are serving it faithfully by suppressing everything that is genuine, beautiful and permanent in the new movement and holding up to the gaze of an ill-informed and credulous British public, the spurious, crude and evanescent ebullitions thereof as the genuine elements. The year before last an Anglo-Indian journalist of well-known anti-Indian proclivities was specially deputed to India to 'study' the situation, as if Mr. Fraser was not quite capable of furnishing a copy to the *Times* without undertaking that arduous journey to these shores. How well Mr. Fraser served his masters is well known and we need not dwell on his exploits. The attractions of India, however, have not ceased for the *Times*. Another correspondent, specially deputed, was recently in our midst and has been enlightening the British public on the sins of the Hindu race and the criminal folly of the British Radicals and Progressives in Parliament in treating the 'unrest' as a truly national awakening. It was, let it be noted, during the Mail week, and on the eve of the Indian Budget debate in Parliament, that this 'special' wrote a series of articles bearing upon the Indian situation of the day. The writer essays to convince his readers that the awakening so-called is a misnomer. In his opinion, it is a mere Hindu reactionary movement, in which not a single relieving feature is observable.......... In his opinion, the mainspring of disaffection is more racial and religious than political.......... The whole series of articles is devoted to an elaborate illustration of this theme. In support thereof, the writer revives that well-known Anglo-Indian cant of the wily high caste Brahmin being at the bottom of the whole mischief.......... It is amongst members of that caste, says the writer, that 'the spirit of revolt against British ascendency is chiefly and almost exclusively rife'; because, says he, British rule ignores their hereditary caste privileges. That the Brahmin classes are the heart and soul of the new movement is a myth, which only those who have no eyes to see and head to mark will care to believe. Whatever Brahmins in certain isolated parts of the country might have been responsible for, it is the veriest travesty of truth to say that the

upheavals witnessed in provinces most 'disaffected', we mean the two Bengals and the Punjáb, owed their origin to Brahmin revolt. No doubt to some extent the charge might be true of our Presidency, but elsewhere it is the educated non-Brahmin Káyasth element that has everywhere been at the back of the movement. It is the educated middle classes, without distinction of caste, who have been 'disaffected.' To illustrate further the character of the movement, the writer paints in gloomy colours the future of the constitutional progressive movement in India. He represents its ranks as thinning and its forces as waning.......... This is in direct opposition to the real state of things, as any impartial observer, who has no ends to serve, will testify. The long list of passages he quotes from the vernacular journalism of India, as samples of the 'literature of unrest,' shows to what extent of misrepresentation of the movement he descends. Are disreputable journals like the *Hind Swarája*, *Yugántar*, *Akásh*, *Khulnábasi* and the rest he quotes, typical of average Indian journalism of the day or even of vernacular journalism? But, as we have said, such misrepresentation is thoroughly in keeping with the traditions of the Yellow Journalism of London, which must ever blacken the face of all progressive movements and that in India in particular, so that British Radicals and Liberals might be discredited in their attempts to befriend the Indian reformer. By the way, it is a matter for wonder, where and how the 'special' got his wealth of vernacular press cuttings of the most obscure sort, which he has so mischievously utilised for his purpose. We are reminded of the exploits of 'specials' in the *Times*' service in the days of the Pigot forgeries and how the British Secret Service played into the hands of the *Times*. Let us hope that the special correspondent this time had no access whatsoever to the Translation Department of the C. I. D. in India."

Comments on the Mackarness' pamphlet.
Indian Spectator (10), 20th Aug.

9. "The Police in this country will be neither the better nor the worse for a pamphlet of the kind which Mr. Mackarness is said to have compiled. We have not seen this much discussed production, but from Mr. Montagu's description of it, if it is treated as a 'seditious' pamphlet to use the Under Secretary of State's own word, the question may be raised whether we should not have a more satisfactory definition of sedition. Mr. Mackarness' good faith has been impugned, because in quoting his authorities for a condemnation of the Police, he is said to have omitted portions favourable to them, transposed portions of sentences to convey a different meaning, and otherwise made the case worse than it is. Writings which would bring the Police into contempt are not uncommon. Indeed, like misers, usurious money-lenders and others, the Police too have often provided subjects of caricature to writers in the press and to authors of novels. Thus, in Mr. S. M. Bannerjee's 'Tales of Bengal,' published with an introduction by Mr. F. H. Skrine, the Police are depicted, along with servants and clerks of Zamindárs, in colours by no means attractive. But it is one thing to take specimens from a force for caricature, and another to make damaging allegations against the general character of the force, though the impression produced on the reader's mind may be nearly the same in both cases. The question, however, is whether a misdescription of the general character of the Police force, assuming Mr. Mackarness to have been guilty of that offence, constitutes 'sedition,' or bringing the Government by the law established into hatred or contempt. Did the witnesses, who gave evidence against the Police before the Police Commission, talk what would have been sedition, if they had not been protected by the exceptions to section 124A of the Penal Code? This would be a dangerous extension of the definition of sedition. It may, however, be that besides condemning the Police, Mr. Mackarness has represented the Government as fond of their methods in an oriental country, and as deliberately conniving at their malpractices. This may be sedition. The pamphlet may have been confiscated for other reasons also. For example, it might have been considered as bringing the administration of justice into hatred and contempt; in which case it could perhaps be suppressed under the new Press Act. We have referred to Mr. Montagu's description of it as 'seditious,' but in a High Court the forfeiture may be defended on other grounds as well, and a judicial decision will clear up matters."

Jám-e-Jamshed (37), 16th Aug., Eng. cols.

10. Commenting upon Mr. Montagu's strictures on Mr. Mackarness' pamphlet in the course of the debate on the Indian Budget, the *Jám-e-Jamshed* writes:—"We would like to point out that it is no use looking at matters from the official standpoint only, without looking at the other side. It is only after looking at a question from the popular as well as the official point of view that we can arrive at conclusions sure of being advantageous to both. Mr. Montagu was of opinion that the charges contained in the pamphlet were likely to be welcomed by a small section of people inimical to British rule and used by them for the dissemination of sedition in India. We are afraid that the pamphlet has come into unnecessary prominence owing to its prohibition by Government. The only way of undoing its effects is for Government to officially refute the charges advanced in it. In our opinion Government are by such conduct merely strengthening the hands of 'the small section of people inimical to British rule'."

The awakening of the East.

Mahrátta (15), 21st Aug.

***11.** Commenting on an article by Mr. Nihal Singh in the *Indian Review* of Madras the *Mahrátta* writes:—"Almost all over the Asiatic continent, the comparatively cultured Oriental is obsequious in his attitude toward even the mediocre Westerner. To most Asiatics, white skin has come to be erroneously synonymous with superior talents. Mr. Saint Nihal Singh is inclined to hold that in a great measure this state of affairs is the moral sequence of the 'modern' education imparted to the youth of Asia. The text-book usually depicts the white man as a divine being and the child grows up to manhood in stupid admiration of him. When this is the case with comparatively educated Orientals, it is easy to imagine the sense of inferiority that possesses the masses, for the latter always take their cue from the former. The rabble seldom see the Westerner. This invisibility in itself renders the foreigner mysterious and awe-inspiring. Therefore, what borders on adoration in the case of the educated literally becomes fear where the illiterate are concerned. This, in essence, thinks Mr. Singh, is the reason of the strange hypnotism by which comparatively few Westerners dominate millions of Easterns. However, for some years past a marvellous change has been taking place in the Asian's attitude towards the Occidental. To him no longer the Anglo-Saxon's boast of surviving as the fittest has any great weight. A brown or yellow hide has come to be, to him, as good an index of character and capability as a white skin. As this change of heart is taking place in the Oriental—the Asian—his neck is becoming stiffer, his backbone sturdier. He is coming to realise that, like the Occidental, he must be prepared and willing to make a brave stand to defend his inalienable rights. Naturally to-day everywhere in Asia, says Mr. Saint Nihal Singh, you hear the cry, 'Asia for the Asiatics'."

In the Vedic times the king had to convene popular assemblies for his own safety.

Kesari (128), 16th Aug.

12. In the Yajurveda, disciplinary rules and regulations of assemblies are mentioned. In the Atharvaveda it is pointed out that a man should always think of the progress of his motherland wherever he be, in the assembly or on the battle-field. The assemblies as described in the Rigveda were no caste conferences and any one could attend them. People used to pray for sons who would shine in the assemblies, in the Vedic times. In the Atharvaveda, it is laid down that a king should establish the assembly in order to render his rule firm and in order that he may not be dethroned. No king, whether he is benignant or tyrannical, desires that he should be dethroned. In order to provide against such a contingency he is advised to inaugurate assemblies. If popular assemblies are established and administration carried on in consultation with them, people will live contented and the king will have no danger to fear. It is obvious from the Atharvaveda that assemblies were powerful in the Vedic times. As the king stood in fear of dethronement and as he had no other means of stability but popular assemblies, it is undoubted that absolute and autocratic rule did not prevail in those days. What Aryan does not feel joy as he thinks of such days? The king also used to render homage to these assemblies. He was required to submit a report of the work entrusted to him by the assemblies and he had to place himself at their disposal. If the autocrat is a good man, his rule is not very ruinous. But if he turns out to be wicked, he becomes a bar to the progress of the entire nation. Moreover, autocrats are more likely to engage in war with neighbouring nations than democratic nations, impelled by land-hunger and cupidity. The Shatapatha Brahmana says that autocrats destroy their subjects. It appears that people were alive to this evil in the Vedic times. The autocrat thinks that he is not for the nation but the nation for him and therefore the Shatapatha Brahmana condemns him. Only a king approved by the people was respected in the Vedic times.

Criticism of the literary merits of Government Minutes issued by Indian Secretariats.
Pársi (41), 21st Aug., Eng. cols.

*13. "One of the worst signs of deterioration in the Indian Secretariats is the wretched Government Minutes that exude from head-quarters now-a-days. Time was when Secretaries to Government wrote their own minutes; now they hand them on to subordinates to draft for them. The result is a literary valley of dry bones, and very wretched and fragmentary old bones too. Every phrase from beginning to end is as dull, as redundant and as meaningless as the 'have the honour to be, Sir,' and so forth, with which official screeds end. The Secretary looks through it, sees that there is no life in it, and that he would need to be a Frankenstein raised to a high power to make any. He does not feel equal to the strain of writing it all out afresh, so he just passes it. And then everybody wonders why it falls flat.......... This poverty-stricken language, the words proceeding in twos and threes, linked together with heavy shackles of dead convention like a slave-gang stumbling on in the forks, is the language of Anglo-India to-day. Imperfectly anglicised Indians, imperfectly Brahminised Englishmen, and the whole of the domiciled community use it. Literary style is not the one thing needful to national progress, as Mr. Birrell among others has found out. But poverty of language means poverty of ideas, a sluggish, anæmic condition of the intellect. One almost despairs of a country whose official literature reaches such a low ebb as (with a few honourable exceptions) that of India of late years has reached."

Treatment of political prisoners in the Bombay Presidency.
Kesari (128), 16th Aug.

14. Howmuchsoever retrograde Liberals like Sir J. D. Rees may revile political offenders, there is a vast difference between them and the ordinary criminals. The British Government have already fully accepted the principle that different treatment should be meted out to them. We hope that similar measures will be adopted at an early date in India. In the course of a reply to Sir J. D. Rees, Mr. Winston Churchill said that those who commit offences which involve no moral culpability were adequately punished if their freedom is restricted. They need not be further subjected to any insulting or shameful treatment. Political offences come under the category of offences which involve no moral guilt. Even if a man knowingly breaks a law he commits no moral offence. Dishonest offences only are moral crimes. The policy of Sir George Clarke also agrees with that laid down by Mr. Winston Churchill as is evidenced by the concessions given by him to political prisoners. But there is no uniform rule with regard to them all over India. In the C. P. let alone concessions, political prisoners are treated with extreme severity. The Punjáb and the United Provinces follow the C. P. in this respect. It would be just to abolish this difference of treatment in various provinces and introduce the new regulations of Mr. Winston Churchill all over India.

The arrest of Sávarkar is a death-blow to the Nationalist party.
Gujaráti (33), 14th Aug.

15. Discussing the international issues involved in the re-arrest of Sávarkar after his attempted escape from the *Morea* at Marseilles the *Gujaráti* observes:—To the French Government Sávarkar is not so very valuable as to induce them to fight Britain on his account. The French Socialists may regard him as an important personage, but since France has no connection whatsoever with the Indian

Anarchists, Nationalists, *&c.*, we can hardly realise the necessity on the part of France to press for the extradition of Sávarkar. Supposing, however, that France insists upon England to respect her treaties in this respect, still there appeared no chance for Sávarkar to profit by his rash step. For it is pretty certain that the French authorities would not keep him a day longer than they legally require, and would at once hand him back to the British authorities. For the present Sávarkar has rashly sacrificed the freedom he enjoyed during the early days of his voyage and has invited upon himself a closer and stricter watch at Násik. With the arrest of Sávarkar the Nationalist party he had raised in this country has been broken up. Since 1907 we have been wondering to what the efforts of these Nationalists were blindly directed as they had failed to gauge the strength of the British *ráj*. As was anticipated to-day, this whole body of mischief-makers stands successfully dismembered. Shyamji Krishnavarma has taken himself off to France. Bepin Chandra Pal has made England his home; as for Khâparde no one knows what he has been doing out there. Arabindo Ghose is in hiding somewhere and Sávarkar is in the hands of the British Government and will pay the penalty of whatever evil he may have done. All this goes to show that the birth of the Nationalist movement was due to certain restless, reckless, adventurous and imaginary tendencies. There was no hope of reaping any good from such a body and what evil consequences had been apprehended from the beginning have now been realised. All the freedom we had in the matter of writing and speaking, of organising and holding public meetings, and seeking redress of grievances has now gone. Though the whole country has not been enveloped in the atmosphere of suspicion as one province is declared to be by an Indian correspondent of the *India*, still the situation is more or less such. All this is the result of Nationalist mischief.

Comments on the attempted escape of Sávarkar.

Kesari (128), 16th Aug.

16. The Sávarkar case is not yet settled. There is a good deal of difference of opinion as to whether the gendarme was right in surrendering Sávarkar to the British Police. The British Government had not informed the French Government that they had a prisoner on board the ship and the gendarme naturally thought that Sávarkar was a sailor attempting to escape from the *Morea*. When the British Police saw that Sávarkar was attempting to escape they cried out 'stop thief.' The action of the gendarme was quite natural under these circumstances. It is said in reply to this contention that 'stop thief' means nothing but 'arrest him' and that the particular cry was used only to attract public attention. In the first place nobody thought of crying out formally in the confusion 'arrest Sávarkar' or 'arrest the political prisoner of the Government of India, who is attempting to escape.' Even if he had said so, the dull gendarme would not have understood the cry and Sávarkar would not have been arrested. It is contended that the British Police were not dishonest, therefore, in crying out 'stop thief'. The point, however, is of minor importance. No one charges the British Police or the French genderme with acting dishonestly in the matter. What happened was but natural under the circumstances. The gendarme is not going to be taken to task even if it were decided that he committed a mistake in handing over Sávarkar. Though allowing a prisoner in custody to escape is an offence, Mr. Power and others are not going to be prosecuted for using a false cry. The question of vital importance at present is whether Sávarkar is a political prisoner or not. Even if it be decided that Sávarkar abetted the murder of a particular person, the question remains whether he is a political prisoner or not. An offence assumes a political character by the intention which impels the offender. It is possible to commit every offence mentioned in the Indian Penal Code with a selfish as well as a self-less intention. It is for the nation which has to extradite a prisoner to decide whether he is a political prisoner or not. The definition of Stephen that a political offence results from or is connected with a political disturbance is not satisfactory. The decisions of the English Courts help to clear up the difficulty. Castiani

murdered Rossi in Switzerland in 1890 and escaped to England. It was held by the Queen's Bench that the crime of Castiani was of a political character, as rebellion had been raised at that time against the Swiss Government and that he could not be extradited. Munier attempted to blow up a big hotel and barracks at Paris. Justice Cave held that the offences committed by Munier were of an anarchical character. An anarchist wants no Government but a political offender wants a particular form of Government. The speeches of Sávarkar are decidedly political. Even if it be found that he abetted the murder of Mr. Jackson and supplied arms to the criminals, his offence is of a political character just as that of Castiani. He had no animus against Mr. Jackson. The outrage he instigated was according to the dicta of Justice Cave prompted by difference of opinion with regard to the form of Government India should have, and was connected with a political disturbance. If this point of view is correct, it is the right of the French Government to decide whether Sávarkar should be handed over to the British or not. But they must have the possession of the prisoner to exercise this right. These are all, however, but inferences.

Reflections on the centenary of Cavour celebrated in Italy.
Mumbai Vaibhav (135), 13th Aug.

17. In continuing its reflections (*vide* paragraph 26 of Weekly Report No. 33 of 1910) on the centenary of Cavour's birth the *Mumbai Vaibhav* writes:—About the year 1830 a new force had arisen in Italy. Mazzini had identified himself with the Carbonari and was preaching democracy and socialism, and plotting in secret societies to set his country free. Of this Cavour did not and could not approve. He patiently waited and prepared himself and his country for the struggle that was inevitable. Agriculture engaged his attention and he was one of the first founders of the Agricultural Society of Piedmont. He then devoted himself to other social and material improvements, such as erecting mills and furthering the development of railways. He was also one of the founders of the Bank of Turin. But all this time he was working with an object. He studied and visited foreign countries and gave the benefit of his experience and learning to his countrymen through his writings. At the Congress of Paris by his tact and discrimination he won the sympathies of all present to his side and dispelled many of their prejudices against the political workers in Italy. On his return to Italy, Cavour set himself to the task of successfully working and controlling the enthusiasm roused in the country. The strain of nine years' incessant work brought about the death of Cavour within a few days of his creating a united Italy. Cavour possessed the constructive statesmanship necessary for the regeneration of a country. Without him Italy would not have been what it is to-day.

Criticism of the action of Government in conferring titles on two Bengal Police Officers who are being sued for misuse of their powers.
Mahrátta (15), 21st Aug.

***18.** "A few days ago on the issue of a warrant for arrest against Babu Arabindo Ghose, Mr. Ramsay Macdonald proposed to ask questions about the matter in the House of Commons. Mr. Montagu objected to this proposal on the ground that the matter was *sub-judice* and so it was set aside. Mr. Ramsay Macdonald was not forgetful of the manner in which his motion was set aside and paid Mr. Montagu in his own coin in his speech at the Indian Budget debate. In their judgment in the Midnapur Bomb case, the Calcutta High Court passed very severe censure against the two Police officers who bore the most important part in preparing evidence in that case. Their honesty was doubted by the High Court. A civil suit has been instituted againt them by certain aggrieved persons. The Government also instituted a private departmental inquiry, whose results have not yet been made public. Neither has the civil suit been as yet decided. But what is the attitude of the Government towards these officers, when the cases against them are still *sub-judice*? One of them has been temporarily promoted; while on both of them have been conferred honours or titles. Mr. Ramsay Macdonald, alluding to these facts, asked whether it was possible to defend this action of the Government. Was it not at least decent, if not politic, for the Government to have withheld these honours on men whose character has yet to be cleared of the judicial censure in the eyes of the public? Mr. Maconald very properly pointed out to Mr. Montagu that it was these 'little blunders' which did the Government so much harm."

Comments on the deportation of registered Indians by the Transvaal Government.

Gujarâti Punch (35), 14th Aug., Eng. cols.

19. "Hundreds of Indians, who willingly submitted to their registration and who were domiciled in South Africa, have been wrongfully deported. They have been cruelly torn away from their homes, whereby their families have been reduced to utter destitution. Men of ability and culture, like Mr. Gandhi and Mr. Joseph Royappen, two Indian Barristers, and Mr. Parsi Rustomji, who would occupy any position of honour and confidence in any other part of the world where such oppression does not exist, have been wantonly ill-treated in jail by the Transvaal jail authorities. Such a spectacle throws great discredit on the Transvaal Government and on the Imperial Government as well, whose weak attitude as a silent spectator of this horrid state of things and whose plea that the former is a self-governing colony have contributed a great deal towards carrying matters from bad to worse."

Oriental Review (17), 17th Aug.

20. "It is a matter of the most grievous concern and bitterest regret to friends of the British Empire, that despite oft-repeated warnings and protests from the teeming millions of the Indian Empire, the obdurate South African Colonials persist in their head-strong, un-British and tyrannical treatment of their Indian fellow-citizens.......... It is the veriest cant to say that their anti-Indian policy is based upon economic grounds. These, if at all, form but subsidiary reasons, while the principal one is racial. People will naturally ask whether it is a paternal Government which winks at these things and does not force the refractory South African Government to come to its senses. In this connection due credit must be given to the praiseworthy assistance given by the Bombay Government to the deportees and to the care for their comforts and convenience evinced by the Police Commissioner. It is the duty of the different Provincial Governments and of the Imperial Government to imitate this good example and to provide for all the men deported from South Africa. Of course, their duty does not end with that. Their duty is to see that no Indian is wrongfully punished or deported by the South African Union Government." [Elsewhere the paper writes:—"We have referred in our leading article to the sympathetic help the Bombay Government has given to the deportees from South Africa. It is extremely regrettable to learn now that the Madras Government has acted in quite the reverse way and refused help to men who though British citizens are hounded out of British Colonies. We shall be excused, we hope, for harping again and again upon this topic, but in our humble opinion the question of the sufferings of Indians in the Colonies is one of the most serious and important the British Government has had to face since a long time. All friends of the British people wish that this question should be decided satisfactorily both in the interests of England and of India. The refusal of the Madras Government is therefore a step in the wrong direction. These deportees have every right to demand maintenance and help from the Indian public and the Government, for they are British Indians and were forcibly taken away from their homes and families."]

Dnyân Prakâsh (48), 18th Aug.

21. The sympathetic attitude taken up by the Bombay Government towards the Transvaal deportees had led the South African League to hope that the Madras Government would not show a cold shoulder to the represention made by it in July last to that Government in the same connection. But its hopes were falsified. The League naturally and justly felt aggrieved at this and submitted fresh representations to the Madras and the Supreme Governments. It is a matter for some gratification that the Madras Government have now thought fit to help the deportees as long as they are not able to make their own living. They, however, refuse to send the deportees back

to South Africa as it might give rise to questions of Imperial politics. We fully realise the position of the Madras Government in this respect. But would it not be a legitimate desire on our part to expect the Indian Government to move the Imperial authorities to redress the grievances of the Indians in the Transvaal? The Indians have no desire to flout the Transvaal Government as they are merely fighting for their rights. We really do not see any reason why the Imperial Government should not help in a righteous cause.

Comments on the extension of the period of the Seditious Meetings Act.

Praja Bandhu (42), 14th Aug., Eng. cols.

22. "The Bill to continue the Seditious Meetings Act was passed in spite of the strong opposition offered to it by a majority of the non-official members present. The result, it need scarcely be said, is a sad commentary on the present constitution of the Council.......... The debate on the Bill was as able and lively as it can well be, and the non-official members in the minority had the best of the argument on their side. This was of no avail, however, as against the solid phalanx of the official members supported by that small section of the elected Councillors who always delight in following the official lead. But this state of affairs is inevitable so long as the present constitution of the Council continues in force.......... While we are thankful to the non-official members for doing their duty to the public at large, we cannot too much deplore the attitude of some of the Muhammadan members of the Council. Two of them specially hailing from the Punjáb were instrumental in making the proceedings of the Council somewhat lively. They naturally had a thrust at platform speakers. One of them had a hit at the Congress and the leaders of that movement....... We dare say they must have been sorely disappointed with the very sensible remarks of His Excellency regarding the views and the attitude of the non-official members who opposed the Bill."

Dnyán Prakásh (48), 14th Aug.

23. The *Dnyán Prakásh* weekly publishes a cartoon on the passing of the Seditious Meetings Act at the last session of the Imperial Legislative Council. The Act is depicted as an arrow in the hands of His Excellency Lord Minto who is shooting it at an antelope named 'constitutional agitation', while the Honourable Mr. Gokhale and the Honourable Sir Vithaldás are represented as two ascetics supplicating His Excellency not to kill the antelope. The Honourable Mr. Jenkins is shown as following the Viceroy with bow and arrow in hand.

Jagad Vritta (124), 14th Aug.

24. Government was forced in 1907 to pass the Seditious Meetings Act for putting a check upon the activities of seditious persons endeavouring to excite disaffection against Government. Freedom of speech is no doubt a fundamental principle of the British Constitution, but when the people began to misuse it and transgress all reasonable bounds it was found necessary to put a restraint upon popular liberties. As the term of the Act expires in October next, a Bill to extend its operation for some months more was placed before the last session of the Imperial Legislative Council and was passed by it. The popular representatives in the Council were opposed to the passing of the Bill on the ground that it was no longer required as the times had changed for the better. Government, on the other hand, argued that though open seditious propaganda had been suppressed by the stringent measures of Government, still the mischievous tendencies of the sedition-mongers had not wholly been uprooted and that they were sure to make head against the Government if they got an opportunity. So the Act has been given a new lease of life for five months more and its further extension rests in the hands of the extremists.

Gujaráti (33), 14th Aug.; *Baroda Gazette* (67), 15th Aug.

25. Commenting on the debate on the expansion of the period of the Seditious Meetings Act in the Viceregal Council the *Gujaráti* writes :—This is the third time when despite their strong and effective arguments the non-official members of the Imperial Council have been defeated by an official majority. If such incidents recur often and often, it would not be surprising to find the enthusiasm of the people's representatives to fight constitutional battles appreciably waning. The Honourable Mr. Jenkins in introducing the measure took his stand upon, as he declared, the unanimous opinions of provincial Governments and administrations, but he was not prepared to lay them on the Council table for the information of the Honourable members, though specifically urged by the Honourable Mr. Gokhale to do so. Though we have no reason to doubt the Honourable Mr. Jenkins' statement, still in view of the very wide divergence existing in the prevailing conditions of the various provinces at the present moment and specially as compared with those obtaining in 1907, we can accept the Honourable Member's view only with a grain of salt. We can scarcely believe that the view taken by the Government of Bengal in regard to that province is on all fours with that expressed by our Government with respect to Bombay. If the situation in Eastern Bengal did not justify the authorities in removing from the statute book the Seditious Meetings Act, it was open to the Indian Government to leave the Act to be re-enacted by the respective provincial Governments which needed to enforce its provisions. That would have afforded the Government and the public a splendid opportunity of judging the true situation in the country and allowed the Viceroy to form an estimate thereon with an open mind. When the Act was first passed it was declared by the Honourable Sir Harvey Adamson that it was meant only for extraordinary occasions to meet unusual circumstances. Within a short time, however, it was enforced in almost every province of India whether the local conditions necessitated its enforcement or not. Similarly, despite the declarations of officials that the situation in the country has much improved during recent years there is every reason to apprehend that the Act would be permanently placed on the statute book in March next. We cannot understand why the authorities should be so very anxious to enlarge the powers of the Police, when the provisions of the existing law were amply sufficient to meet any situation. [The *Baroda Gazette* in discussing in an incomplete article the continuation of the Act for a period of six months more makes lengthy excerpts from the speeches delivered by the Honourable Messrs. Gokhale and Basu on the passing of the Act in 1907 and endeavours to justify their views. It promises to review the working of the Act in a future issue.]

Comments on the replies to interpellations in the last session of the Imperial Legislative Council.
Gujaráti (33), 14th Aug.

26. Discussing the replies given on behalf of Government to the interpellations of the Honourable Mr. Basu and the Honourable Mr. Gokhale on the subject of the working of the Prevention of Seditious Meetings Act and the new Press Act the *Gujaráti* remarks :—The object of these questions was apparently to save all law-abiding persons organising peaceful and legally permissible movements from unnecessary annoyance and harassment. But it appears from Government replies that the working of these repressive measures is not at all considered by the authorities to be attended with inconvenience of any kind. Is it not annoying that securities should be demanded from certain newspapers without giving reasons for the step? It may be readily conceded that the Press Act is a preventive rather than a punitive measure, but do the authorities mean that their silence in regard to the passages objected to in a newspaper article or a book tends to the fulfilment of the object they have in view? So long as an editor is kept in the dark as to what language is likely to be objected to, how is it possible for him to know exactly his position? From other replies it appears that Burma without any trace of sedition in it has the longest list of proscribed books, while Bengal which is the source of all the alleged mischief comes even after Madras and the United Provinces. The Honourable Mr. Jenkins' replies on the subject of the Transvaal Indians and the Mackarness pamphlet were hardly encouraging.

Surya Prakásh (46), 13th Aug., Eng. cols.

27. "The reply given in the Viceregal Council by the Honourable member in charge of the Home Department anent the working of the Press Act shows that it is the desire of Government that the issue of a notice on any editor or a proprietor of a printing press to furnish security should generally be preceded by a formal warning in order to give the offending parties a chance to return to saner ways. Such a concession will be widely appreciated and is sure to show good results. In many cases the serving of a notice to furnish security means the discontinuance of the paper or the closing of a press and what is intended to be a preventive measure is converted into a penalising one. Almost all the owners of printing presses belong to the middle class and the inability to furnish security means a heavy pecuniary loss, if not deprivation of their means of livelihood. It cannot be the intention of Government to deal harshly with men who are not often conscious of the mischief they are doing. At any rate a previous warning will remove in all cases the reproach of striking irresponsibly and at random. Circular orders ought to be issued directing all District Magistrates to serve a written warning on each offending journal and printing press before they take action under the Act."

Comments on the proposed Memorial to commemorate the Viceroyalty of His Excellency Lord Minto.

Indian Spectator (10), 20th Aug.

28. "The idea of erecting a Proclamation Pillar, surrounded by a Park to be named after Lord Minto at Allahabad, seems to us from various points of view to be an exceedingly happy and magnificent conception. The Queen's Proclamation will, we believe, occupy a prominent place in the Victoria Memorial Hall conceived by Lord Curzon. That Hall will commemorate a personal event, the death of Queen Victoria and her brilliant reign. If the Delhi Durbar is commemorated by a pillar, that is also a personal event, connected with the coronation of King Edward VII. The Proclamation Pillar will commemorate an impersonal, constitutional event, and is, therefore, at once appropriate as a popular recognition of Great Britain's righteous dealing, and a monument worthy of the land where Asoka planted pillars and carved edicts. Any controversy that may be raised by a proposal to commemorate Lord Minto's Viceroyalty alone owing to the unpopularity of the inevitable repressive measures will be silenced by the commanding eloquence of the pillar that is to remind posterity of the Proclamation. The subdued appearance of the park environing the imposing column would be typical of the unassuming and retired character of a Viceroy whose deeds are as conspicuous as his words are few. The memorial will not be costly, and it will altogether be in keeping with the traditions of the land of ancient monuments and imperishable edicts."

Appreciation of the career of Sir John Muir Mackenzie.

Gujarát Mitra (34), 14th Aug., Eng. cols.

29. "Both Sir John and Lady Muir Mackenzie during their long connection with this Presidency have taken a keen personal interest in the condition of the people, not the people in the higher strata of society but the masses of the population, and especially in the Deccan districts the name of the *ex*-Executive Councillor of the Government of Bombay has become a house-hold word.......... The liberal, we might say generous, policy of remissions and suspensions of land revenue in this Presidency owes largely, if not altogether, to the great personal interest Sir John Muir Mackenzie has always evinced for the uplifting and advancement of the ryots. No more convincing proof of the popular appreciation of Sir John's service in this direction could be seen than in the farewell address presented to him under the auspices of the Marátha Aikyechchhu Sabha by the Maráthi-speaking Hindu backward and labouring classes residing in Bombay the other day. We need not point out that Sir John and Lady Muir Mackenzie will regard such an address from what may be called a section of the masses of the people as evidently of much greater value and significance than any other appreciation of their work. Sir John's reply to the address betokens sympathy in every line of it, and the words of counsel that he addressed the people will, we hope, be taken by them to heart and encourage them to greater activity in order to advance their present fallen position."

Jagat Vritta (124), 14th Aug.

30. The Maratha Aikyechchhu Sabha did well in giving a farewell address to Sir John Muir Mackenzie. The Sabha represents the backward classes of this Presidency and it was its duty to do honour to the departing Member of the Council. Amongst the many amiable qualities of Sir John were his overflowing sympathy for the people and his eagerness to lend a patient ear to their grievances with a view to getting them redressed. He was ever on the alert to achieve the good of the people, and specially of the cultivating classes as far as it lay in his power. The credit of introducing agricultural reforms and the liberal system of remissions and suspensions of revenue and of inaugurating the great irrigation projects that are at present under execution, belongs to him. It is very natural that the people of this Presidency should be extremely reluctant to lose such a sympathetic and experienced official who was a worthy lieutenant of His Excellency the Governor in his endeavours to achieve the well-being of the people. It is worthy Civilians like Sir John that help to enhance the prestige and dignity of the British Empire.

Comments on the resignation of the Honourable Mr. Sinha, Law Member of the Imperial Executive Council.

Gujarâti (33), 21st Aug., Eng. cols.

***31.** "The Honourable Mr. Sinha's long expected and much-talked of resignation has at last come. The report to which the *Manchester Guardian* has given currency that the Honourable Mr. Sinha was not admitted to the inner circle of the Supreme Executive has been authoritatively contradicted. The public may or may not accept such contradiction with or without reservation. But even if there were some or substantial truth in this report, the Honourable Mr. Sinha should have foreseen this contingency and even then stuck to the post he accepted with full knowledge of all the circumstances or contingencies and endeavoured to do his best in the highest interests of his country. It may be that he found himself in the minority in various matters, but that was what could have been easily foreseen from the very outset. The non-official members of the Indian Legislative Councils have always been in a hopeless minority. But they have faced the situation with rare patience, self-restraint and dignity amidst numerous disappointments and discouragements. We, therefore, cannot approve of the Honourable Mr. Sinha's resignation even on the ground stated by the *Manchester Guardian*, assuming it to be well founded."

Jâm-e-Jamshed (37), 18th Aug., Eng. cols.

32. "It is now practically settled that the Honourable Mr. Sinha is resigning his post with the retirement of Lord Minto, and that the authorities are casting about for a successor....... If Mr. Sinha has chosen to resign simply because it pays him better to be practising in the Calcutta High Court than to be the Law Member of the Government of India, then it might be said, without offence, that India was entitled to better treatment at the hands of so distinguished a son.......... It will not do to credit the many ugly stories as to his differences with his collegues and even their want of confidence in him as a member of the Government of India entitled to all the State secrets. But, on the other hand, it is not easily conceivable that a man like Mr. Sinha should consent to take up a post, and abandon it in a few months, only on account of the appalling amount of loss he suffered in consequence. While we do not like to believe in the many stories rife about his differences with his colleagues and of his treatment by them, we cannot feel ourselves at liberty to put so uncharitable an interpretation on his action as the explanation given in the English and Indian Press would seem to warrant; and, hence, we cannot but feel that the public is entitled to some reliable explanation of the resignation.......... People both here and in England have the right to know whether there is any inherent difficulty in the way of an Indian working amicably with his colleagues in the inner circle of the Government of India—to put bluntly, whether conditions exist which threaten to make the presence of a self-respecting Indian on the Executive Council of the Governor-General of India or any of the provincial satraps, an impossibility in spite of all the legislative enactments and the sanctions of Parliament. If, as rumour says, Mr. Sinha has had to resign because of these reasons, then where is the hope of the English colleagues of any of his Indian successors working amicably with him and imparting to him their confidence? .... If it be a purely personal reason, the public has no right to enquire further into the matter; but if it be otherwise, Mr. Sinha distinctly owes it both to his country and his successors to make it public without any further delay. Cabinet Ministers are in the habit of explaining the why and the wherefore of their resignations when they are found to differ with their colleagues on important matters of public policy."

Indian Spectator (10), 20th Aug.

33. "Mr. Sinha's resignation of his high office comes as a blow to Indian aspirations. He has so well justified his choice as Law Member that the disappointment felt is all the keener. But in bare justice to him it must be admitted that Mr. Sinha made no secret of his disinclination to continue in office. Apart from his enormous pecuniary loss, there may have been other considerations constraining him to give up a post which to most Indians seems like a national trust. But we can sympathise with a man accustomed all his life to free individual action, having to merge his individuality into the collective wisdom, and sometimes unwisdom, of an Executive Council. It is no secret that Mr. Sinha had placed his resignation with His Excellency the Viceroy before the new Press Act came on the anvil, and that it was his attachment to Lord Minto personally and his dislike of placing his Lordship's Government in a very awkward position at such a crisis, that prevailed upon him to withdraw the resignation for the time being. Now that Lord Minto himself is about to leave, Mr. Sinha feels under no obligation, we presume, to incur further self-sacrifice or to remain longer in, to him, an irksome position. We regret Mr. Sinha's decision on public grounds, as it places the best of our educated men in an awkward light; but, as said above, personally we incline to sympathise with him. Let us hope he realise better than before the difficulties of managing the vast and varied interests comprised in the simple little word 'India'. That he fully appreciates the Viceroy's and the Secretary of State's uniform courtesy and kindness, goes without saying. No member of the Supreme Executive Council has enjoyed greater confidence from his Chief than our retiring Law Member. And none, we may add, has better deserved such confidence."

**Pársi* (41), 21st Aug., Eng. cols.; *Dnyán Prakásh* (48), 16th Aug.

34. "The rumour that the Honourable Mr. Sinha has resigned his membership of the Viceroy's Council has been confirmed. It is unfortunate that the announcement should also have synchronised with the disagreement of Mr. Sinha with the other members of the Council over the Seditious Meetings Act. It has been suggested that this was the cause of the resignation, and that Mr. Sinha found he could no longer retain both office and self-respect, owing to its being made clear to him that an Indian might be on the Executive Council but would still be excluded from the inner conclave which keeps the power in its own hands. Quite apart from the authoritative denial of any such reason for his resignation, we could not accept this view of the attitude either of Mr. Sinha or of the Viceroy. Lord Minto would certainly not be the man to make a sham appointment just for the sake of a cheap and transient popularity. Mr. Sinha was admitted to the inner circle right enough, but this is not to say that he is bound always to agree with the others or to compel all the others to agree with him. It is usual, certainly, for the members of the Executive Council to be unanimous on the passing of a Bill, but there is nothing to prevent any honest dissentient from disagreeing at any time as Mr. Sinha did. Nor could we believe that Mr. Sinha would be so arrogant as to find it impossible to continue to hold office because of a solitary disagreement with his colleagues, however strongly he felt upon the matter. The disagreement,

it is true, may have been the last and decisive contributory cause, but it seems pretty certain that Mr. Sinha has not found his office a particularly agreeable one for some time past, and that his resignation was in contemplation long before the recent difficulty cropped up. To begin with, it was a very heavy pecuniary loss to him when he accepted office, and he only did so out of a strong sense of duty. The duties of the office, again, were far from agreeable to a man who enjoyed a gladiatorial combat in the legal arena, and the transition from the open space to an impenetrable jungle of red tape must have been a depressing one. We can but feel grateful that Mr. Sinha has done what he has, and trust that his successor may fill his post as ably and as efficiently." [The *Dnyán Prakásh* writes :—We are very sorry to see that the Honourable Mr. Sinha should have thought of resigning his office.]

Indu of Bombay (12), 16th Aug.

35. "From the persistency with which the rumour has been circulated by some busybodies in Simla, and discussed even in England, there is, in the absence of contradiction, evidently good basis for the report that the Honourable Mr. S. P. Sinha is going to resign his membership of the Viceroy's Executive Council, soon after His Excellency Lord Minto hands over his charge to Lord Hardinge in November next.......... Mr. Sinha's brief career in the Council has been a splendid vindication of the fact of Indians' capacity to shine on terms of absolute equality with the members of the 'Heaven-born Service,' even in the highest circles, were they but given the opportunity to exercise their talents. Mr. Sinha's career is alone sufficient to silence the malicious taunt of some Anglo-Indian scribes about the 'natural' inferiority of Indians. Not even the bitterest traducers of the Hindu people can have anything to say against Mr. Sinha's unquestionable loyalty to his masters whose salt he had eaten. He had occasions to differ from his masters on some points, but he has been perfectly straightforward and true to his responsibilities and also to his conscience.......... Regarding the Press Act, it must be admitted that he loyally supported Government, but there too, though we may deplore it, we must own he did it from conviction. If he erred in his convictions, he erred along with some of the trusted popular representatives who had no official shackles to bind them.......... Add to all these his contribution to the Reform Scheme, which those outside may not have opportunities to correctly estimate, but which, to judge from what has fallen from the lips of His Excellency the Viceroy and Lord Morley, must have been considerable.......... We do not yet abandon the hope that Mr. Sinha may be prevailed upon to serve his full term. No doubt, the personal relations with Lord Minto are a factor of prime importance. Lord Hardinge may think it right to press the Indian Member to stay on to coach him up in the Indian view of matters."

Comments on the reported appointment of Mr. C.A. Kincaid, I.C.S., as Political Secretary to the Bombay Government.

Pársi (41), 21st Aug., Eng. cols.

***36.** "We are glad to hear that Mr. C. A. Kincaid, Sessions Judge at Poona, has been appointed Secretary to Government in the place of Mr. DuBoulay, translated to Simla. Mr. Kincaid is one of those Civil Servants against whom the charge does not lie that they are ignorant of the vernaculars. The thoroughness and variety of his knowledge are, in fact, equalled only by a few of his countrymen, while such researches among the country's historical relics as he has published are touched with a rare gift of imagination. Mr. Kincaid is something of a wag too. His mock-serious suggestion some years ago that Maháráshtra meant the Land of Mahárs threw half the patriotic etymologists of the country into a state of indignant remonstrance ; they have probably forgiven him long ago, for his able critical appreciation of vernacular literature has been of great service to those who are striving to elevate their mother-tongue as a medium of expression."

37. "The factors worth considering in regard to the fate of the Matriculation Examination seem to us to be first, whether the Government, as employers, have not the right to lay down the style of examination required of their employés. An examination intended for College entrance is clearly not suitable for this purpose. Experience has shown that it is distinctly unsuitable. Who does not know even of graduates unable to do office work, and therefore frequently passed over in favour of trained clerks and others without a University training? The second point is that if a grievance arises, the Senate has only to recognise the School Final, as is done by the younger University of the Punjáb. Our elderly Senators here in Bombay seem to forget that 1910 is not the same as 1870. Of course, there is the question of the fee money derived by the University from the Matric. But the Senate might have abolished that examination and received some sort of compensation from Government." [The *Mumbai Vaibhav* requests Government to reconsider the matter and again make Matriculates eligible for Government service.]

Comments on the Government Resolution giving preference to School Final men over the Matriculates.

Indian Spectator (10), 20th Aug.; *Mumbai Vaibhav* (135), 17th Aug.

*38. "An article has appeared in the columns of a morning contemporary, recommending the stoppage of Ganpati celebrations by means of a Government notification....... We have ourselves disapproved on several occasions in these columns of some of the objectionable features of these celebrations and to those views we still strongly adhere. We entirely disapprove of the participation by school-boys in the performance of the melas that go at night from street to street or visit different places till the early hours of the morning.......... We can understand the school authorities prohibiting their pupils from taking any part in the dancing and singing performances of the wandering melas....... We can also understand the action of Government preventing their own officers from joining melas the songs or the *personnel* of which are of a suspicious or questionable character. But beyond that we do not think Government are at all justified in interfering with the social and religious observances of the people, when the existing laws are already more than sufficient for the punishment of those who pervert the festival to objectionable purposes. The repressive policy has already gone too far, and instead of conciliating public feeling it has tended to bring about general sullenness and suppressed dissatisfaction. The Police in the mofussil have had too much in their own way. Even the Bombay Government, presided though it is by a Governor like Sir George Clarke, does not always relish frank truths or candid criticism, should it happen to be unpleasant. Government may have their informers and detectives even in the corridors of the High Court or on the sea-side or in temples, but are not likely to know the inner mind of the people from them. The Press Act, with the almost unlimited powers vested by it in the executive, has well-nigh stifled independent and fearless criticism, and Government have deprived themselves of the one medium they had of knowing the real views and feelings of a very large portion of the population, no matter that those views and feelings were sound or otherwise. We are not sure if our views in this connection would be pleasant to Government. But we have a duty to discharge towards the public and Government, and we say that, although the Ganpati celebrations need to be purged of their objectionable features, as we have all along maintained since they were instituted, we for our part are opposed to any interference on the part of the authorities with the innocent and legitimate social and religious observances of the people, whether new or old.......... By all means punish those who compose or sing objectionable songs or preach seditious or objectionable sermons. But the Bombay Presidency is not the province of Eastern Bengal, and it would be simply irritating and producing needless dissatisfaction or resentment amongst large classes of the popula-

Comments on the suggested suppression of the Ganpati celebrations and on the Government Notification *re* the melas.

Gujaráti (33), 21st Aug., Eng. cols.

tion to issue a general prohibition against the Ganpati celebrations......... If the authorities rigidly insist upon a proper guarantee being given by the organisers of the melas that no objectionable songs shall be sung and no objectionable lectures delivered at the gatherings in connection with the festival, we will gladly support the action of the authorities. But beyond that we are not prepared to go and we would strongly advise Government not to adopt repressive measures not warranted by the circumstances of this Presidency." [The paper adds :—" After we had written so far, we happened to read the Notice issued by Government in connection with the celebration of the festival this year. Government propose to watch the forthcoming celebrations, and should they find that they are of an objectionable character, they will next year consider the question of prohibiting them altogether. We do not think the authorities have taken the right step, but all the same, we entirely agree with them that all right-minded persons ought 'to discountenance the wilful perversion by disloyal agitators of this purely religious festival.' Let these mischievous perverters be found out and punished, but their perversity is no ground for a general suppression of the celebrations in connection with the festival."]

Indian Spectator (10), 20th Aug.; **Indian Social Reformer* (9), 21st Aug.

39. " It is an open secret that the Ganpati festival has for some years past been made an occasion by some people for 'public political manifestations.'......... This week's *Government Gazette* publishes a warning to those interested in the celebration that the proceedings of the melas and other gatherings will be carefully watched now, and if any seditious practices continue, the question of entirely prohibiting the melas will be considered next year. It is to be hoped that the warning will produce the desired effect. His Excellency the Governor in Council may well feel confident that 'the feelings of all law-abiding and right-minded men are entirely on his side.' There is time enough to think what is to be done next year. If the detectives find this year a temporary discontinuance of the practice, they may have to watch again next year. A fashion once introduced may at any time be stopped and at any time revived. The vigilance of the Police will always be necessary, as long as the spirit of sedition is abroad." [The *Indian Social Reformer* writes :—" We welcome the notification in last week's *Government Gazette* warning those concerned that arrangements have been made to watch the proceedings at Ganpati Melas this year. Government rightly observe that this festival which was originally a purely religious observance of a private and domestic character has of recent years been diverted to harmful uses. Decent people have become quite sick of the wretched pantomime which many of these melas have become, and would be glad to see them mended or ended."]

Rást Goftár (43), 21st Aug., Eng. cols.

***40.** " No one who has watched the trend of events during the last few years will resent the note of warning which has been sounded by Government in respect of Ganpati celebrations. In order that no action, which they may be constrained to take in public interest, may be construed as an officious interference, they have sounded the tocsin of alarm opportunely, so that those to whom it may concern may keep from organizing manifestations which are liable to subvert the ends of peace and order. The public manifestations which are held in celebration of this great festival are comparatively of a recent origin....... Multitudes of people are entertained at the melas to an orgy of seditious propaganda, and speeches and songs of a very objectionable character are freely indulged in calculated to bring Government into hatred and contempt.......... Government cannot afford to blink the mischief that is brewed by quasi-religious manifestations......... Sinister political doctrines are not half as injurious when spread from political platforms as when disseminated in a garbled form from temples and shrines. When the sacred preachings of great masters are distorted to whitewash crime and justify the commission of black deeds, the effect is most destructive, especially on inflammable and impressive minds......... Every loyal and patriotic Hindu owes it to himself and to his community to discourage attendance at such meetings, and no sensible parents ought to allow their sons to mix in any gathering which has had bad antecedents or is not favourably reported."

Comments on the Abkári policy of Government in the mofussil.
Jám-e-Jamshed (37), 19th and 20th Aug.

41. With the professed object of benefiting the public, Government have reduced the number of toddy shops in the Surat District. The result of this has been that there was very keen competition between toddy merchants, and they purchased these shops at very high prices. As a consequence of this, it will be impossible for the public to obtain pure and unadulterated toddy because the vendors are sure to make good, by fair means or foul, the heavy sums they have paid to Government. Although Government are actuated by nothing but good intentions in framing Abkári regulations, it is an open question if they are administered by the subordinate officials in an equally good spirit. Again, to take the instance of the Dhulia District. The regulations lay it down that the shop-keeper should not charge a profit of more than 12 annas per gallon of country liquor. But 12 annas per gallon is the fee which they pay for their license. Whence then is the man to pay for the expenses of his establishment without some trickery? The condition restricting the liquor-vendor to charge not more than 12 annas per gallon above the cost price is thus unreasonable and can only encourage bribery and corruption. The only way, therefore, of checking adulteration and corruption is for Government to abstain from taking a prohibitive license fee. [In its next issue the paper points out that as opposed to the liquor-shops in Bombay, those in the mofussil are extremely dirty, insanitary and ill-ventilated. This, in its opinion, is due to the restrictions on the shop-keepers and the wide powers allowed to the Abkári Inspectors for enforcing them, as also to the heavy fees charged by Government for licenses. It also reiterates that the reduction in the number of shops conduces to the adulteration of liquor and to corrupt practices.]

Suggestion that the advice of the Advisory Committees should be made binding on Abkári officers.
Pársi (41), 14th Aug.

42. Now that Government have definitely decided that the Ward Committees must be consulted by the Collector, they are sure to work better. But there are many difficulties still lying in their path which Government should remove. The constitution of the Committee is such that the official element preponderates. Further they are merely advisory bodies. Government ought to place them on a more popular basis and make their advice binding on the Abkári officers.

Alleged leniency of the sentences passed by the Presidency Magistrates, Bombay, on persons convicted of gambling.
Akhbár-e-Islám (65), 16th Aug.

43. The *Akhbár-e-Islám* while congratulating the Bombay Police on making commendable efforts to suppress the evil of gambling which has of late made rapid strides in the city of Bombay, deplores that the efforts of the Police to root out the evil are not whole-heartedly backed up by the Magistrates. It complains that the offenders are let off with light fines, instead of being severely punished, and consequently the gamblers fearlessly pursue their path to destruction. In the opinion of the paper, unless the law is so amended as to make gambling punishable with imprisonment, there is no possibility whatsoever of checking the growth of the evil. It then expresses a hope that in the interests of the public Government would be so good as to amend the law and substitute the sentence of imprisonment for that of fine.

Alleged nuisance from cattle grazing on public thoroughfares in the Poona Cantonment.
Daily Telegraph (5), 17th Aug.

44. A correspondent writes to the *Daily Telegraph*:—"I may be allowed to draw the attention of the authorities concerned, to the nuisance, I may add an absolute danger, caused by allowing cattle to graze on either side of public thoroughfares within the Poona Cantonment limits. No one certainly will object to the cattle grazing on open spaces, but where there is traffic the owners of the beasts must not be allowed to graze the cattle. A most serious accident would have taken place the other day but for the timely help of a gentleman passer-by. A young lady on her bike became very nervous through one of these beasts crossing leisurely from one side of the road to the other, and with a motor car in front and another behind, a terrible accident might have happened. The cattle appear to be under no one's control, and are looked after very often by a young boy or an old woman quite incapable of looking after ten or fifteen such beasts. The boy or the woman is often perched on a compound wall—the boy is very often seen playing some native game while the woman is dosing in some quiet corner some fifty yards away from the grazing beasts. I trust that the authorities will take immediate steps to stop this public nuisance and a positive danger to wayfarers."

Alleged cruel order of the District Superintendent of Police with regard to the killing of stray dogs in Surat City.

Apakshpát (28), 13th Aug.

45. The *Apakshpát* strongly condemns the alleged order of the District Superintendent of Police of Surat to kill the stray dogs in the city with sticks instead of with poison, and appeals to the leading humanitarians of the city to protest against the order, which, it says, is simply cruel. It then prays the District Superintendent of Police to adopt some other less cruel means of removing the stray dogs in the city.

Suggestion for the addition of a new column to Village Form No. I-C (Record of Rights in Land).

Dnyán Prakásh (48), 13th Aug.

46. Mr. Bháu Sávalárám Kotasthane, Conciliator, Vámbhori, District Ahmednagar, writes to the *Dnyán Prakásh* suggesting that a new column, giving the boundaries of the land, should be added after column 6 of Village Form No. 1-C (Record of Rights in Land). He states that the proposed addition will save a good deal of trouble to the poor cultivators, who are at present obliged to apply afresh for a record of the boundaries after having obtained an extract from the Register as it does not mention them.

A defence of the Parsi Press against the attack of the *Moslem*.

Akhbár-e-Islám (65), 18th Aug.

47. Adverting to the criticism on certain Parsi journals appearing in the *Moslem* of Poona (*vide* paragraph 38 of Weekly Report No. 32 for the week ending 6th August 1910) the *Akhbár-e-Islám* writes:—Though the *Moslem* may consider itself justified in criticising certain Parsi newspapers we do not approve of its policy of establishing Muhammadan claims by pouring invectives upon any other community. It is not at all probable that the Muhammadan leaders of the Presidency would sanction such a policy. If the Parsi journals against whom the *Moslem* has directed its attacks had opposed Muhammadan claims and in so doing advanced those of their own co-religionists at the cost of the entire Indian people, we could have nothing to say against the attitude taken up by the *Moslem*. But when recent events have shown that such is not the case, it would be simply suicidal for a Muhammadan paper to attack a sister community in the way the *Moslem* has begun. It is incumbent upon Muhammadan leaders to be impartial and clear-sighted in pushing forward the claims of their community, for it is obvious that the Muhammadans could thrive only by sustaining sympathetic relations with other communities. If the *Moslem* within a brief period of its birth forgets this and takes to a misleading course, we do not consider its future very hopeful. Now with regard to the very serious warning the paper has administered towards the close of its article we would at once say that if despite the great numbers of the Muhammadan population Muslim States in India have stood in need of help from the Parsi community, it seems pretty clear that the Muhammadans hardly possess the adequate capacity or the necessary qualifications to carry on their own administration. Consequently it is necessary for those, who have taken upon themselves to espouse the cause of a backward community like that of the Muhammadans, to bear this fact in mind and not to hurl indiscriminate attacks upon a small but in every way fully qualified people. It is inexplicable what has led the *Moslem* to assume such a threatening attitude with regard to the Parsis. We wish our young contemporary had some knowledge of the labours of the Parsi journals which have spared no pains to stir up the Moslem community into activity in matters of education, reforms, political rights and a host of other subjects so vital to its regeneration. The valuable advice they have ungrudgingly given to Moslem leaders on momentous occasions has stood them in good stead, and had the *Moslem* an inkling of all this we do not think it would have hazarded the statement it has made. In conclusion we would only say that we alone of all Muhammadan papers, differing with the *Muslim Herald*, the *Sultán-ul-Akhbár*, the *Punch Bahádur*, &c., welcomed the birth of a new Muhammadan journal under the auspices of the Bombay Moslem League, but we had not then dreamt even that under the guiding influence of the Honourable Moulvi Rafi-ud-din Ahmed our rising contemporary would utilise its columns for starting a campaign against sister communities instead of using them as a medium for the ventilation of subjects most useful to the community it represents.

Zamindárs in Sind taking up lands on the restricted tenure should be allowed to lease them out.

Commercial Gazette (4), 9th Aug.

48. "The object of the Government in granting lands to Zamindárs under restricted tenure is no other than that of precluding them from selling or mortgaging those lands; this is no doubt a charitable motive on the part of the Government. But what harm will ensue if the land is given on lease is more than we can understand. Zamindárs entirely depend upon their lands for maintenance, and if any one from among them parts with his landed property, he will have to starve. It was, therefore, a wise step on the part of the Government to prohibit them from alienating their lands, and Muhammadans must thank the Government for placing such a healthy check on Zamindárs. But prohibiting Zamindárs from giving their lands on lease can lead to no good result. As is well-known, Mussalman Zamindárs are generally in need of money; without funds it is impossible for them to cultivate their lands. Newly acquired lands are generally unfit for cultivation, unless Zamindárs spend a large sum of money on making necessary improvements; and if a Zamindár is short of funds, his land will remain uncultivated. Thus instead of being a source of income it will be a burden to him as he will not even be able to produce what he shall have to pay as assessment. He will be constrained to apply for remission of assessment or its postponement. A Zamindár cannot obtain money on the security of a land held under restricted tenure; and if he has no money, he cannot cultivate land, nor can he pay the assessment. The result will be that eventually he will have to relinquish the land. Under these circumstances, the safest course for Government is to allow him to give his land on lease; for if he is allowed to do so, he will be free from incurring the necessary expenses and much other botheration, as land will be cultivated by the lessee. Thus the advantages accruing from permitting a Zamindár to give land on lease are patent. No doubt Zamindárs can get *takávi*; but as *takávi* is obtained with no inconsiderable trouble and inconvenience, they do not generally go in for it."

Alleged undue preponderance of Hindus in public service in the district of Hyderabad (Sind).

Commercial Gazette (4), 9th Aug.

49. "As has already been stated several times, there is a great preponderance of the Hindu element in all the departments of the Public Service throughout our province; the Hyderabad District, however, beats all other districts in this respect. With only a few exceptions, all the posts in the district are held by Hindus, who are mostly Amils of Hyderabad. In the whole district there are only two Mukhtiárkars, three Táluka Head Munshis, and one Head Munshi in the Tando Sub-Division office, who are Mussalmans, while all the remaining posts are held by Hindus. It is not only in the Revenue Department that we find Hindus in great numbers; same is the case in all other departments—Judicial, Educational, Police, Engineering, Postal, Forest, etc. Even in the Municipal Office we see a very large majority of the employees to be Hindus. All the schools in Hyderabad, Government or aided, and even the Agricultural College, are full of Hindus. There were a few Mussalmans in the Police Department, and there was one among them who held a respectable post; but he too has lately been transferred and an Amil of Hyderabad has been appointed to the post. Mr. Pratt had after considerable pains succeeded in bringing together four Mussalman Mukhtiárkars under him; but one of these was lately reduced to the post of a Head Munshi; another has retired from service; a third has been sent from Digri to Ubaurao and the fourth has been transferred from Sakrand to Jacobabad. So in Hyderabad City as well as in the District all offices are now full of Hindus, and we shall not be far wrong in saying that we are practically being governed by Hindu Amils who treat Mussalmans as their subjects. It is impossible for Muhammadans to cherish hopes of receiving any help from Hindus. What hardships Mussalmans are suffering on account of such a preponderance of Hindus in the Public Service and how mortified they feel can be realised only by those who know the relations subsisting between the Hindus and Muhammadans. We only wonder why intelligent European Officers do not pay serious attention to this important question; they should bear in mind that this state of affairs is in the long run bound to be prejudicial to the interests of the rulers as well as the ruled."

Alleged boycott of Hindus by the Muhammadans of Dabhro (Sind).
Sind Journal (24), 11th Aug.

50. A correspondent writes to the *Sind Journal*:—"Every one is glad that you have drawn the attention of the authorities to the reign of terror that prevails at Dabhro. The boycott is so well planned that the poor Hindus of the place cannot get earthen water vessels from any of the potters within ten miles and so they are obliged to take them by boat from Khaki Rahu. People wonder how some officers can believe the absurd stories and misstatements that are told them by the 'great man.' It is said that he has been telling the officers that because the Hindus do not pay the artisans properly, the latter have boycotted them. Can anything be more absurd? Knowing that certain officers lend him a ready ear he always manages to steal a march upon the Hindus and before they reach the authorities and lay their grievances before them, he as a very shrewd man, goes to them with his rose-coloured story and forestalls them.......... Another device that he has been successfully employing is that whenever there are any complaints against him he says that all these have been got up by Hindu officials and other influential Hindus.......... He knows that this has served his purpose and he makes use of it unreservedly.......... The cup of misery of the Hindus is no doubt so full that they are prepared even to take the extreme step of deserting the village which their forefathers came to live in long before the ancestors of the Sayads came to settle there. But this will not redound to the credit of the authorities. Already the poison has begun to spread; finding that the Dabhro misdeeds and acts of oppression have not been taken notice of, small landholders, men of no consequence, are emboldened to play pranks in these villages—one so-called Wadero is said to have given orders that no Hindu should be allowed to enter the village while riding a camel or a horse, while Muhammadans may do so with impunity.......... If the Dabhro high-handedness is not checked, more daring deeds of oppression and violence may, it is feared, be the result."

Al-Haq (56), 13th Aug., Eng. cols.

51. "Now comes a cry that the Muhammadans have boycotted the Hindus and that this boycott has been organised by the Honourable Syed. What authority have the *Prabhát*, the *Sind Journal* and others of their kind to say so we do not know....... That Muhammadans have refused to work for the Hindus as a class has also yet to be proved. So far our enquiries have disclosed the fact that the village butcher was sued falsely in the civil court. The Hindu witnesses for the plaintiff induced the butcher to accept the arbitration of one of them who finally decreed the claim. The butcher thus baffled has boycotted the Hindus in revenge. How are the Muhammadans as a body responsible for the action of an individual? The next complaint is that the sweepers have boycotted the Hindus, but they blissfully ignore the fact that the Hindus refused to pay them. So long again as the Hindus have procured their own sweepers they have hardly any cause for complaint. But even supposing that the artizans of Dabhro have conspired to boycott the Hindus, what wonder is there, since the quarrel as regards the Idgah is a religious one and each side must pull in its own favour. Has the Government been able to stop the boycott of the Bengalees? We hope we will not be misunderstood. We by no means advocate boycott. On the contrary, we would advise our friends to withdraw the boycott if there be any, we would advise them to leave their quarrel in the hands of the authorities as we feel sure that justice will prevail in the end. We now come to the most serious charge against the Honourable Syed's brother, Syed Ali Hussan Shah, *viz.*, that he cut up or had a man mutilated. We need hardly go to the length of contradicting the statement as the charge on the face of it is a vile blasphemy rendering the publisher liable to criminal action. To anyone who has known Ali Hussan Shah, he must have struck him as the most inoffensive of men. The man said to have been cut up appeared before the Sub-Divisional Magistrate, and has made a statement on oath that he permitted himself to be cut up by the Hindus on promise of a reward. The man was actually paid a portion of it but not the whole amount; therefore he let the cat out of the bag. The man was examined by the Civil Surgeon and it would be interesting to know what he considers of the injuries. Could retaliation go further we ask? The statement of the man and the opinion of the Civil Surgeon are now before the proper authorities and they know best how to deal with the matter. But if we are correctly informed as we have no doubt we are, will not the District Magistrate consider it fit to take action so as to avoid a repetition of incidents like the above?"

Alleged unlighted condition of the Sind Coast.
Sind Gazette (23), 13th Aug.

52. "The stranding of the steamer *Crosswell* is yet another example, if examples were needed, of the danger existing to ships by the unlighted condition of the Sind Coast. The stranding occurred some twenty-five miles south of Karáchi in the dangerous shoal water of the Indus mouth which is the snare of vessels bound to Karáchi from the south. We are informed that the *Crosswell* is apparently uninjured and that now that the force of the monsoon is abating there is a good chance of saving her and getting her into deep water in the next fair weather season. The task of getting her off will, however, be costly and tedious and we would ask how many more similar cases are to be allowed to occur before Government consents to put up the lights which are so urgently needed—one at Cape Monze and another at the Hajamro mouth of the Indus? The adequate lighting of the Sind Coast appears to have been actually retarded rather than advanced by the progressive action of the Karáchi Port Trust in substituting the present powerful flashing light for the old fixed light, as it is made use of as an excuse for doing nothing further. Yet it has been pointed out again and again that at times in thick weather the Manora light cannot be seen at a greater distance than five miles from Karáchi, and that for safety there should be a good light at Cape Monze, similar to that at Karáchi, but at a higher elevation, in order that ships may make a course midway between the Manora and the Cape Monze light to make certain of avoiding the Indus shoal water.......... A good light on shores at Hajamro should also be put up either simultaneously or immediately following the erection of a light on Cape Monze. How wretchedly inadequate is the lighting of the Sind Coast may be gauged by remembering that from Kárwár to Mándvi *viá* Bombay there is an average of one light in every twenty miles while from Mándvi to Karáchi, a distance of 200 miles, there is no light at all. The *Crosswell* is the third vessel which has gone aground on the Sind Coast during the past two years for want of adequate lighting. How many more victims are required before the lesson is learnt and acted upon? It is the fashion now-a-days to teach infants by object-lessons, but the Government of India should have passed the kindergarten stage."

Alleged refusal by Government to grant pecuniary assistance to poor people suffering from the erosion at Dera Ghazi Khan (Sind).

Sookhree (61), 10th Aug., Eng. cols.

53. "The erosion in Dera Ghazi Khan is the all-absorbing topic of the hour. This doomed city is, as the report says, in imminent danger of being washed away, about five hundred pucca-built houses are said to have been already demolished, and many more kutcha buildings swept away. The distress among the poor is reported to be terrible. But we have it on the authority of no less a personage than the Deputy Commissioner, the highest authority on the spot, that Government could not spare money to give succour to the poor widows and orphans. The Deputy Commissioner may be too knowing an official to speak altogether without the card, but we too happen to know some thing of the kind-hearted generosity of our rulers, especially of Sir George Clarke, the present Governor of Bombay and we find it difficult to bring ourselves to believe that that generous Government could be equal to the meanness of denying the people of Dera Ghazi Khan all pecuniary succour in this their hour of darkest adversity and suffering....... Those of us who have watched the course of such events in the past cannot be altogether unconscious of an unfortunate tendency of certain busybodies in power to underrate the gravity of the situation and to belittle the desperate nature of the misfortune that overtakes the people. They prefer to live in a fool's paradise until the very last moment, and it is only when the worst comes to the worst and it is no longer possible to ignore the situation that they shake off their masterly inactivity and begin to look somewhat alive and offer the tardy relief when it is too late and when the poor emaciated victims could no longer swallow anything."

Comments on the transfer of Mr. Smyth, Assistant Collector and Sub-Divisional Magistrate, Lárkána (Sind).

Lárkána Gazette (57), 13th Aug., Eng. cols.

54. "The public of the division of Lárkána will be grieved to learn the proposal of the transfer of their Assistant Collector and Sub-Divisional Magistrate, Mr. Smyth, from amongst their midst. He is reputed to be one of the best officers inasmuch as he has the good of the public at heart. He considers the grievances of the public as his own and moves earth and heaven to redress them as soon as they are ventilated to him. Ever since Mr. Smyth's *regime* in this Division, the country is all quiet and free from all disturbances which were once in their zenith and highly agitated the public. Mr. Smyth is a terror to all *badmashes*, ruffians and culprits and there is likely to be a recrudescence of crime by his transfer."

All eligible Muhammadans in Sind have been given Government posts.

Sind Journal (24), 11th Aug.

55. A correspondent writes to the *Sind Journal*:—"There is not an issue of your worthy contemporary, the *Al-Haq*, which does not contain articles or leaders against the Hindus of Sind, calculated to excite race hatred. The paper for sure comes under the notice of the officials, and yet no one thinks of applying section 153A of the Indian Penal Code of which one hears so much elsewhere in India, to it. Have the officials ever considered as to whom the *Al-Haq* represents? Is it the general mass of the Muhammadan population or the interested oligarchy that has the management of it? The average Muhammadan is hardly aware of its existence, and the wire-pulling oligarchy is full of hatred for their Hindu neighbour—at least, the game pays them: in the name of serving their backward community whom Government are naturally anxious, often too anxious, to help, they only aggrandise themselves......... Government service is surely a limited service which cannot be multiplied *ad infinitum* at the bidding of any class. Government have all along been anxious to confer on the Muhammadans the vacancies in the various departments as they occur......... Every eligible Muhammadan already holds a Government post. Your contemporary mentioned a few names of Muhammadans who could be given good posts in the Educational Department in Sind. What is to be done with the existing staff? Are they to be sacked? And after all, what are the qualifications of the Muhammadans named? If a person has held a high, or rather high-sounding office in a Native State, does it follow that he is fit for or entitled to a corresponding post under the British Government? Is the *Al-Haq* prepared to urge that a Chief Secretary to the Vazir of Khairpur may well be made Chief Secretary to the Government of Bombay?......... If a census of Government employés were taken, it will be found that Muhammadans have more places than Hindus. All the lower grades of the different services are full of Muhammadans. The Police Department specially seems reserved for them. If in the Judicial and Engineering Departments there is a preponderance of Hindus, it is because of the lack of aptitude among Muhammadans for such posts.......... Referring to the Police Department, it will be noticed that only one place of a Deputy Superintendent was given to a Hindu. Out of seven such places, to-day not a single one is held by a Hindu. Not that Hindu talent for the posts is wanting. There are several able Hindu Inspectors and other officers who could fill such posts with credit. And yet, have the Hindus rent the skies with wailings and lamentations, or rather fiery denunciations? Can your contemporary be said to be a true friend of the Sindhi Muhammadans? It is chiefly due to its exertions that the number of Muhammadans in Government service has been increased by importation, and when the Sindhi Muhammadan would be educated, he would find his way to the coveted Government service blocked by strangers."

Legislation.

Comments on the proposed amendment of the Indian Civil Marriage Act.

Indu of Bombay (12), 16th Aug.

56. "The dissatisfaction that has been expressed of late in several quarters of the country with clause III of the Indian Civil Marriage Act of 1872 is materialising itself in a movement among Brahmos to secure a modification thereof. The Act came into existence mainly at the instance and through the labours of the late Babu Keshab Chandra Sen and his band of radically inclined followers of the Brahmo Samáj of India who wanted to free themselves from the obligation to go through the orthodox Hindu marriage rites, which they considered to be 'idolatrous' and 'superstitious,' but the observance of which was, however, legally recognised as the *sine qua non* for all those who claimed the rights of inheritance and citizenship in accordance with the Hindu Law. As the Brahmos did not like to be classed as members of either the Hindu or Christian or Muhammadan or any other legally recognised religious denomination, a clause was put into the legislation which rendered the disowning of existing faiths necessary in order to enable them to take advantage of the new law. Clause III of the Act of 1872, therefore, renders necessary for the Brahmos and other parties who wish to marry in accordance with the provisions of the Act to make the declaration that they do not profess the Hindu or Moslem or any other religion, &c., &c. This public recantation, however necessary in the eyes of law, has not been to the taste of many conscientious Brahmos, who have felt that however radically they may differ in some points of religious belief from the generality of Hindus, they would be false to themselves and to truth if they denied that they were members of the Hindu race and joint inheritors of a glorious heritage from the past in common with the orthodox Hindus......... We need not say that the dissatisfaction felt with the law as it stands is but natural and justified in the circumstances of the day. The question is whether the declaration about religion in clause III should be altogether dropped or whether a positive declaration of adherence to the Brahmo faith in place of the present negative declaration should be insisted upon. Brahmos will be well advised if they adopt the former alternative, as the latter may land their followers in difficulties,—if not now, at least in the future. It would be injudicious to compel all followers, present and future, to be bound to attest according to a set declaration. Moreover, it will be difficult to draw up a declaration to which an educated Hindu, for example, may readily and truthfully subscribe."

Education.

Suggestion to members of the Bombay Legislative Council to move Government to reconsider the question of free primary education.

Bombay Samáchár (69), 16th Aug.

57. Some time back the representatives of the Sind Muhammadans on the Legislative Council had suggested the advisability of levying a special tax to provide for the cost of imparting free primary education. The Government framed a draft scheme, but afterwards declined to proceed with it, on the ground that the measure had not the general support of the public. Really speaking, however, there has been no opposition to the proposal from the public. What they objected to was the form of the scheme put forward by Government, according to which, the Municipalities were made mere collecting bodies, without control over the funds, which were to be handed over to the local officials. Under this scheme, there would be no guarantee of the funds collected being used for their avowed object. It was but natural, therefore, that they should object to the scheme. This defect in the scheme should, therefore, be remedied. We understand that Government have granted the Sind Muhammadan members in the Council permission to introduce a similar Bill for imparting free primary education to Muhammadans in Sind. The non-official Hindu members should take this opportunity to point out the defect in Government's scheme and have it corrected and to press Government to give the benefit of primary education to the public at large.

Suggestion for the appointment of a larger number of Muhammadans on the staff of the Hyderabad (Sind) Training College.

Al-Haq (56), 13th Aug., Eng. cols.

58. A correspondent writes to the *Al-Haq* :—" All that you have been writing about the Educational Department is nothing but true. I now bring to your notice the fact that before Mr. Kauramal became Principal of the Training College, Hyderabad, the post was invariably held by Muhammadans, who did their work most creditably. The Persian teacher also was always a Muhammadan, and we fail to understand why an English-knowing Hindu has latterly been appointed to the post. Is it necessary that the Persian teacher of the Training College should know English ? We may as well enquire to know whether the present incumbent possesses a scholarly knowledge of Persian. It is a fact admitted on all hands that Muhammadans are, as a rule, better posted in Persian than Hindus ; knowledge of English cannot help a man to be a good student of Persian.......... Why should not the post, therefore be conferred on a Mussalman who is a competent student of the language ? Two new posts of teachers have been created for the Training College. I would request that both these appointments might be given to deserving Mussalmans, to one of whom might be entrusted the work of teaching Persian, while the other may be made to do something else. The present Persian teacher who is a Hindu may be given some other work, for which he may be better fitted."

Municipalities.

Necessity of standardisation of weights and measures by Municipalities.

Shetkari (148), 14th Aug., Eng. cols.

59. "The great hardship which poor people suffer for want of proper standardisation of our weights and measures is well-known.......... The rich, intelligent and literate people can at least take care of their own interests, but the poor fall an easy prey to the antiquated system of weights and measures which in these days of high prices calls for an immediate remedy.......... Our attention has been drawn to the resolution passed by the Calcutta Corporation the other day to take early and effective steps in this direction. This shows that the grievance is not only general but is pretty widespread.......... In our own town we do not know who is really responsible for either the proper and right supply of weights and measures and who, if at all, ever inspects them.......... We would, therefore, suggest that our Local Municipality should take the lead and appoint a small committee to investigate the whole question. Let it ask the people to co-operate with them and find out a workable scheme which would be acceptable. After this is done, if the present legal powers are found to be insufficient let it ask Government for necessary powers and we are sure that if a good case can be made out there will not be much difficulty in getting them."

Comments on the controversy between the Government and the Bombay Corporation *re* the proposed Training College for Primary teachers in Bombay.
Bombay Samáchár (69), 15th Aug.

60. It is deplorable that the controversy between Government and the Corporation in regard to the establishment and control of the proposed Training College for primary teachers has not yet reached a stage to ensure satisfactory solution. It is no gainsaying the fact that the Corporation is solely responsible for making adequate provision for primary education and consequently it should be its look-out to see that trained teachers are placed in charge of its institutions But Government, having a wider responsibility to discharge, *viz.*, of providing qualified teachers for primary schools throughout the Presidency, wish to kill two birds with one stone. While requiring the Corporation to pay all the expenses for the institution, Government desire to control it in all respects. This the Corporation naturally takes objection to, but considering the importance of the institution it shows its willingness to forego some of its claims provided that Government are prepared to meet its demands half way. The Corporation sacrifices a good deal in so doing, yet it is regrettable that the Local Government do not budge an inch and wish to dictate their own terms to that body. The institution would be equally useful to both the parties and hence we cannot understand the logic of the argument advanced by the Government of Sir George Clarke. It would have been specially becoming to the authorities concerned had they chosen to meet the Corporation half way and solved this much debated problem.

Comments on the suspension of the Dhárwár Táluka Local Board.
Surya Prakásh (46), 13th Aug., Eng. cols.

61. "It is somewhat of a satire upon our loudly advertised fitnes for self-government that immediately after the grant of a large measure of local autonomy we should see one public body after another suspended from its functions for proved incompetence. Kaira and Ahmedabad are recent instances and the Dhárwár Táluka Board is the newest addition to the list. Government issued the other day a Resolution recounting the failure of the Dhárwár Board in performing its most primary duty, the safeguarding of public money. It is the usual tale. Everybody's business was nobody's business; an over-clever overseer availed himself of this fact and helped himself freely with the Board's money and when concealment became impossible committed suicide. Further inquiries revealed more embezzlement of the public money, due to gross carelessness on the part of non-official members and there was no course open to Government but suspension. How many more such instances would be revealed, we wonder, if a sudden inquiry were made into the affairs of small Municipalities and Local Boards! We hope Government will realise that in handing over Táluka Municipalities and Local Boards to an uncontrolled non-official agency they will in many cases be handing over the interests of the rate-payers to the tender mercies of a clique. Nowhere is faction spirit more bitter or is displayed more unscrupulously than in Indian villages and in small Táluka towns. Unless we greatly err, Government will in the course of the next few years be forced to deal more and more with the seamy side of local self-government."

Alleged inadequate representation of Muhammadans on the Sind Municipal Boards.
Al-Haq (56), 13th Aug., Eng. cols.

62. "It is not only in Hyderabad that the number of Mussalman Councillors is small; but same is the case everywhere in the Province. In Karáchi where Muhammadans outnumber all other communities put together, they do not get adequate representation on the Municipal Boards. In the Sukkur Municipal Board there is only one elected Mussalman member, while in Shikárpur there are only two. Hitherto District

Officers used to make up the difference by allotting to Mussalmans a greater number of seats by nomination, but their powers have now been restricted, inasmuch as only one-third of the total number of members will in future be nominated instead of one-half as was the case till now. Under the old rules, Hyderabad Mussalmans could elect at least two members from among themselves, but now since the new regulations have come into force, not a single Muhammadan has been able to succeed. Thus the concession made by the Government has been exclusively to the advantage of Hindus, and Mussalmans have suffered a loss rather than gained anything. It is a matter for regret that no regard has been paid to the interests of a loyal and law-abiding community."

Alleged partiality in the matter of supplying the Hyderabad (Sind) Municipality's report and other official publications to newspapers in Sind.

Phœnix (18), 17th Aug.

63. " We are not at all surprised that we have not been sent a copy of the report of the Hyderabad Municipality which is said to have been recently issued. We are fully conscious of the fact that we had the misfortune to differ from Mr. Bulchand Dayárám in regard to his superiority over Ráo Bahádur Hiránand Khemsing as President of that Municipality. Subsequent events seem to show that he is not quite incapable of pettiness. It is, therefore, no revelation to us that we and evidently the *Sind Journal* too, which has also not been able to see eye to eye with him, have been excluded from his patronage, and that the report of the Hyderabad Municipality was sent early last week only to that paper which supported his candidature for the Presidency. But we are very much surprised that we have not yet been informed by the District Magistrate of Karáchi of a proclamation said to have been issued by him last week offering a reward of Rs. 200 for information leading to the capture of the culprit or culprits who are responsible for the murder of the European woman of Australia, Mrs. Dost Mahomed. We are not at all jealous of Government patronage being extended to the *Sind Gazette* in other matters—the patronage is after all but natural. But in matters of public interest like the one in question the District Magistrate ought to see that the whole press without any distinction is promptly and simultaneously supplied with information. For it is in the interests of Government itself that such proclamations should be made known as widely as possible amongst all classes and communities. We hope and trust that all proclamations of public interest will in future be sent at once and simultaneously to the local press, English as well as vernacular, without distinction."

Native States.

The general strike at Idar on account of certain taxes levied by the Mahárája.

Bombay Samáchár (69), 16th and 19th Aug.; *Praja Bandhu* (42), 14th Aug.; *Káthiáwár and Mahi Kántha Gazette* (77), 14th Aug.; *Hind Vijay* (63), 17th Aug.

64. A correspondent writes to the *Bombay Samáchár* as under :—The strike at Idar still continues, and the people are still suffering. Telegrams are being sent to the Political Agent, Sádra, but no reply has yet been received. The chief kámdár came down from Amnagar and calling together the leading people, asked them to put an end to the strike. But the leaders refused to do so until the taxes were repealed. He thereupon ordered the removal of the Mámlatdár's office and the Police station to Amnagar and so no State servant is now left at Idar to guard the person and property of the subjects. At Amnagar, too, nearly 5,000 people had assembled, but are now gradually dispersing after having sworn that in case justice is not done to them, they would leave the State. The petty Thákors too have thrown in their lot with the people and this promises to give good results. The latest information is that the Mahárája has wired to his ministers to effect a compromise, but that the latter are against it. [In another issue, the paper gives an account of a meeting convened in Bombay in which funds were collected and it was resolved to petition the Bombay Government in connection with the matter. The *Praja Bandhu* also publishes rumours that Inám lands and charitable properties have also been

confiscated at Idar and that advices received from there say that the State has ordered that those who persist in disobeying the orders shall be fired upon and fined two rupees each. The *Káthiáwár* and *Mahi Kántha Gazette* states:—No one is allowed to leave Idar which is guarded by the military on all sides. Kumár Dolatsinhji came down here with a Police force of 50 men and flogged the assembled people, and calling the leaders together took them to task. He did not listen to their prayers for the repeal of the new taxes and left for Amnagar. The Political Agent's reply to our telegrams asking us to accept the Mahárája's orders has disappointed the public. The *Hind Vijay*, commenting upon the crisis, writes:—The present instance of the Mahárája's high-handedness has surpassed all his former actions. The public have been petitioning and wiring to him, but in vain. He is enjoying himself at the Poona races. At the same time, orders have been issued to disperse the people and to collect the taxes. What must be the plight of the poor people? The Mahárája is quite indifferent to their sufferings. The people have petitioned the Political Agent and the Bombay Government for justice. We hope the Bombay Government will advise the Mahárája to remove the discontent by conciliating the people.]

Intelligence extracted from the Press.

Arrangements for celebrating the Ganpati festival in Bombay.
Kesari (128), 16th Aug.

65. The Bombay correspondent of the *Kesari* writes:—A meeting of the Bombay Ganesh Mandal was held on the 14th of August 1910 under the presidentship of Mr. M. R. Bodas. Fifty representatives of the different melas in Bombay were present at the meeting. It was resolved that the melas which get their names registered by the Ganesh Mandal should first submit the songs to be sung for approval and also that lectures should be arranged subject to the sanction of the Ganesh Mandal. It was further resolved that the festival should be celebrated solely as a religious rite and that politics should not be mixed up with it and that nothing should be included in the programme that would excite racial hatred. It was decided that the Ganpati festival should be celebrated in all the big *chawls* as it was last year in consonance with the circumstances.

A proposed new school at Belgaum under the auspices of the Deccan Education Society.
Belgaum Samáchár (110), 15th Aug.

66. The maximum limit of students to be admitted into the Sardár High School (Belgaum), having been reached, the interests of the school-going children of the city began to suffer and the necessity of a private educational institution was thus keenly felt. The Poona Deccan Education Society has come to our relief and through its efforts twenty thousand rupees have been subscribed by the Belgaum public for a new school. This amount would be scarcely sufficient for an educational institution, and we would therefore very much like to see a building for the proposed school erected out of the King Edward Memorial Fund collected at Belgaum. The school may be given the name the 'Edward School'. If our suggestion is adopted, a fitting memorial would be raised here for the late king and a good object would be served.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th August 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 35 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th August 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal: Adverse comments on the recent Police searches in Calcutta . . 29—31
British rule:
  Comments on Sir John Muir Mackenzie's remarks on the politics of the Arya Samáj 6
  Comments on the letters of the *Times'* correspondent on the unrest in India . . . . 4 & 5
  Comments on the London *Time's* article on the relations between the Indian Government and the Native States . . . . . . 1—3
  Rights of Indians in the British Empire 7
  The power of the king was restricted in the Vedic times . . . 9
  The present unrest and its remedy 8
  Verses advocating regeneration of India 10
Comments on the projected visit of the Crown Prince of Germany to India 11
Excise:
  Comments on the Abkári policy of Government 45
  Comments on the Government Resolution on the report of the Foreign Liquors Committee 44
  Suggestion that the liquor-shops in Bombay may be closed during the Ganpati festival 46
Ganpati festival: Comments on the Government Notification *re* the Ganpati melas . . . . 35—40
Governor of Bombay:
  Comments on His Excellency the Governor's reply to the deputation of the Depressed Classes Mission Society 42
  Suggestion that the term of office of His Excellency the Governor should be extended 41
Imperial Legislative Council:
  Comments on the extension of the period of the Seditious Meetings Act 15
  Comments on the Honourable Mr. Jenkins' speech on the Seditious Meetings Act at the last meeting of the — . . . . . . 13 & 14
Indians in the Colonies:
  Comments on Mr. Polak's letter to the Press on the deportation of the Transvaal Indians 33
  Comments on the deportation of Indians by the Transvaal Government. 34
  Comments on the work done by Mr. H. S. L. Polak on behalf of the Indians in South Africa 32
Judicial matters: Probable effects of the new Press Act 43
Protest against the reported allegation of General Booth as to the existence of criminal tribes in India 12

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service :

Alleged injustice to the Muhammadan community in the selection of a successor to the Honourable Mr. Justice Macleod 25
Appreciation of the career of Sir John Muir Mackenzie . . . 19 & 20
Approval of Mr. G. S. Rao's appointment as Acting Judge of the Bombay High Court 24
Comments on the new rules regulating admission to the subordinate revenue service 28
Defence of Barrister Judges as opposed to Civilian Judges . . . 26
Protest against the reduction of the maximum age limit for the I. C. S. Examination 27
Suggestions for the appointment of a successor to the Honourable Mr. Sinha as Law Member of the Supreme Council . . . . 21—23

Sind :

Alleged boycott of Hindus by Muhammadans at Dabhro (—) . . 47—49
Alleged necessity of giving greater publicity to Government and other proclamations in — 51
Suggestion that the táluka head-quarters at Sakrand (—) should be transferred elsewhere on account of the unhealthiness of the place. 50

Viceroy :

Appreciation of the *regime* of His Excellency Lord Minto . . . 18
Comments on the proposed memorial of His Excellency Lord Minto . 16 & 17

Legislation—

Protest against the proposed Medical Registration Act 53
Suggestion that a civil remedy should be provided in the Indian Penal Code for seduction 52

Education—

Suggestion that subjects except English should be taught through the medium of vernaculars 54

Railways—

Complaint against the leave and free pass rules of the Madras and S. M. Railway 55
Proposed changes in the conditions of certain Risk Note Forms of the Indian Railways 56

Municipalities—

Ahmedabad : Complaint against the Commissioners appointed by Government to carry on the Municipal Administration of — 62
Bombay : Comments on the resolution of the — Municipal Corporation *re* the building of an Examination Hall in the University Gardens . . 57—61

Native States—

Idar : Comments on the alleged high-handedness of the Mahárája of — . 63
Jamkhindi : Comments on the — Administration Report for 1909-1910 . 64

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	200
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

CON 394—1*a*

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A. ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Mara'thi and Gujara'ti.				
63	**Hind Vijayă**	**Baroda**	**Weekly**	**Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.**	**600**
	English, Portuguese and Concanim.				
64	**A Luz**	**Bombay**	**Weekly**	**R. Noronha ; Goanese ; 35**	**1,200**
	Gujara'ti.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	Hindi.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Dechasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáraj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Mahárashtrā Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitrā	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50,..	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Ealáh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufidc-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do. ...	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do. ...	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	W. G. Chapman; European; 42	750
	ANGLO-URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 75, 91, 93, 97, 104, 108, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

No. 128, the present Editor of the paper is Narsinha Chintáman Kelkar, B.A., LL.B., Hindu (Chitpáwan Bráhman).

[illegible] to the file of Newspapers and Periodicals.

Politics and the Public Administration.

Comments on the London *Times'* article on the relations between the Indian Government and Native States.

Indian Spectator (10), 27th Aug.

1. "The London *Times* has uttered a warning with regard to the relations of the British Indian Government with the Native States, the significance of which is not to be belittled. Lords Minto and Morley have shown, whenever they could, that these States are important factors in the economy of the vast British Empire. Lord Curzon was even more emphatic in this respect. Great Britain calls the States 'protected.' What is the measure and manner of protection rendered? The States are, no doubt, safe-guarded from outside troubles or internecine strife—the curse of Native India. But where their financial relations with the paramount Power are concerned it would be idle to disguise the fact that the weaker vessels often go to the wall. This is the worst policy for British statesmen to pursue. India needs justice, and wants to see it rendered in a concrete form. Our Native Princes and Chiefs are not so keen on any benefit derived from the Supreme Power as they are on financial justice. The people of India, too, can realise that better than all abstract ideas of equity. Have the British been equitable in all their financial dealings with this country? Instances to the contrary are too well-known to be cited. The last straw seems to be this so-called extinction of the opium trade at the expense of the opium-growing States, their zamindárs, merchants and labouring population. Here the British Government launch upon a speculation which may or may not succeed, in order perhaps to placate the United States and to save China from herself—an almost impossible task. The results of the new policy threaten financial disaster to several of the States, and yet not one of the rulers has so much as been consulted in the matter. We are told in whispers about Exeter Hall and the pressure it might exert on Government. Is India to be governed by idle sentimentalists or by responsible statesmen? Surely, these latter are more responsible to the princes and peoples of India than to Exeter Hall, China or the United States. An international policy with regard to the control of traffic in opium is to be welcomed, but it must not be indulged at the expense exclusively of others who are not a party to the international agreement. And where and how comes in this international action when the Government of India practically put down the export of opium from the Native States into British Indian territory itself? The new policy creates a number of pitfalls that may swallow up high reputations. It also seems to us to be arbitrary and invidious in its working."

Pársi (41), 28th Aug., Eng. cols.

*2. "Summaries must often convey a wrong impression and there seems to be some discrepancy in that of a *Times'* article transmitted by Reuter this week. Lord Minto has always declared himself to be in the closest agreement with Lord Morley, but this article apparently makes the most of their differences and says that the Viceroy has had to stand between the Indian Princes and the Secretary of State's 'interference' with them. The summary goes on to expatiate on the importance of the Native States and their rulers as bulwarks of the British dominions, and says that Lord Morley should not be oblivious of their existence. As their suzerain, the King through his Ministers has some right of interference in the concerns of Native States, though possibly the Viceroy has wisely advised the Secretary of State not to push forward too eagerly among States whose movements are habitually leisurely; but whether the Indian Princes have any right, or whether it is desirable that they should be given any right to interfere in the affairs of British India is another matter.......... Moreover, their own States often do not show any such superfluity of administrative capacity as should warrant us in asking them to make themselves responsible for the affairs of British India, and many British Indians feel that, as the direct subjects of the Crown have to shape a destiny for themselves out of new conditions, the new classes struggling to the top should have the casting vote in ordering the affairs of the great territory to which they belong. Indians living under the direct rule of the Crown are jealous of the rights of the Native Princes, but the exploiting of these Princes and their loyalty with the sole object of depreciating and discrediting the educated classes of British India begins to pale on the most patient."

Bombay Samáchár (69), 25th Aug.

3. The Indian Princes will hardly feel grateful to the London *Times* for once again reviving the question of holding consultation with them on questions affecting the Government of India. Under the guise of a well-wisher it has started the discussion anew, but Indian rulers are not so simple-minded as not to understand its true object. That they should be consulted on matters of State can bear the only interpretation that without having a voice in or control over the government of the country they should be made to participate in the responsibilities of the Empire. Many of our Princes have been compelled, whether they could bear the burden or not, to contribute their quota in the expenses of the Empire. Under the treaties they have made with the British Government they claim protection against foreign enemies and yet they have to maintain at their expense a contingent of Imperial Service Troops. Even this sacrifice on their part gives them no claim to commissions in the army or to their scions in the much belauded Cadet Corps. All the loud talk in connection with the Corps has proved meaningless and even the *Times* which has now taken up the cudgels on behalf of Indian rulers has failed to exert its influence and secure Native Princes a place in the Corps to which they have been entitled under the promises given at the time of its formation. Again, considering the very anomalous condition in which many of these rulers have been placed with regard to their own States, it is not at all congruous that they should have any voice in the government of the country. They are as a class backward in the art of government and the very few and limited opportunities they have to manage their own provinces hardly entitle them to advise the Government of India. Considering all these points we are led to believe that the *Times* in posing as an advocate of Indian Princes has a deeper game to play, and that is to range them in opposition to Lord Morley's scheme of reforms which has met with a unique and unprecedented success.

Comments on the letters of the *Times* correspondent on the unrest in India.

Jám-e-Jamshed (37), 22nd Aug.

4. No one can dare to deny the existence of unrest in India, but the question naturally arises how, despite the slow but steady progress in the matter of education, the development of arts and industries and above all the conceding of much-needed reforms, this spirit of discontent has been spreading. The causes bringing about such a situation need investigation. A correspondent of the London *Times* has attempted to unearth these causes, but his letters rather than tracing the fundamental causes of the prevailing unrest have served to put fuel on the fire. While, on the one hand, comments in the public press likely to set Europeans and Indians by the ears have been successfully suppressed, the London *Times* has been publishing with impunity articles reviling the Indian political leaders and doubting the aims and aspirations of the educated classes. Have these sentiments been regarded as strengthening the ties of friendship between these two vast communities? At any rate it is not wise policy to allow a free hand to the traducers of India and things Indian and gag those who have been attacked in such a way as to prevent them from replying to the criticisms levelled against them. Such a divergence of policy is calculated to stimulate the discontent already existing in the land. The causes the correspondent of the London *Times* has so far indicated are neither accurately nor impartially stated. The path to a correct solution of the problem is covered with insurmountable obstacles. The matter cannot be disposed of by a superficial examination in the light of evidence adduced *ex-parte* and proofs based on hearsay. Besides, in view of the fact that there are numerous and more or less intricate and debateable questions which have in one way or another tended to foment discontent in the country, it is hopelessly impossible for a representative of one party to do justice to the other. It is

high time, therefore, for the authorities to have this the most troublesome problem thoroughly and dispassionately threshed out by a joint commission of officials and non-officials. Such a course besides conducing to the well-being of the people would afford to Government the best means of making manifest the true and real object of their whole policy.

Jagad Vritt (124), 21st Aug.

5. The special correspondent of the London *Times* has very ably entered into the genesis of the present unrest in India and we are inclined to agree with many of his inferences. It is significant to note that the theosophical movement has been responsible for giving a stimulus to reactionary tendencies impeding the social reform movement. The political agitators in order to enlist the sympathies of the orthodox and the illiterate betook themselves to the pseudo-religious revival and spared no pains to disseminate sedition and to inflame the minds of impressionable youths by organising political festivals under the guise of religion. The evil effects of this propaganda have already manifested themselves, and should Government not devise timely measures to check the evil tendencies, grave consequences might follow. The British being lovers of the liberty of the press failed to take serious notice of this religio-political agitation, but the license which the Native Press took under the name of liberty proved that the granting of the boon of the liberty of Press to the Indians was like casting pearls before swine. It must, however, be borne in mind that the present pernicious character of agitation is carried on by a handful of educated men, while the majority of educated as well as uneducated people do not at all sympathise with it.

Comments on Sir John Muir Mackenzie's remarks on the politics of the Arya Samaj.

Arya Prakásh (29), 21st Aug., Eng. cols.

6. Commenting on Sir John Muir Mackenzie's speeches on the occasion of his reception by the Ladies' Committee of the Depressed Classes Mission, the *Arya Prakásh* writes :—"As this pronouncement from a responsible officer of the Government is the first of its kind on this side, we attach great importance to it. It clears our mind as to the eye with which the Government looks upon the Arya Samáj movement on this side of India. We are very thankful to Sir John for having praised the organisation and enthusiasm of the Arya Samáj. He has rightly put forward the Arya Samáj as a movement born for abolishing caste and class distinctions of all kinds, and which proclaims the gospel of just, equal and humane treatment towards all declaring that no man shall be put down by reason of the accident of birth. Recognising this feature in the doctrines of the Arya Samáj which gives great influence to it, he says it is most unfortunate that the work of this Society should not be free from the taint of disaffection. Let us say it is most unfortunate that a keen and intelligent observer like Sir John, who could easily see the good work done by the Arya Samáj and who has the goodness to declare it in public, should be gulled in this snare spread by the detractors and traducers of the Arya Samáj for poisoning the minds of the official world against this movement. Sir John and the Government ought to know that the Arya Samáj is a progressive socio-religious movement.......... The truth preached by the Arya Samáj prevailed and secured thousands of adherents from other folds. When in open discussion there was no victory, our pious opponents have taken to underhand means and have tried to poison the ears of Government by declaring the Arya Samáj to be seditious. Rumours were circulated that the Arya Samáj was a political and a seditious body. Finally, while our Government were busy finding out the anarchists, in their heat they could lay hands on no one but poor Arya Samájists in the North. Now may we assure Government that they are haunted by a nightmare in this matter and that their dream of plotting Arya Samájists is nothing but a feat of their heated brains?......... If the Arya Samáj could give birth to sedition, is it not strange that Anarchism and Extremism should be born in a soil where the Arya Samáj is conspicuous by its total absence? Bengal and the Deccan which have provided members for these organisations have refused admission to the Arya Samáj; nay, the latter has insulted the founder of the Samáj in the most shameful manner......... **The Arya Samáj depends for its very existence on the presence of good Government like the British, and on the maintenance of peace and order.**

.... Let us inform Government that the Arya Samáj has no inner circle or secret conclaves: it does not meet in cells or with closed doors.......... Its membership is refused to none. Its records, its minutes are clean and are open to inspection. The Pratinidhi Sabha which represents all the Arya Samájas of the Presidency is ready to clear any doubts if they exist in the mind of Government.......... With even greater earnestness than Sir John, we wish the day may come when Government may work in co-operation with the Arya Samáj. We often hear complaints from our Updeshaks that they are hampered in their work by the Police.......... We wish Government would treat us on friendly grounds and would ask the Police to be well behaved and less stringent towards our preachers. If Government desire, we are willing to supply the names of all our preachers here, and they may issue orders to Police officers not to hinder them in their work."

Rights of Indians in the British Empire.
Mahrátta (15), 28th Aug.

***7.** "Reuter says that a few day ago, Sir Wilfrid Laurier informed the Labour Unions at Vancouver that the Canadian Government would consider increasing the head-tax on the Chinese, but was unable to entertain for a moment any proposal to subject Japanese immigrants to the indignity of a head-tax, even if it involved the downfall of the Ministry. Imperial considerations, said Sir Wilfred Laurier, forbade the tax, and the days were over when it was politic to treat other races with contempt and harshness. 'Let us follow Britain and treat men with fairness and equality. If for economic reasons distinction must be drawn, let it be done not by harsh mandates but by mutual agreement.' Sir Wilfrid Laurier would not submit the Japanese to the indignity of a poll-tax, although he would not hesitate to do so in the case of the Chinese. Imperial considerations prohibit Canada from wounding the Japanese. But the South African Government do not find any hesitation in submitting British Indians to a humiliating and unjust treatment! Are the imperial considerations less binding in the one case than in the other? Or are they less binding upon the South African Government than upon Canada? Japan is an ally—a powerful and strong ally—of the British Government, and it is but proper that her rights and honour should be scrupulously respected. But India is directly related to the Empire. Ought not her rights to be more scrupulously respected and guarded, at least in the Empire itself?"

The present unrest and its remedy.
Chábuk (71A), 25th Aug.

8. In this *regime* of their autocratic officials, every writing of the Press is but a cry in the wilderness, inasmuch as except the Anglo-Indian section, the entire Press in the country is looked upon as a reviler and calumniator of Government. But these staunch advocates of autocracy hardly know that lapse of time will prove the poisonous nature of the Anglo-Indian advisers whom they cherish at present. Considering the exigencies of the moment, it would not be fruitless to draw once again the attention of Government to the ill-treatment the Indians as a class have been receiving at the hands of their officials. No heed is being paid to their complaints, they have no voice in the disbursing of the money collected from them, their spokesmen and leaders are annoyed and insulted and no attempt is being made to prevent foreign trade from ruining the country. Besides, the officials do not care at all to save Indians from annoyance and ill-treatment in foreign lands. Such and similar conduct on the part of the officials has been followed by disunion in the land, and the result is the present discontent. Consequently, it behoves the authorities to consider the nature of the Indian demands which do not ask for *swarájya* or any other extreme remedy. The people wish for a share in the administration of the country, and in meeting this wish we do not think Government would be doing any rash act. We trust the authorities would not hesitate to grant the prayers of the Indians.

The power of the king was restricted in the Vedic times.
Kesari (128), 23rd Aug.

9. The *samitis* and the assemblies used to have an eye on the private character of the king, in the Vedic times, and an immoral king was declared to be unfit by them. The Atharvaveda says that the king used to pray to the assemblies to protect him. It shows that his power was quite restricted and that he was in danger of being dethroned and that he had to be scrupulous in his private and public conduct to avoid that predicament. The king had to be loyal to the nation and the nation to the king, in the Vedic era. Every one knew at that time that the king had a dependent and the nation an independent existence. There can be no king without the nation, whereas a nation can exist without him. The superiority of the nation and the inferiority of the king are clearly indicated in the Vedic verses. Again, the army and the public purse were controlled by the people. The king had to look to the public good in every respect and carry out the behests of the popular assemblies. He had to provide the people with food and increase the strength and power of the nation. Judging from a verse of the Coronation ceremony, we see that the king was entirely a creature of the people. The stability of the king depended on the people and he had to follow them. It is true that kings who have tasted the joys of autocracy would not consent to be merely puppets in the hands of assemblies. But the Aryan system cannot help it. Are such thoughts on limited monarchy to be found in the Koran and the Bible? The life of the Aryans was modulated after the commands of the Vedas and they had limited monarchy. Though the system may have disappeared in the intervening period, it is simply venturesome to argue that they would never have it in future. It is mischievous to maintain that the idea which was entertained by the Aryans before any other nation dreamt of it would not again take root in them. They have rather a special right over it.

Verses advocating regeneration of India.
Rájasthán (58), 20th Aug.

10. One Mahuvákar contributes verses to the *Rájasthán* on *Deshonnati*, *i.e.*, the uplifting of the country. While appealing to the Indians to cast away several rotten customs like early marriages, etc., which have hampered the progress of the country, he asks them to unite, adding:—Always rejoice in being patriots and cherish true love towards the motherland alone, just as the Americans did. This would certainly raise the country. Specially devise measures which would create in the country brave heroes; on account of this the *videshi* will be put down. This would certainly raise the country.

Comments on the projected visit of the Crown Prince of Germany to India.
Echo (52), 20th Aug., Eng. clos.

11. "We, in India, are most anxious that England's Navy should be clearly supreme in power. The sedition rampant in India may be utilised by England's enemies to bring complications, and our daily prayer is that the safety of India may be above any doubt. It is most humiliating to find that Indian arch-seditionists are all over the Continent and just now we hear two are in Turkey. The sinews of war for these enemies of India are supplied from India, and in some cases, as Government is aware, discontented Princes and Zamindárs are freely helping them with money. Such being the state of the country we do not want prying foreign Princes coming to find out the weak points in the affections of Indians to the British. Every one of the protestations made regarding the projected tour of the German Crown Prince should be taken exactly in the opposite sense, as most of the utterances regarding Germany's Navy, so sanctimoniously pronounced by the Chancellor and German Ambassadors. The visit is said to be not political! The Prince is coming without the Princess to be free to watch and make notes. England has shed rivers of blood and spent tons of gold to make India what it is, and it is no wonder it arouses the lively interest of our foreign well-wishers."

Protest against a reported allegation of General Booth as to the existence of criminal tribes in India.
Akhbár-e-Soudágar (27), 27th Aug.

12. A fresh instance of the gross ignorance about India prevailing in England is just reported by Reuter. General Booth of the Salvation Army, speaking on India declared that thirty lakhs of the Indian population belonged to the criminal tribes and that his Salvation Army was prepared to undertake their education provided Government allotted them lands for the purpose. We are really obliged to the General for his good intention. But can he inform us on what

statistics he has based his calculations, which put down one Indian in every hundred as a criminal? We wish General Booth and his co-workers would abstain from presenting such false and misleading pictures of India before the nations of Europe.

Comments on the Honourable Mr. Jenkins' speech on the Seditious Meetings Act at the last meeting of the Imperial Legislative Council.

Moslem (62A), 14th Aug., Eng. cols.

13. "The Honourable Mr. Jenkins, in his able reply to his critics at the last meeting of the Imperial Council, ingeniously compared the good effects of the Seditious Meetings Act in the case of Indian unrest to those of permangânate of potash in the case of certain periodical epidemics in the country. The Muhammadan community has always taken the view so eloquently expressed by the learned Home Member. If the Government of India entertained any doubts as to the sort of reception the proposal to extend the period covered by the Seditious Meetings Act would meet with from the Muhammadan community they must have been speedily relieved on hearing the speeches of its representatives at the meeting at Simla last week. Indeed the warmth with which the extension of the Act was welcomed and the grateful acknowledgment of the benefits which had already been derived from its operation in some of the most disturbed provinces of the country are welcome evidence, if any were wanted, that Muhammadan opinion stands solidly behind Government in its efforts to maintain law and order in this country. In fact to have restored to the harassed people of Bengal the right to live in peace and according to their own lights is in itself an achievement which would justify the continuance of the Seditious Meetings Act and prove its necessity.......... Our countrymen who use peaceful and legitimate means in demanding their rights have nothing to fear from the operation of the Act. It does not curtail their liberty of meeting nor impose its veto on their speech; it merely serves to check the flow of that seditious oratory which under the guise of religion and social advancement was only too frequently used to stir up disaffection against the Government established by law in this country."

Kesari (128), 23rd July.

14. The defence of the Seditious Meetings Act by Mr. Jenkins was quite improper and contained an abusive censure in general of the non-official members. If Mr. Jenkins had no experience of the work transacted in the Supreme Legislative Council, he should have maintained silence on the first occasion. He would not have had any nausea of criticism and ventured to speak at random, on other occasions. The precedent set by the Honourable Messrs. Nugent, Monteath and Logan and by Sir James Westland of showing contempt for and of making light of non-official members has been but followed by Mr. Jenkins. The only pleasing feature was that the conduct of the Presidents of the Legislative Councils was quite gentlemanly. Non-official members are but novices in the Legislative Councils. On one side are ranged men perfectly familiar with administrative problems backed by all royal power and by a majority of votes. On the other are men who have no hope of getting any majority on their side and men who are familiar with only the broad principles of administration. The parties are quite unequal in strength and official members should feel sympathetic towards men who are working against such great odds. Non-official members exhibit a great regard for the opinions of official members with reference to administrative details. The latter should have a similar regard for the opinion of the former on the general policy of administration. Unfortunately men like the Honourable Mr. Jenkins do not bear this principle in mind.

Comments on the extension of the period of the Seditious Meetings Act.

Surya Prakásh (46), 20th Aug., Eng. cols.

15. "It is understandable that the life-period of the Seditious Meetings Act should be extended, but what is not so easily explicable is why the period of extension should be limited to March. No one is satisfied with the official reasons given in the Council that it would not be proper to give the Act a longer lease of life during the Simla session of the Legislative Council and that it would be better to leave it to the new Viceroy to decide whether the exigencies of the times required a further extension beyond March. The first reason is hardly worth consideration. When we read of the thorough manner in which even the temporary extension of the Act was discussed and contested by non-official members it is not easy to see what more could be gained by passing the Act in a Calcutta session. Government would hardly be deterred from passing the most drastic legislation at Simla or even in a Railway saloon, if the needs of the country required it, by scruples about Simla or Calcutta. The second reason is equally lame. The outgoing Viceory is surely in a better position to judge whether the state of the country justifies the renewal of the Act than his successor. Lord Hardinge must, during the first few months of his office, necessarily rely on the opinions of his advisers and his predecessor and he would certainly be taking too much responsibility on himself if he reversed a policy deliberately initiated by Lord Minto soon after he took over charge. It was, therefore, for the present Viceroy to say whether the additional powers conferred under the Act could be dispensed with safely at present. Can any sane man with a knowledge of what is occurring in Bengal to-day say conscientiously that the Act can be allowed to lapse? Can any responsible Government allow itself to be duped into a feeling of security by a lull in the outrages? Of course, nobody knows this better than the Government of India. Why then did they timorously put a period to the Act which they know cannot be repealed with safety for a year or two."

Comments on the proposed memorial of His Excellency Lord Minto.
Indian Social Reformer (9), 28th Aug.

*** 16.** "The idea of commemorating Lord Minto's *regime* by means of a pillar bearing suitable inscriptions and standing in the midst of a park to be laid out at Allahabad is a very happy one. It will not be merely a personal memorial. It will mark for many centuries to come the remembrance of the liberal and beneficent pledges and measures of British rule in India. Such a movement, being in accord with traditional Indian ideas, will better fulfil the purposes of the intended memorial than almost any other project that we can think of. We trust that the Honourable Pundit Madan Mohan Malaviya and his colleagues will get the cordial support of the public. Unfortunately India is apt to let her best friends be content with the approval of their own consciences, while building huge monuments to those whose services to her have sprung from a more egoistic source. We earnestly hope that this project will not share the fate of the many attempts to raise a memorial to the late Lord Ripon."

Oriental Review (17), 24th Aug.

17. "Mr. Montagu paid a well deserved compliment to His Excellency Lord Minto when he observed that the results of his administration would leave an indelible stamp on the future. Such an appreciation is looked at askance by some people on the ground that it is still too early in the day to take an estimate of the administration of Lord Minto and also on the ground that the Viceroy was too much led away by the Secretary of State. It is the opinion of the bureaucracy that the Executive must be hustling and strong and that it ought to be independent of the leading strings of the India Council. Lord Minto's administration may not have been strong in the Curzonian sense of the word, but it was strong as putting down with a vigorous hand attempts at anarchy and sedition. In fact in some cases it erred rather on the side of strength than on the side of weakness. As to the so-called influence of the India Council, it cannot be determined with any nicety as to whether Lord Minto was more influenced by Lord Morley or *vice versa*. It was the highest sort of political co-operation and it would be unjust to say that one was influenced by the other. It is to the advantage of the Indian people that there should be such a co-operation and not a Viceroy of an arrogant trend of mind rebelling against the Secretary of State. One significant motto seems to have inspired the present Viceregal administration. It is the recognition of all legitimate rights and demands and the suppression of all inordinate demands. It is for this if not for anything else that our countrymen should feel grateful to the retiring Viceroy. The Bombay

Corporation has done well, therefore, in resolving to present an address to His Excellency Lord Minto at the time of his departure from this country. There is also a movement set on foot by the Honourable Mr. Malaviya and others to have a permanent memorial of him in India. Their object is commendable, but we do not appreciate the idea of setting up a garden and a pillar as this memorial. Cannot something useful be taken in hand to memorialise the administration? A great deal of money is, we fear, being thrown away in brick and mortar and marble."

Appreciation of the *regime* of His Excellency Lord Minto.
Pársi (41), 28th Aug., Eng. cols.

***18.** "Lord Minto's Viceroyalty is drawing rapidly to a close, and it will soon be time to take stock of the achievements of his *regime*, though, as his predecessor in office said, it is not for a man's own generation to pass the final verdict. The abandonment of the official majority on the Provincial Councils and the appointment of an Indian member to the Executive Councils of the Viceroy and the Governors, together with the wide adoption, in the most difficult circumstances, of the elective principle in appointing members of Council, has been the great achievement of Lord Minto's *regime*.......... The official majority has been maintained on the supreme Legislative Council. When the Press Act was passed, the non-official members, recognising the necessity for drastic action, supported Government and demonstrated that, though the official majority had been maintained as a matter of precaution, the Indian members were fully alive to the responsibilities of Government and did not go on the old plan of voting for more liberty and more concessions just on the chance of getting something. Since then, however, there has been a set-back. The non-official members were mostly of opinion that the period of usefulness of the Seditious Meetings Act was over, and accordingly the dead-weight method of the official majority was revived. This is extremely regrettable. The party of violence was always a small one, but the number who felt an extreme discontent with things as they were and who were finding it increasing was a very large one. It is not too much to say that the reforms restored India's self-respect, and it was herein, far more than in the extent of the actual concession, that their value lay. The danger of a seditious meeting or two being held was far smaller than that of slipping back into the old slough of despond from which the non-official members had just been raised. However, leading Indians are sufficiently well assured of the genuineness of Lord Minto's concessions to retain their confidence. So Lord Minto will be able to leave India in full assurance that his efforts on behalf of a people waking to a national consciousness have been successful and are appreciated. Nothing but his own sincerity and patience could have made them a success, and he cannot but feel rewarded in the knowledge that the confidence he reposed in the people has been met and reciprocated by the unbounded trust India reposes in him."

Appreciation of the career of Sir John Muir Mackenzie.
Sánj Vartamán (44), 20th Aug., Eng. cols.

19. "Sir John and Lady Muir Mackenzie have been the recipients of tokens of sympathy and gratitude from a variety of public bodies. It will not, we are sure, be disagreeable to Sir John to be told that, in great part, he owed their valedictory good wishes to the part which his consort has played in the social life of this province.......... Upon her husband she has exercised a salutary influence, and its effect has been noticeable in his relations with the people during the latter, and most fruitful part, of his service. The agricultural department has proved, under his guidance, an instrument for the greater good of the cultivator. It has been labouring to teach the peasantry how to make two blades of grass grow where one grew before— a lesson of priceless value to the country. His example in his later official career is an admonition to the bureaucracy, that it does not, and cannot, live for itself alone.......... Sir John had not distinguished himself for sympathy in former years. But during the latter part of his career, especially since he became a member of the Executive Council of the Government of Bombay, he has signalised it by a number of good works for ameliorating the condition of the cultivator, and has been animated by kindliness towards the people."

Kesari (128), 23rd Aug.

20. Sir John Muir Mackenzie took a great interest in the Agricultural Department, as he had studied Agriculture. He is to be credited with the improvements that were made in the Agricultural Department during the last seven years and the creation of an important agricultural institution, next only to the Pusa College, in Poona. But we have also to note that he lost his mental equilibrium and sympathy when the repressive wave set in and that he took a great deal of responsibility, as a leader of the repressive policy, on his shoulders. It is but natural that experienced retired Civilians should be much made of in England. It is, however, very regrettable that their influence should thwart the political aspirations of the people and this is one of the chief reasons against the present constitution of the Indian Civil Service.

Suggestions for the appointment of a successor to the Honourable Mr. Sinha as Law Member of the Supreme Council.

Indu of Bombay (12), 24th Aug.

21. "There appears to be an impression abroad in some quarters that, since the Hindus have had a 'monopoly' of the executive appointments thrown open so far, Mr. Sinha's successor should not be a Hindu. Hence the absence of Hindu names in the list of the 'favourites' run by Simla. We do not know what basis of truth there is for such report, but if there should be any, we should indeed regret it exceedingly. No consideration whatever except that of the best personal competency available should, as has been declared in plain language by Lord Morley himself, have any place in the decision for the filling up of a post of such high responsibility as that under reference.......... We would, indeed, heartily welcome any non-Hindu appointment if the selection is based on superior merits alone. Nay, we would go so far as to say that when the claims of the parties are equally balanced, a Muhammadan or a Parsi or a Christian may well be given a preference now and then. But to boycott Hindu candidates simply because they are Hindus and even when their qualifications are admittedly superior, would be a most regrettable step. We hope no such blunder of racial preference will be committed in at least the matter of the high executive appointments thrown open to Indians under the Morley-Minto *regime*.......... Another equally necessary qualification, besides merit, should be a prestige for thorough and wide knowledge of public afiairs and Indian society, so that the object of bringing to the Councils of the Supreme Government a direct exposition of Indian feeling and sentiment should be fully attained......... The Indian chosen should be one capable of working in harmony with the Viceroy and his British colleagues and at the same time one who can command the confidence of the greatest possible majority of the various Indian communities. These are the essential tests. Applying them we regret deeply to have to say that the suggestion of Mr. Ameer Ali's name is an extremely unfortunate one. Mr. Ameer Ali is too old now to take up the onerous duties attaching to the Law Membership of the Government of India. A younger man with a fresher mind and in greater touch with general Indian opinion is what is required at the present time in that particular post.......... Mr. Ameer Ali has been morever so much identified with the avowedly selfish partisan and sectarian agitation of the Moslem League that his appointment would give rise to much resentment and misgivings in all non-Moslem communities. His sympathy with even the claims of the educated classes has been but lukewarm. His appointment, therefore, will be exceedingly unpopular in India save with the adherents of the Aligarh school of exclusionists who are but a handful of men, viewing India as a whole. It is difficult to believe that the Honourable Mr. Davar is in the running for the post...... One observation we may make. Mr. Davar is not one of the brilliants of first water, though we confess we would prefer him very much to either Mr. Ameer Ali or Mr. Ali Imam. He is not identified with

any sectarianism pure and simple and perhaps his having never been a political man might be regarded as a special qualification. And between Messrs. Ameer Ali and Ali Imam, we would decidedly prefer the latter. We by no means recommend him. He too is identified with the Aligarh school, though we have to recognise that he is no extremist. He recognises that a cutting off from the non-Moslems in entirety after the out-and-out Aligarh programme would not be good for the Moslems themselves. We have so far discussed the claims of the three gentlemen whose names are mentioned freely as the likely candidates. We have no desire to put forth any rivals to the Simla clique's nominees. However, we may put forth before Lords Morley and Minto the view that it is high time they should select for the executive councillorship one from amongst those towering personalities, who have won the confidence of the greatest majority of their thinking fellow-countrymen, and who though critics of Government have shown themselves its never failing friends and who have shown the capacity to co-operate with Government in spheres wider than local self-government. May we mention, for example, Sir Pherozeshah Mehta, Mr. Gokhale, Justices Chandávarkar and Krishnaswámi Aiyer and Dr. Rásh Behari Ghosh? The appointment of the redoubtable Parsi Knight will undoubtedly be the fittest and most popular in all India....... We should think that out of patriotic motives he may be prevailed upon to accept the offer. But there is the question whether the Simla divinities will have the temerity to propose him....... Men of the temperament of the Honourable Mr. Jenkins, for example, who seem to have a supreme contempt of Indian members' pretensions, will hardly relish the idea of yoke-fellowship with Sir Pherozeshah. Still, however, the Indian bureaucracy would be best advised if they went in for the distinguished Parsi Knight of our city, whose presence in their Councils will do more to spread loyalty to and confidence in them than anything else. If, however, Sir Pherozeshah is too hard a nut for them, we would advise them to secure some one of the others we have named above. The claims of Dr. Rash Behari Ghosh after his labours at the Civil Procedure Code are very great. We believe he will prove an admirable Law Member. His learning and abilities as well as his loyalty are beyond question. He has been a politician of most cosmopolitan sympathies."

Indu of Bombay (12), 26th Aug.

22. "If we consider the necessary statutory qualification for the Law Membership, it is clear that the existing rule requiring that the Law Member must be a Barrister is an anomaly and must inconvenience the authorities. When the choice was amongst British gentlemen, the condition of being a Barrister, etc., could cause no inconvenience. However, if Indians are to be eligible, and they have been made so, surely it is absurd to preserve a legal bar against Indian Advocates or High Court Pleaders. These are qualified to be High Court Judges and highly eminent lawyers have sprung up from amongst them. Surely the times require an amendment of the Statute in their favour. Our public bodies may do well to take the matter in hand. It would not be difficult to get the law amended in time to allow a wider field of choice in filling up the post to be vacated by the Honourable Mr. Sinha. Ours is the broad principle of which no one can contest the absolute equitableness, that no artificial bars should exist which disqualify for these or any public appointments men worthy of them."

Sánj Vartamán (44), 20th Aug., Eng. cols.

23. "We cannot be mistaken in assuming that a man of Mr. Sinha's abilities and attainments must have discharged his trust with conspicuous success, and that the Government will regret his resignation. We hope an equally qualified Indian will be appointed to the vacancy. The field of selection will necessarily be restricted, but within those limits may be found a number of very competent and capable men, who can give perfect satisfaction. Among the names which are mentioned by public rumour, we think that Mr. Ameer Ali is about the best man for the office.......... His merit has already been recognised by his admission to the Privy Council, and his appointment, barring the element of race feeling, will be hailed with universal satisfaction."

Approval of Mr. G. S. Rao's appointment as acting Judge of the Bombay High Court.
Akhbár-e-Souddgar (27), 26th Aug.

24. Commenting upon Mr. G. S. Rao's appointment as acting Judge of the Bombay High Court, the *Akhbár-e-Souddgar* writes:—Mr. Rao is an able and experienced practitioner and possesses a sound knowledge of law. As Government pleader, he has won the approbation of Government and the public alike and we trust he will win their respect and esteem in his new capacity.

Alleged injustice to the Muhammadan community in the selection of a successor to the Honourable Mr. Justice Macleod.
Akhbár-e-Islám (65), 23rd Aug.

25. The Muhammadans naturally expected that the vacancy caused on the High Court Bench by the absence on leave of the Honourable Mr. Justice Macleod would be filled by the appointment of a Muhammadan; but we are deeply grieved to observe that their expectations have not been fulfilled. By this we do not mean to say anything against the appointment of Judges from other communities, for Government must have solid reasons for appointing them. However, we cannot help requesting them to make known to the public their reasons for thus passing over the rights of Muhammadans. An experienced Muhammadan Barrister of long standing may not perhaps be found in the Bombay Bar, but that cannot justify Government's action in passing over the rights of the community. There are many able Muhammadan Barristers in other provinces, who can safely be appointed on the Bench of the Bombay High Court. If, however, Government's intention is to make the selection from the Local Bar alone, we see no reason why they should not appoint Muhammadans like the Honourable Mr. Jinnah and Mr. Kajiji. Both of them are known to be able lawyers who would creditably discharge the duties of a High Court Judge.

Defence of Barrister Judges as opposed to Civilian Judges.
Mahrátta (15), 28th Aug.

***26.** "Sir John D. Rees, in his ardour to defend the Indian Civil Service, has not hesitated to spare even the Barrister Judges in India. Writing in the *Times* of London, he characterises these Judges as men who 'have not been successful in their profession in the United Kingdom.' He deplores that they have been unjustly allowed to supersede Civilian Judges who are described as possessing 'superior intellectual qualifications in their youth and have since acquired experience of the country.' Mr. Rees could not tolerate that the heaven-born service should be thus kept even at the slightest disadvantages by importing Barrister Judges. He even goes so far as to insinuate that their opinions and verdicts are to be accepted only with large reservations. He roundly declares that 'such men are in point of fact stumbling blocks and rocks of offence in administering justice, and the executive Government would indeed be unworthy of public confidence if it accepted without the most careful investigation every facile charge and easy *obiter dictum* made by Judges often unacquainted with the country and the people.' This is an outburst of censure on the Barrister Judges, because perhaps of the independence of spirit which they sometimes show in not agreeing with and not tamely submitting to the views of the executive! To try to convince a blind, though staunch champion of the Civil Service like Mr. Rees, of the weakness and the unwisdom of such ways of defence, would be simply waste of energy. It is always wise to have at the helm of the administration of justice impartial men, endowed with legal knowledge and quite immune from the clannish or sectarian spirit of the bureaucratic service. In fact a separation of the executive and the judicial has been recognised as a necessity in order to secure impartial administration of justice in the country. But Mr. Rees would say no to such a proposal and would characterise all outsiders as unfit and incompetent for the task. Apart from the futility of the argument, facts contradict it. A number of Barrister Judges in India have a reputation for being the most even-handed dispensers of justice."

Protest against the reduction of the maximum age limit for the I. C. S. Examination.

Praja Bandhu (42), 21st Aug., Eng. cols.

27. "It appears from a Reuter's message that Lord Morley and the Government of India propose to introduce certain modifications in the rules governing the Indian Civil Service Examination. They are likely to operate against the Indian candidates, and we should not be surprised if in consequence thereof there were loud and bitter complaints raised against them.......... One change contemplated by the authorities lies in the direction of reducing the present maximum age limit for the Indian Civil Service Examination by one year. This is proposed in order that the successful candidates may be able to go to India as young as possible, so that they may be more impressionable and adaptive to their new surroundings. The innovation is, indeed, one that can scarcely commend itself to us, and that too for very good reasons. The strongest objection to it is that it will appreciably reduce the chances of otherwise eligible Indian youths entering the lists at the examination with their English competitors. This will be an additional difficulty in the path of Indian youths, whose number is by no means considerable. We would not, of course, mind even this lowering of the age limit provided the competitive examination for the Indian Civil Service were held in this country simultaneously with that in England. But inasmuch as that day is as yet as far off as ever, we must raise our humble voice against this change, which is distinctly baneful from the standpoint of Indian candidates. It is, indeed, a pity that Lord Morley should exhibit a solicitude for the interests of English candidates and ignore those of their Indian competitors. It is our deliberate opinion that in the interests of the latter, the present age limit should on no account be lowered."

Comments on the new rules regulating admission to the subordinate revenue service.

Pragati (141), 24th Aug.

28. It is a matter for no small gratification that Government in the recent rules they have issued for regulating admission to, and promotion in, the subordinate revenue service of the Presidency proper have directed that caste of candidates and public expediency will be taken into consideration in regulating promotion in the service. The principle enunciated in the Royal Proclamation of 1858 of giving no consideration to the caste or the creed, but solely to the qualifications of candidates for public service was very good in theory, but in practice it has resulted in benefiting particular communities alone to the detriment of the backward classes. We hope officials will always bear this fact in mind while making appointments under the new rules.

Adverse comments on the recent Police searches in Calcutta.

Indu of Bombay (12), 19th Aug.

29. "It is not difficult to imagine why there should be so much flutter and indignation among the M. P.'s in England, whose letters have been seized by the Calcutta Police, at the news wired and proclaimed broadcast that such and such persons have been in correspondence with *ex*-deportees and political undertrials and suspects. Surely, things must be very wrong when even our contemporary of the *Times of India* protests against this absolutely unfair and unwarranted tomtoming.... ...... Will Mr. Montagu study these and other stories of indiscriminate house-searches and ridiculous seizures of innocent books and pictures and private letters when, as has been but too often the case, the tale has been, 'nothing incriminating was found.' Government will allow us to say that these searches and seizures—so often abortive and yet so numerous—have now become quite a scandal owing to their indiscriminate extensiveness and often make us wonder whether such things could be under a civilised Government. Bad as the Police have been in this respect almost everywhere, they have been worst in Bengal. We shall not insult the understanding of the C. I. D. officers of Calcutta by imagining them to be capable of sincerely believing that members of the British Parliament of the type of Messrs. Lupton, Hilaire Belloc, Keir Hardie, Mackarness and others, might be secretly conspiring with Indian revolutionaries for the despatch of firearms, etc., to wage war against the King-Emperor. It is evident that the Police went to Mr. Mitter's house purely 'on spec' so to say. But let us accept their story that they went there to discover the illicitly imported firearms. Why did they then sieze the letters and carry them away in triumph? The answer is obvious. The imaginary store of arms having vanished into nothingness, the discovery of M. P.s' letters must have come to them as a god-send, as an agreeable surprise, and curiosity and love of mischief getting the better of their discretion, they must have carried them off as trophies, which would, by their sensational character, make up in the eyes of their superiors for the discomfiture they had sustained regarding the main object of their search. The discovery of these letters, whatever their relevancy to the charge at issue, in the house of an *ex*-deportee who was suspected of seditious designs, must have been found sufficiently tempting by interested parties to make capital of the incident by endeavouring to discredit in the eyes of the British masses the M. P.'s concerned and along with them all those Britishers who have been befriending the cause of justice and righteousness in India. The unthinking masses cannot discriminate what is legitimate sympathy and what is not, and a single breath of suspicion, though it should be cast by designing malice, is sufficient to damn any friends of India in their eyes as traitors, secret conspirators and so on.......... All this may be legal, but we ask is it morally honest? We ask this in all seriousness of the responsible authorities. Should there be no protection against such irresponsible pranks of Police subordinates? Should they be at liberty to violate the sanctity of home life in whatever way they like? What again is the meaning of raiding the house of a gentleman of the type of Mr. Krishna Kumár Mitter in search of arms, time and again on the least pretext shown by the C. I. D.? We are told this is the third time since his deportation that his home has been turned upside down in search of arms, proceeds of dacoity and so on. Do the Government of Sir Edward Baker really believe that Mr. Mitter is capable of such follies and criminalities? If after so many years of his public and private life the Bengal Government does not yet know Mr. Mitter's true character, then woful indeed must the relations be between the people and the authorities! Even imagining for a moment that Mr. Mitter was capable of anarchical designs, do the authorities imagine that he would be stupid enough to secrete the arms in his house and that too after repeated raids and with the Damocles' sword always hanging over his head? It would be an insult to one's understanding to imagine like that. The whole procedure of the Calcutta Police shows how irresponsible and reckless of individual liberty they are becoming. We do not know whether Sir Edward Baker is cognisant of the things happening under his rule, or even whether knowing them, he has the power to check such a state of affairs which is dangerously bordering on lawlessness. For, since the recent creation of an Imperial Secret Service Department within the C. I. D. itself, not even the provincial heads may have any hand in, or knowledge of, the plans set on foot by this omnipotent service. If such is the true explanation of occurrences now happening in Bengal, then woful indeed must the days be that are to come."

30. Commenting upon the seizure of private letters of certain members of Parliament in the course of searches by the Calcutta Police, the *Phœnix* writes:—"This incident will serve to bring home to them as well as to others the unnecessary interference and harassment in which Indian Police is now-a-days indulging without restraint or remonstrance from above. By the bye, the incident may also be to some extent at least in the eyes of Members of Parliament the justification of Mr. Mackarness in publishing his now famous pamphlet about Indian Police, over the proscribing of which the Indian Government is already feeling so small. If the incident only serves to bring home to Government the unnecessary and undeserved troubles to which the recent repressive measures subject the people at the hands of the inefficient and corrupt Police, the Members of Parliament will not have suffered in vain."

Phœnix (18), 24th Aug.

Indian Spectator (10), 27th Aug.

31. "We wish poor Bengal had a respite from these frequent house searches and Police prosecutions. Far be it from onlookers to find fault with the authorities, but if peace is their objective, we think they might well exercise more forbearance. The digging up of old documents incriminating this or that hare-brained writer or speaker, the diving below apparent human motive or conduct, could not possibly allay the tension which we all deplore. The effect is, indeed, unsettling, and for weaker minds demoralising. Punish the guilty by all means, but give the benefit of the doubt to those who are not actually guilty; and in the future try to prevent rather than punish. It is necessary also that leaders of Bengali society should co-operate with the authorities to this end."

Comments on the work done by Mr. H. S. L. Polak on behalf of the Indians in South Africa.

Indian Social Reformer (9), 28th Aug.

***32.** "Mr. Polak has been in India for over twelve months now, and it is not too much to say that his presence has been an inspiration to Indian workers and sympathisers. Living an extremely simple life, much simpler than that of many Indians, Mr. Polak has made himself thoroughly at home among every class and community in the country. He has worked very hard and shamed many of us out of our easy lip-service by his strenuous example. We are sorry that he has to go away just at present, but we trust that he will be able to return early to India. No one can say how long this struggle is going to continue. As to how it will end, we at any rate have no doubt whatever. We are convinced that the Governments both here and in England are doing their best, and for the rest we rely on the justice of the cause. But it may take many years to settle, and meanwhile, there must be a special agency in India to keep the public and Government in touch with the precise nature of any developments in the situation. We, in this country, are involved in so many controversies and discussions that few of us can represent the cause of the British Indians in South Africa with the detachment and concentration possible to one in Mr. Polak's position. We, therefore, consider his continued presence here as necessary so long as the question of the status of Indians in South Africa, and more especially in the Transvaal, remains unsettled."

Comments on Mr. Polak's letter to the Press on the deportation of the Transvaal Indians.

Sind Journal (24), 18th Aug.

33. "Mr. Polak's letter to the Press reveals the Transvaal Government as being capable of descending to lower depths of degradation than we had imagined. We know how General Smuts hoodwinked poor Gándhi and his noble confederates into submission and afterwards denied the understanding on which the submission had been made. But notwithstanding this, who would have thought that he and his fellow-persecutors would have the temerity to ask the Imperial Government to publicly, and in the face of the whole civilised world, announce the lie—for such, Mr. Polak, who is the best informed man on these matters, declares it to be—that the numerous Indians who have been recently deported to India *viâ* Mozambique had been afforded every opportunity of proving their domicile in South Africa, but 'many absolutely refused to give information?' Mr. Polak avers that Lord Crewe's reply to Lord Ampthill—given, of course, on the authority of General Smuts & Co.—is utterly at variance with facts?' Mr. Polak quotes chapter and verse in support of his statements. He points out further that the Transvaal Supreme Court has decided that persons who have been registered under the law are not liable to be deported. Yet almost every one of the men who have lately been deported is registered. We are told by Lord Crewe that the Union Government cannot possibly agree to 'unrestricted immigration.' We confess this clause in the reply staggers us even more than do the mendacities of the Transvaal Government exposed above. Government know very well, as does the whole world, that the poor Indians are far, very far indeed, from making such a demand. All they want is that half a dozen of professional men be admitted yearly for the benefit of their compatriots needing their services, and that those already settled be not disturbed

or harassed. In the present case there is no question at all of admission of new men—it is plainly a question only of the treatment of those already in the country. Yet the Imperial Government has seen fit to indulge in the platitude that 'unrestricted' immigration is impossible!"

Comments on the deportation of Indians by the Transvaal Government.

Mahratta (15), 28th Aug.

***34.** "A statement about the Transvaal Indian Deportees and their troubles has been issued over the signatures of Messrs. David Earnest, Aron John and Pilai, now in Madras, expressing their regret at the replies of the Government of India and of Lord Beauchamp in the British Parliament. Because some of them appeared decently dressed before a Government official after having recuperated for some time in Madras, it does not follow that they were not subjected to hardship owing to the deportation. Because their zeal is not daunted for their cause in enduring hardships for the honour of their country, does it mean that the sense of injury and wrong done to them unjustly is the less keener? Several of them were kept in the Laurenco Marques Jail where they had to starve for insufficient food for the first four days, when they had to appeal to the British Consul-General for help. One of them died of malaria in prison. Similar grievances had to be borne during the voyage. And yet the Government of India held that as they seemed to be cheerful their alleged grievances and ill-treatment seem to have no foundation! The deportees protest strongly in their statement about their cheerfulness being used as an argument against their complaint of ill-treatment. The excuses made by the Home Government for this ill-treatment of British Indian subjects do nothing but shameful injustice to the question. It is patent that the whole affair of deportation is being done in a quite un-British manner. The Government of India and the British Government admit the gross injustice of the laws under which the Indians in the Transvaal are labouring. The Madras deportees are soon to return to the land of their adoption, South Africa, again to enter the lists for the honour of their motherland. Before the establishment of the South African Union, the Indians had looked for more generous treatment from the new Ministry. But their hopes from that quarter are doomed to disappointment, for their efforts as well as the representations of the Government of India and the Home Government do not seem to have produced any effect for the better. The Indians recently approached Lord Gladstone with a most representative deputation, but this too has ended in failure, as Lord Gladstone, in face of the *non-possumus* attitude of his Ministers, has been obliged to return an unfavourable answer to the appeal. Here too there is no chance of their grievances being redressed in the near future. Time and again has this question of the ill-treatment of their British Indian subjects been brought to the notice of the Imperial Government at Home. But hitherto the matter is being bandied to and fro between the three Governments—the Imperial, the Indian and the Transvaal without any practical solution being arrived at. Opinion is unanimous on the point that great and gross injustice is being done to the Indians in South Africa. It only rests in the hands of the Home Government to mend matters, and the sooner this is done, the better."

Comments on the Government Notification *re* the Ganpati melas.

Indu of Bombay (12), 22nd Aug.

35. "The campaign of repression, even at the cost of the fundamental and natural rights and liberties of the innocent bulk of the people, is going on apace throughout India. Happily, however, it is not so insistent nor peremptory in the Bombay Presidency as it is in some of the sister provinces, notably in the two Bengals. The difference is seen in a significantly striking manner in the measures adopted by the Bengal and the Bombay Governments to deal with the pretty analogous movement of the Boycott celebrations and the Ganpati mela festivals respectively. Both of these movements are, we think, in themselves, quite legal and within the rights of the people. Whether they are morally and socially beneficial, defensible or justifiable, is quite a different question. And the ends to which they are employed is another question, with which the executive may often have to deal in an extra-judicial manner in the kind of critical times through which India has been passing. We, for one, have never been admirers of the Ganpati melas, nor of the out and out or even the European-goods boycott-movement of Bengal. However, we have not failed to recognise and even now we do not shrink from recognising and emphatically asserting our view that in law and also from the view of constitutional and legal agitation, people in civilised countries should be at perfect liberty to institute even for political ends quasi-religious and public festivities and boycott movements, provided, of course, always that nothing is done in the course of the propaganda, which infringes the law or which aims, howsoever ultimately or indirectly, at the very root of the Government for the time being by law established, as opposed to the redress of grievances. We are quite at one with the Governments of Sir Edward Baker and Sir George Clarke in considering that these limits have oft and at many places been exceeded by enthusiastic high priests and smaller fry of the Ganpati mela and the boycott propagandas. But an executive fiat prohibiting them *in toto* would be an act altogether high-handed and unjust and totally inconsistent with the methods of civilised Government, in a country like India, where there is no rebellion, nor any considerable following of the out and out seditionist revolutionaries—where the bulk of the people are loyal and peaceful, innocent and law-abiding. We may also note that Government themselves have been guilty of laches so far in allowing these movements to be permeated with positive sedition and other infringements of the law. And having done this, it would be wrong of them at once to make up for past laches by total prohibition of either the Ganpati mela festivities or the boycott celebrations. The Bengal Government has taken the extreme step and we must say we cannot but condemn it. In its indiscriminate wholesaleness it clearly trespasses upon the fundamental rights of the people and punishes the innocent with the guilty. The Bombay Government have been, we are glad, wiser and more statesmanly. They give a warning this year. So far all right. They would also be right in punishing any infringements of the law that may occur in the forthcoming Sârvajanik Ganpati mela festivities. But we would be sorry if owing to such individual infringements—and they must be individual—they issue, as advised by our poor Indian Solomon of the 20th century, the *Times of India*, an order next year totally prohibiting these festivities. It would only result in causing unnecessary irritation and discontent even amongst those who keep these melas at arm's length. We hope the threat of drastic action they hold out will remain merely a threat. We also hope that the high priests of these Ganpati melas will take the warning in the right spirit and do naught to provoke the down-coming of the sword of Damocles."

Oriental Review (17), 24th Aug.

36. "It is the wise policy of the British Government that they do not meddle with the religious feelings or prejudices of any race or community. This liberty must be responded to by all the races and communities in this way that they ought to take care that the particular religious sentiment is not perverted by designing persons to mischievous ends. Ganpati melas, of late, have unfortunately shown such a tendency, which was manifested last year in songs abusing even men like Mr. Gokhale and of course also Government. This cannot surely be tolerated and Government have acted wisely in cautioning all concerned against any improper and mischievous practices in connection with these melas. It is the best course we think, as the alternative suggested by some of putting a stop to them altogether would be considered unjust and harsh and likely to offend a large portion of the Hindus. That rigorous alternative may have to be resorted to if the caution given by the Government is not acted upon. But we hope that good sense and wiser counsels will prevail among those who organise these melas and that there will be every care taken not to introduce spurious politics and personal spite in these religious celebrations."

Bombay Samáchár (69), 22nd Aug.; *Sánj Vartamán* (44), 19th Aug.; *Akhbár-e-Islám* (65), 22nd Aug.

37. Of recent years a marked change has come over the celebration of the Ganpati festival. So long as the movement retained its true religious character it continued to receive official support and encouragement. But considering the probability of the movement being utilised as the means of attaining some sinister objects the Government of Bombay have sounded a timely note of warning to those whom it may concern that if this year this apparently religious movement bears anything but its real character and is clandestinely turned to the propagation of doubtful sentiments it would be the duty of Government to stop the Ganpati melas altogether from next year. This is indeed a very wise course for Government to adopt. For it may be that a few seditionists may have made tools of several ignorant people for the attainment of their purpose; and in that case it would have been unjust and improper if the entire religious and consequently harmless movement had been stopped at once. Government have wisely afforded the sinners an opportunity to reform their conduct, and if this warning falls on unheeding ears they are strong enough to suppress the celebration *in toto*. The Government proclamation on the subject lays down a liberal and at the same time a firm policy, and for this we are no less indebted to His Excellency Sir George Clarke than to his Executive Council. So far the action of Government has produced the desired effect in Bombay as would appear from the decision of the representatives of the various Ganpati melas to submit all songs, &c., to be used on the occasion, to their close scrutiny and studiously to delete any political sentiments therefrom. We wish the example is soon copied by all mofussil towns and the objects the authorities have in view are fully realised. That the wise step taken by the leaders of the Ganpati celebration would bear good fruit there is no doubt, but the organisers of the movement would also do well to avoid the contact of doubtful characters whose insidious motives need no exposure. For that would not only save them from much unnecessary trouble, but also the festival they have been celebrating from early extinction. [The *Sánj Vartamán* and the *Akhbár-e-Islám* make similar observations and trust that the warning issued by the Local Government would produce the desired effect.]

Mumbai Vaibhav (135), 19th Aug.; *Sudhárak* (156), 22nd Aug.; *Jagad Vritt* (124), 21st Aug.; *Pragati* (141), 24th Aug.

38. Government have done very wisely in giving a warning to the organisers of Ganpati melas to mend their ways betimes and to hold aloof from objectionable political propaganda carried on under the cloak of religion. We hope the warning will prove useful and that Government will not be compelled to resort to the painful step of prohibiting the festival thus and denying a religious pleasure to many devout persons. People know full well how a purely religious observance has been turned into an occasion for political demonstrations and for uncalled-for and indecent personal attacks on certain political leaders and social reformers, and they will certainly thank Government for issuing the notice which will now discourage students from wasting their precious time and endangering their health by taking part in the melas. The notice prohibits reference to political topics in the mela songs, but we hope that in the ensuing celebrations care will be taken not to run down social reformers and moderates. [The *Sudhárak* writes in a somewhat similar strain and adds:—We wish Government had also prohibited attacks on political leaders and social reformers in the mela songs. The *Jagad Vritt* writes:—Many of the authors of books of mela songs, containing attacks on Government, have indeed been duly dealt with, but many of the songs of a decidedly seditious character sung before the public are not to be found in any of the published books. We would, therefore, like Government to prohibit the chanting of mela songs altogether and not to allow sedition to be disseminated simply because it wears the garb of religion. The *Pragati* writes:—Society at large will greatly be benefited by the notice issued by Government.]

*39. "It is now clear that the attitude of Government this year is decidedly hostile to the Ganpati festival. And those who love the festival have a rather difficult task before them. But the situation is not hopeless, and with the use of a little more tact and discretion, the friends of the festival in the different parts of the Presidency should, we think, be able not only to save it but establish it on a permanent footing for the future. The Ganpati festival is neither a very religious nor a very political festival—it is essentially a social festival. And if it be true, as is alleged, that the festival has assumed altogether a political character, then the best remedy would be for the leaders themselves to exercise a greater degree of vigilance than usual, and shear the mela songs of any objectionable features that may exist therein. It is, of course, very difficult to define 'politics'; and even Government cannot legitimately contend that no song should be ever sung which has the remotest semblance of a political argument or political sentiment. But there is certainly much sense in the contention that the songs to be sung in a festival condemn themselves as unfit for such a purpose if they are engrossed by bitter political polemics or are devoted to the advancement of the cause of purely party warfare. We believe that songs of this class were never the rule but only the exception in the past. But in the interest of peace and social good feeling, it is imperative that even these exceptions should be rigorously eliminated and voluntarily put down by those that may meet with the same anywhere, if the festival may not be enveloped by the flames of repression. The idea of a festival like the Ganpati festival should be to utilise the festive occasion for the educated men to mix among the uneducated people, and to enlighten them upon such subjects as temperance, education, thrift, arts, industries, *swadeshism*, religious sentiment, and general self-elevation. But surely even this many-sided object could be accomplished without entering the zone of current politics and without attacking individuals or other communities. We do not think that Government are justified in painting the picture of the festival in such dark colours as they have done in the Press Note. But if that may rouse the lovers and friends of the festival to make a conscious effort this year towards rescuing the soul of the festival from accidental but all the same harmful parasitical excrescences that might have grown near about it, then the evil in this case too will have yielded its proverbial share of good."

Mahratta (15), 28th Aug.

40. This is not the time to discuss whether every statement contained in the Government Notification regarding the Ganpati festival is correct or not and we have no desire to do so. It is, however, quite regrettable that Government should have formed a misunderstanding about the character of the whole festival from some exceptional instances and that the very existence of the melas should be threatened by them. The things by reason of which Government deem the festival to be undesirable should be such as to be covered by the Indian Penal Code. If not, Government cannot blame them much, and to threaten the festival on account of them would be quite improper. If they are offences, how many prosecutions have been instituted against the melawallas all these years? Whether the place in which the festival is celebrated is public or private, to sing defamatory or seditious songs would be equally an offence. And Government can very well afford to take due notice of such offences. To threaten the festival does not under these circumstances appear to be quite reasonable. Government are prejudiced and it is to be seen that they can do whatever they like. It is undesirable that the Ganpati festival should be stopped. Local leaders should take care that the misunderstanding of Government is removed and that everything is done to maintain the festival. It would not do to leave the half-educated melawallas and Government to fight out the question between themselves. If there are any faults in the festival, they should be removed and educated classes should take the lead in the matter. If the faults are neglected, the bureaucrats are quite prepared to destroy the festival altogether and from the wording of the notification it is

Kesari (128), 23rd Aug.

to be seen that that they will not hesitate to do so. We do not mean to guarantee that the hand of Government can be kept altogether out of the festival, if educated leaders take interest in the matter. But their sphere of interference will be restricted. We do not think that anybody will subscribe to the contention of Government that the Ganpati festival should be kept quite free from everything that is social, political or moral, because it is religious. Every festival in the world is of a mixed character. And it is quite fruitless to attempt to separate its complicated threads from one another. Local leaders should, however, determine after careful thought how far current politics should be discussed in the songs though it may be proper to weave thoughts on the national awakening into the songs. If local authorities abuse their discretion in the matter, the leaders of the festival should take objection and fight to the end. The Bombay Ganesh Mandal have formed some special rules this year with regard to melas and lectures. But, however, these rules are necessary for a year or two and we hope that bureaucrats and melawallas will regain their mutual confidence within that period.

Suggestion that the term of office of His Excellency the Governor should be extended.
Oriental Review (17), 24th Aug.

41. "The Bombay Presidency does not like the prospect of His Excellency the Governor's leaving his high office on the expiry of the usual term. The sympathetic statesmanship and broad tolerance of mind which have characterised the present *regime* have naturally led the people to recognise His Excellency Sir George Clarke as their friend. They wish that this *regime* should continue and that the Imperial Government should be persuaded to extend the term of office of our popular ruler. This will be an exception of course, but there are weighty reasons for making the exception. It has almost become a truism to say that India is passing through a critical period. At such a juncture it is essential that, as far as possible, Provincial rulers ought to be in living sympathy with the people and ought to know when to be sympathetic, and when to be strict. Without any offence to the other Provincial rulers, we can say that His Excellency Sir George Clarke combines admirably strength, goodness and sympathy which go to make up a good ruler and which prevent him from leaning on either one side or the other. An exception was made in the case of Lord Curzon. Why not in the case of Sir George Clarke?...... We believe that if his term of office is extended in deference to public opinion, His Excellency will not find it a burden to remain here. We are only voicing the feelings expressed by a number of leading Indian gentlemen of Bombay, and we hope we are not revealing an official secret when we say that a movement will soon be set afoot to take concerted action and an appeal will be made to His Majesty's Minister for India."

Comments on His Excellency the Governor's reply to the deputation of the Depressed Classes Mission Society.
Indian Social Reformer (9), 28th Aug.

*42. "In response to the deputation which waited on him last Thursday on behalf of the Depressed Classes Mission Society, His Excellency the Governor made a speech containing many wise and valuable suggestions as to how the work of the Mission could be best advanced. .... We admit that the task of removing the weight of social prejudice must be undertaken, as His Excellency said, by Indians, but we would strongly urge that Government are under no obligation to exclude children of the depressed classes from the ordinary schools in order to oblige the higher castes. Every Government and aided school must, as a matter of right, be freely open to all classes, and if any caste thinks that its children are too good to mix with other children, it should establish its own schools independently of State aid. Brahmins have no objection to travel in the same railway compartments as Mahárs, and we believe that if Government would take their stand firmly on the principle of equal opportunity for all, we should soon see the 'higher' castes accommodating themselves to the situation."

***43.** "When in 1878 a Press Act was passed in India in the *regime* of Lord Lytton, the members of the British Parliament could not tolerate the executive interference with the liberty of the Press which that Act contemplated. But just about thirty years after, in 1910, the British House of Commons, with a few exceptions, offered no resistance to, in fact stamped with their approval, a Press Act which, in the opinion of the Law Member of the Government of India, 'has placed a greater obstacle than had ever existed on the freedom of the Press!' What such a change means for the English people, whether it is for good or for evil, it rests with them to consider. But for us, it means the gradual decline of that liberalising influence from England which is so necessary both as a check on the tendency to exalt the executive on the part of the officialdom in India, and also for the progress of the country. The members who opposed the Indian Budget in the House of Commons by supporting Mr. Wedgwood's amendment were mostly from the Labourites and Nationalists, and few from the Liberals. The large number of votes secured for the Government were made up mostly by the Opposition. The traditions of Liberalism seem to have passed from the professed Liberals of the day to other advanced sections like the Radicals, Labourites and Nationalists. Whatever the fact may be, it is impossible for every well-wisher of India as well as the British Empire to contemplate this decline in the liberal tendencies of English public life without much regret.......... We all knew that the provisions of the Press Act are so 'dangerously wide' that it is quite possible within the four corners of the law to make a general massacre of the Indian press, if the authorities should mean to exercise with full vigour all the power conferred upon them by this new weapon. What freedom of the press exists at present in India exists purely on their sufferance. Security could be demanded from any newspaper by the authorities without having to justify their action in any way; but the provincial rulers do not as yet choose to act in an altogether irresponsible and Sultanic fashion, and it is in this the safety of the press exists. The *Manchester Guardian* which by the bye is known to be a considerate and well-meaning critic of the Indian Government, puts its finger on the real danger in the Press Act when it refers to the clause empowering a Local Government to demand security from a newspaper for publishing words that may have a 'tendency' to bring into hatred or contempt the Government.......... When at the time of the passing of the Act the Honourable Mr. Gokhale proposed that the words 'having a tendency, etc.' may be omitted from the provisions of the Act, Sir Herbert Risley refused to do so on the ground that these comprehensive terms had been used with a set purpose, namely, that they should cover cases of 'veiled sedition.'......... When it is so very difficult to know what is sedition, as an English paper like the *Manchester Guardian* confesses, it becomes quite elusive to know what may or may not be construed as 'veiled sedition' and yet for such an elusive thing the newspaper writer is liable to be punished, even though he may have no evil intention!"

Probable effects of the new Press Act.
Mahrátta (15), 28th Aug.

44. The Resolution issued by the Bombay Government on the report of the Foreign Liquors Committee will, on the whole, be of use in improving the existing system. At the same time, we regret that as regards the main points at issue, it leaves much to be desired. The most important among the questions submitted to the Committee for investigation was whether the cheaper kind of foreign liquor imported into the country was more deleterious than the country liquor manufactured under Government supervision. The Committee were not in a position to give decided opinion upon this question on the evidence before them. They could, however, have arrived at a definite conclusion if they had obtained samples from various shops and warehouses and got them analysed, as recommended by the Excise Committee. The Committee did

Comments on the Government Resolution on the report of the Foreign Liquors Committee.
Bombay Samáchár (69), 27th Aug.; *Akhbár-e-Soudágar* (27), 26th Aug.; **Pársi* (41), 28th Aug.

not take this course as they were of opinion that the Government Laboratory was not equal to the task of analysing the various brands of liquor. If this is true, we would urge upon Government the necessity of equipping the Laboratory so as to come up to the necessary standard. Again, Government have accepted the Committee's finding that the consumption of cheap foreign liquor was decreasing, and they have, therefore, come to the conclusion that there was no necessity of carrying on a crusade against it. We are not at all satisfied with this lame excuse. Government must, in the interests of public health, put down with a strong hand the importation of cheap and deleterious foreign spirits. The report further says that 'Government cannot interfere in the question of imports as it involves questions of international policy. The only means they can avail themselves of is the Mercantile Marks Act which is not very effective.' We cannot agree with these remarks. Although they themselves cannot move in matters of international policy, it is open to them to move the Home authorities. The law regarding trade marks could be very effectively put into operation provided there be a well-equipped Laboratory to test the various brands. Although the Government Resolution is thus defective in many important points, Government's acceptance of some of the recommendations of the Committee will no doubt result in bettering the existing system. [The *Akhbár-e-Soudágar*, on the other hand, considers that after the findings arrived at by the Committee, Government are quite right in coming to the conclusion that there is no necessity for undertaking any crusade against foreign liquor. It regrets, however, that Government did not accept the Committee's recommendations for establishing a central warehouse under the Collector's supervision for bottling imported spirits, thereby preventing dishonest vendors from adulterating it after importation. It further hopes that Government will accept the Committee's suggestion of fixing an early hour for closing all liquor-shops simultaneously. The *Pársi* echoes the sentiments of the *Bombay Samáchár*.]

Comments on the Abkári policy of Government.

Dnyán Prakásh (48), 22nd Aug.

45. Responsible officials would do well to peruse the judgment of Justice Shankaran Nair of the Madras High Court in the Kotappakonda riot case, wherein the learned Judge declares that the riots were solely caused by the presence of liquor-shops at the Kotappakonda fair. The Honourable Mr. Peraju had moved a resolution in the Madras Legislative Council to the effect that special licenses for opening liquor and toddy shops at fairs should not be granted, but Government rejected it on the ground that they were unable to take such a sweeping step. Government seem to have taken it into their head that it is necessary to supply people with liquor on the occasion of fairs and festivities. It must, however, be borne in mind that a freedom in the matter of getting drunk has never been appreciated by the people of this country whose religion has proclaimed a ban against drinking; hence they do not look upon it as a duty of Government to open liquor-shops at fairs or festivities.

Suggestion that the liquor-shops in Bombay may be closed during the Ganpati festival.

Mumbai Vaibhav (135), 23rd Aug.; *Dnyán Prakásh* (48), 22nd Aug.; *Bombay Samáchár* (69), 22nd Aug.

46. Sadu Mahádu Khot and other mill-hands have petitioned the Abkári authorities of Bombay, requesting them to close the liquor-shops in the City during the ensuing Ganpati festival. The Hindus look upon this festival as a very sacred one, but the ignorant people falling a victim to the temptation of liquor-shops get heavily drunk and cause a lot of trouble. If liquor-shops are closed during the Muharrum festival, we are at a loss to understand why they should not be closed during the Ganpati festival. We hope that the Collector of Abkári will favourably consider the petition of the mill-hands. [The *Dnyán Prákásh* makes a similar request. The *Bombay Samáchár* suppotts the action of several mill-hands who have petitioned the Collector of Excise for closing the liquor-shops during the Ganpati and Holi holidays. The paper considers this a genuine desire on the part of the operatives to escape the ravages of drink and concludes with a hope that the authorities will not disappoint them in this their cherished desire.]

Alleged boycott of Hindus by Muhammadans at Dabhro (Sind).

Sind Journal (24); 18th Aug.

47. "We have been extremely reluctant, as our readers have seen, to be drawn into a discussion of the extraordinary happenings at Dabhro and have contented ourselves merely with calling attention to the situation (which has by now become very acute indeed, thanks to the dilatoriness and otherwise regrettable attitude of the officials). [Here the paper proceeds to combat certain statements made by the *Al-Haq*.] On Saturday last we received the following telegram from Bheria Road Station, the nearest telegraph station from Dabhro (Darbello). It came from the *Punchdyet* of Darbello :—'About thirty Muhammadans arrived armed with sticks and entered Darbello yesterday at 11 A. M. and assaulted Hindus, wounding several. Great consternation prevails. Shops and houses are closed. People quite panic-stricken.' Since then we have received the following letter from a gentleman of unimpeachable character living at a little distance from Dabhro and unconnected with the people of the locality :—'Yet another act in the tragedy of the Darbello village. ...... From Thursday last a day attack was delivered by a number of Muhammadans on the Hindus. Several Hindus have been injured and it is said one Muhammadan. The Police and the Mukhtiárkar of Naoshahro were communicated with. They went to the village and restored some quiet. It is said that a night attack was also intended, but the presence of the officials averted it. The panic in the village is very great. Nearly half of the village is said to have emigrated either to Bheria or Tharushah or Naoshahro. They will perhaps not be tolerated in these villages. Already a move is on foot that the Muhammadan Zamindár should petition against their immigration.'......... As we go to Press news is brought that most of the Hindu families—women and children—have left Dabhro and only a few families with a number of shop-keepers and others who cannot remove their goods are left behind! This hardly redounds to the credit of the *Pax Britannica*. Will the authorities still hesitate, will they still be incredulous, will they hearken to absurd explanation?"

Lárkána Gazette (57), 20th Aug., Eng. cols.

48. "Dabhro has since some time back been the scene of the tyrannical rule of Sayad Alahando Shah over the Hindus of that place.......... In our opinion, it is the Magisterial powers that make a man so bold as to terrorise over poor and innocent subjects of His Majesty the King-Emperor causelessly. If men of mean qualifications rise to authority and by the stroke of good fortune are uplifted and given Magisterial powers, they are immediately puffed up with pride. They consider themselves as having soared into the higher regions beyond the common reach and abuse their powers by oppressing innocent people. Like despotic rulers they perpetrate cruel and merciless deeds with impunity. Not only against the Magistrate of Darbello have we received complaints but we have been informed of one or two other Muhammadan Magistrates who are trying to follow in the footsteps of the Darbello Magistrate. May we earnestly hope that at this stage when matters have assumed the worst phase, the authorities would wake up and try their level best to move in the direction and mend the matters at an early date; otherwise, more serious result might ensue hereafter."

Indu of Bombay (12), 25th Aug.

49. "The Muhammadan boycott of Hindus at Darbello in Sind, which was reported in these columns a few days back, seems to be taking a serious turn and the scenes witnessed at Jamálpur, Ráwalpindi and other fanatical centres would seem to be repeating themselves in some places in Sind. The Sind vernacular papers are complaining of the same indifference of the executive officials there to the grievances of the molested Hindu population, as the Hindus of Ráwalpindi and East Bengal had been doing. The Muhammadan population of Darbello do not seem to be content with a mère passive boycott, but active molestation of the type witnessed at Ráwalpindi is becoming the order of the day and Hindus are reported to be fleeing for dear life from that village......... Darbello is now reported to be almost wholly emptied of its Hindu population except a few shopkeepers and others who find it difficult to

move so soon... Surely this state of things is no credit to *Pax Britannica*. It is said that the indecision and reluctance of the local officials to take note of Muhammadan aggressions in that quarter for some time past has been not a little responsible for the regrettable culmination of affairs now. The last time a complaint was made, the Assistant Collector who went to hold an inquiry is reported to have come back after doing nothing in the matter."

Suggestion that the táluka head-quarters at Sakrand (Sind) should be transferred elsewhere on account of the unhealthiness of the place.
Sind Journal (24), 24th Aug.

50. A correspondent writes to the *Sind Journal*:—"The climate of Sakrand village throughout the year and specially from June to October is so very unhealthy and the mosquito pest is so terrible that it is rightly styled a place of penal servitude by European officers and others concerned. It is, therefore, passing strange that it should continue to be the táluka head-quarters. The inundation of June causes the *dhandh* which is close to the village to overflow and the *dhandh* as well as the thick forests beyond become the breeding places of mosquitoes, which swarm towards the village in inconceivable numbers long before sunset.......... On account of this pest the village presents a deserted appearance and the only denizens of this hell on earth are the few officers of the Revenue Department and about two dozen families of poor miserable banias who have not the wherewithal to remove elsewhere. At one time there was a proposal to shift the táluka office to Kumblina or Kazi Ahmed, but it appears to have been abandoned on account of the expenditure that would be involved in the construction of a new Mukhtiárkarate! A thousand pities if this really is the fact! Is it not very cruel to condemn, for the sake of a few thousand rupees, the poor Government servants and others who have to be there to a life of misery perpetual and intolerable?... ..... Under these circumstances I humbly think that it is the plain duty of Government to shift the head-quarters to a healthy place. And pending such consummation I would entreat the Commissioner in Sind to at least limit the 'penal servitude' of Government servants to a single year." [The paper supports the suggestion in its editorial columns.]

Alleged necessity of giving greater publicity to Government and other proclamations in Sind.
Phœnix (19), 20th Aug.

51. "It would seem that in connection with the reward recently offered in regard to the murder of Mrs. Dost Muhammad the Collector of Karáchi has only published the proclamation in the *Sind Official Gazette* of the last two issues and has not issued separate notices to the press and public. If that be so, the procedure is hardly calculated to serve the object in view. In such cases it is absolutely necessary not only to send special intimation to the whole press, English as well as vernacular, as is done in the case of some other proclamations, but also to distribute handbills freely amongst the public and stick them on boards in chief centres of the town and also to inform the illiterate public of the proclamation by means of tomtom. It is only by means like these that those who can be expected to throw light upon the murder can be informed of the proclamation. As it is, not only will this class continue to be in blissful ignorance of the proclamation but also the vast majority of the literate public who do not peruse the *Sind Official Gazette* and newspapers."

Legislation.

Suggestion that a civil remedy should be provided in the Indian Penal Code for seduction.
Indian Spectator (10), 27th Aug.

52. "The Penal Code prohibits the disposal and acquisition of girls under sixteen for unlawful and immoral purposes. But it does not prohibit carnal knowledge of a girl of more than twelve years of age. The law is said to be anomalous, because the age of consent is not the same in the two cases. Other anomalies of the same kind may be easily pointed out in the Penal Code. The criticism seems to be based upon the assumption that a man or woman becomes capable of consenting to all acts and all treatment at the same age. This is obviously contrary to human experience. Whether a person is capable of giving 'intelligent consent' to a thing depends upon the nature of that thing and its consequences. Hence the age which can be pleaded as an excuse for an otherwise criminal act differs in different cases in the Penal Code. If the Code is 'anomalous' on that account, it is because human nature is anomalous. She who is capable of giving her 'intelligent consent' to an act of immorality under the promptings of nature—it may be while she is still under the care of her parents—need not be capable of consenting intelligently to be given away into the control of another.......... The physical slavery and degradation to which she is to be subjected may not be immediately present to her mind. She may not be consenting to such degradation at all while she is disposed of. Intelligent consent in this case requires a certain amount of knowledge of the world and calculation as regards the future, which cannot be expected from the young victim......... It is difficult to see why some persons are so fond of criminal prosecution in such cases. Even in punishing ignorant culprits under sections 372 and 373 of the Penal Code, conscientious Magistrates, who possess the valuable judicial gift of sympathising at once with the position of the accused and with the object of the law, have shown considerable hesitation, and the Government of this Presidency at least has been asked to goad them into severity. If asked to punish carnal knowledge of girls at an age when they often become mothers in this country, the conscience of such Magistrates is likely to revolt even more strongly. As a deterrent a civil remedy may be made almost equally effective, and it may be of some additional advantage to the girl. The object of raising the age of consent is to prevent, not so much the physical, as the moral and social consequences to the girl of acts to which she may be impelled by nature, and to which she may give a real consent, but the ultimate consequences of which may not be realised by her.......... If seduction is looked upon as an injury to the girl, why should the remedy be a criminal prosecution only, and why should the Police or any one else interfere? If it is made the interest of the girl and her relations to obtain a penalty from the man by way of compensation, he will be taught a lesson as effectually as by a criminal prosecution, and she will benefit more than by his incarceration."

A protest against the proposed Medical Registration Act.

Sind Patrika (59), 13th Aug., Eng. cols.

53. "Certain allopathic doctors of Bombay have represented Ayurvedic and Yunani systems of medicine as unscientific and have consequently requested the Bombay Government to frame certain rules which, it is believed, will interfere a great deal with the practice of these systems....... Justice requires that the Ayurvedic and Yunani systems which are best suited to the Indian climate and constitution, a fact which has even been acknowledged by the best Medical authorities, should be freely allowed to compete with Allopathy. .... Circumstances may or may not be different at Bombay, but so far as Sind is concerned, it can be emphatically asserted that any restriction whatever on the Ayurvedic and Yunani systems will cause a great deal of suffering and worry to the poorer classes especially, who can hardly afford to pay the doctor's fees and the charges for European medicines to boot."

Education.

Suggestion that all subjects except English should be taught through the medium of vernaculars.

Gujaráti (33), 28th Aug., Eng. cols.

***54.** "The present system of teaching all manner of subjects in the High School through the medium of a foreign tongue is simply unnatural. From the fourth standard, all subjects are at present taught through English. It is absurd and even cruel to teach subjects like Sanskrit and geometry through a foreign language which the student has not yet learnt to handle even clumsily. The English language becomes an impediment which both the teachers and the taught find it hard to overcome. What a boy would easily master in four months if the medium of instruction were his mother tongue, he takes a year to learn.......... If the University allow candidates at the Matriculation to answer their questions in all subjects, excepting English of course, in their vernaculars, the present unnatural

system of imparting instruction in the High Schools in all subjects through the medium of English will be given up in favour of a more rational system. .... If the University allows the option as suggested above, the High School course will be simplified, improved and made rational. With the sanction of the Educational Department, the authorities of the New English School, Poona, have been trying the experiment of teaching every subject except English through Maráthi.......... We learn that the results in the special class in the New English School have proved satisfactory. The school was inspected, as usual, by the Educational Inspector in September last year, and we are told he was favourably impressed about the progress of the special class."

Railways.

Complaint against the leave and free pass rules of the Madras and Southern Marátha Railway.
Railway Times (21), 20th Aug.

55. A correspondent writes to the *Railway Times* :—" The leave rules of the Madras and Southern Marátha Railway were formerly embodied in the Rule Book for the information and guidance of the staff. Now they have become a secret and thus the staff are left in the dark about them. They can only see the peculiar reply they get from their District Traffic Superintendent, with certain formulas selected for the purpose, such as, 'Traffic is busy', 'No relief is available,' 'You must wait till your turn comes' and so on. Their legitimate claims to leave are thus overlooked in spite of their working hard day and night like Persian slaves. Now turning to the free pass rules, the method of granting them constitutes also another grievance. The pass rules lay down that all employees are entitled to have four single journey or two double journey passes per calendar year on the Company's own line, when proceeding on leave, etc., and for their families. The said rules were consolidated by the District Traffic Superintendent without considering the hardships of the employees, since of late the passes have been refused to their families proceeding in advance.......... What can these poor fellows do? They were left helpless and voiceless. Their miseries were doubled. Numberless occasional passes, however, are granted to employees of princely pay to attend dances and antelope shooting at the road-side stations. The District Traffic Superintendent is compelling his staff to purchase tickets instead of passes. Is it just or reasonable? The authorities are requested to consider the grievances of the low paid employees."

Proposed changes in the conditions of certain Risk Note Forms of the Indian Railways.
Oriental Review (17), 24th Aug.

56. " One of the chief grievances of the commercial community in India is the wide powers given under the Railway Act to Railway Companies to have such Risk Note Forms as they like. The result of the wide latitude given to the Companies is seen in the present Risk Note Forms (of course approved by the Governor-General in Council) by which Railway Companies shuffle off from their shoulders all responsibility whatsoever in their carrying contracts with merchants. Through the want of healthy competition, as is found in the United Kingdom for instance, merchants have no other recourse but to submit to terms imposed by the Companies. Risk Note Forms B and H, which have formed the subject-matter of the representation recently addressed by the Indian Merchants' Chamber to the Government, absolve Railway Companies from all responsibility whatsoever for the goods carried by them if these are done so at what is known as 'Owner's Risk Rates.' The contention of merchants is that this total exemption from liability results in a great deal of thefts by Railway servants who find in the Risk Notes a direct temptation to peculate. Of course, as merchants choose to go in of their own accord for 'Owner's Risk' rates in preference to 'Railway Risk' rates they cannot claim compensation for all sorts of damage, etc. Nor do they claim it. Though they cannot go in for insurance as the rates are too high for a decent margin of profits, they may at least legitimately claim that Railway Companies ought to be held responsible for the negligence or thefts of their own servants. In fact the English Risk Note Forms hold the Companies thus responsible and the demand of the commercial community repeated year after year is that Indian Risk Note Forms should be assimilated to those prevailing in the United Kingdom."

Municipalities.

Comments on the resolution of the Bombay Corporation *re* the building of an Examination Hall in the University Gardens.

Indu of Bombay (12), 25th Aug.

57. "We had thought that the good sense of the President of the Corporation would save that body from the humiliation which awaits it in connection with the resolution it has adopted to ask the University Senate to reconsider its decision in regard to the proposed Examination Hall by ruling that resolution as out of order. But possibly the President, who is also a Fellow of the University ranged on the right side, did not like to give any ground for being suspected of personal bias. Of the resolution itself we need speak little. It asks the Senate to reconsider the matter, which it won't do in the sense of re-opening it to the full—since the building over on a part of the Gardens is determined upon after three years' mature consideration—but which it is already pledged to do so far as the final determination of the plan is concerned. Whatever the Senate does, will not, however, be influenced by the Corporation's vote, since that vote comes with the least weight imaginable. It talks of 'consensus of public opinion' against building over any part of the Gardens. And yet, their resolution was carried by a majority of only 5 in a house of 13.......... We for one decline to accept as representing the consensus of public opinion, gentlemen returned by the J. P.'s or nominated by the Commissioner."

Oriental Review (17), 24th Aug.

58. "We thought that the farcical comedy of the protest against the University Gardens being turned into a site for Examination Halls was over. It appears now that we were too optimistic. The curtain is again lifted by the assiduous hands of several members of the Municipal Corporation who have landed the Corporation in a pretty muddle. These members did not shrink from calling the artificial agitation set up by the Anglo-Indian Press and some of their imitators in the Indian Press as 'a public protest.' Nor did they shrink from the even more absurd right they claimed for the Corporation of looking into other people's affairs and acting the part of an intermeddler. They could not perceive the ludicrousness of their position and led the Corporation to commit itself to a wrong position. In the first place the premises they started from were fundamentally wrong. They alleged that the public protested against Examination Halls being built in the University Gardens. As a matter of fact the public as such has never done so. It is only a few wealthy individuals who can afford to indulge in æsthetic fads who beat the tom-tom of protest which was taken up by certain other wealthy individuals who labour under a happy belief that any agitation started by the Anglo-Indian Press ought to be grounded on good reasons. And yet such a protest was deemed a public protest by men who ought to know better. They affected to care for the opinion of rate-payers on this question, whereas on far more weighty matters they ignore the poor rate-payer altogether. In the second place, they conveniently forgot that the University Gardens were the property of the University with which the Corporation as such had nothing to do unless the former created some nuisance. Surely the proposed Examination Halls are not a nuisance. If so, all the tall piles raised on the Hornby Road ought to be pulled down.......... We expect that the Corporation will get a snub from the Government and the University for its meddling propensities."

Gujaráti (33), 28th Aug., Eng. cols.

***59.** "When the Hornby Road and the Wodehouse Bridge plots were built upon, there were no protests. When buildings were allowed to be erected about the residential quarters for students of the Elphinstone College so as to make the latter unfit for human habitation, as was publicly declared by His Excellency the Governor, and when protests were raised by us and some of our contemporaries, what was the Corporation doing? Where were the citizens who are now claimed to be the cream of Bombay? What did the *Times of India* do then? What did the native papers which are said to be in accord with the views of the latter do to protect the interests of voiceless students?......... It is deplorable that a body like the Corporation should allow itself to be led away by the hysterical agitation that has been started against the project and the decision of the Senate. The Corporation has not yet provided decent and healthy buildings for accommodating its schools, and none of the millionaires who now seem to be dreadfully anxious for the sanitary welfare of Bombay, and none of the superior and gratuitous advisers of the Senate has come forward with a respectable donation to help the University to discharge its functions in a satisfactory manner. We hope the Corporation will mind their own business and do their best to remove the sanitary scandals and insanitary eye-sores that are a disgrace to Bombay instead of meddling with the affairs of other public bodies that are quite competent to take care of their own affairs and decide public questions without resorting to distortions of facts, misrepresentations and sweeping or offensive statements."

Indian Social Reformer (9), 28th Aug.

***60.** "We cannot think that the Municipal Corporation did a graceful or dignified thing when it passed the preposterous motion advising the University as to its duties in the matter of the Examination Halls. The Corporation has not cared to suggest where else the Halls might be built and who was to purchase the site, assuming that Sir Cowasji Jehangir could be persuaded not to insist on his condition about the situation of the Halls in the University Gardens. One speaker, indeed, suggested some place in Byculla, but he did not suggest that the Corporation should purchase the ground for the University. Besides, he did not care to enquire how the convenience of candidates for the several examinations would be served by having the Halls in Byculla. There is no lack of open spaces in Bombay, but the question is whether they are quite as suitable as the University Gardens. If such suitable site is available, without additional cost to the University, let the Gardens be preserved as they are by all means. As regards the necessity of the Halls, we cannot recognise any authority as higher than the Senate. The examinations of the Bombay University occupy several months of the year, and if the Halls are available they may be distributed over the larger part of the year with great advantage to students and professors. Further, there is as yet more important purpose that these Halls may serve. There is great and urgent need for a central building, amid healthy and wholesome surroundings where the many students' societies in Bombay may have their permanent home, instead of resorting, as they are obliged to do at present, to diverse places and even, in some instances, to private houses. These new Halls can become the centre of many important educational and educative developments, under the auspices of the University, for which there is a very large field in Bombay."

Rást Goftár (43), 28th Aug., Eng. cols.

***61.** "We do not believe that the Bombay Corporation transgressed their legitimate province when they assumed the duty of approaching the University Senate in respect of its decision about the Examination Hall.......... Their resolution, however, lends itself to a serious objection when it associates the name of the public with the protest.......... The Corporation would have been nearer truth if without dragging into their resolution the name of the public they had so framed its wording as to show that the same represented merely their own opinion. They showed great disregard for accuracy when they chose to import into their resolutions words which conveyed the idea that the public opinion on the subject was unanimous.......... The major portion of the vernacular newspapers of the city have strongly upheld the decision of the Senate."

Complaint against the Commissioners appointed by Government to carry on the Municipal Administration of Ahmedabad.

Praja Bandhu (42), 21st Aug., Eng. cols.

***62.** In the course of a long contributed article on the Ahmedabad Municipal affairs the *Praja Bandhu* says:—"It is nearly three months since the Government Commission took over charge of the affairs of our city to teach what the Government said 'an object-lesson' in Municipal administration. High hopes were then raised in certain quarters of having the affairs of our city placed on a sound basis. Admitting that the late Board did not discharge its duties properly and efficiently and wasted a good deal of its valuable time in raising 'points of order,' an impartial observer is inclined to ask if the new Government Commission has done anything in the matter of efficient administration to justify the momentous step taken by the Bombay Government in depriving the public of Ahmedabad of one of its most cherished rights of local self-government. At the time the Government Commission came into being, a certain amount of activity was visible in the matter of good lights, and some attention was for a short time bestowed on our roads. But now that the matters are again drifting into their old course, one is constrained to observe that what little activity was seen was due not to our new city fathers but to our new Chief Officer, Mr. Narmadáshanker. Under a painstaking and conscientious man like Mr. Narmadáshanker, the affairs would have certainly improved even under the old Board, if any improvement was at all possible with the amount of money at the disposal of our Municipality. If the only fault laid at the doors of the late Board was that of wasting the public time, certainly the members of the Government Commission, it must be said to their credit, are not guilty of it, for most of the business before them is gone through *nem con*. But if efficient administration is to be judged by the good lights, good roads, copious supply of the water and general high tone of the sanitary condition of the city, one must admit that the affairs of our city are yet in the same hopeless chaos in which they were six months ago. I admit that three months is too short a time to place matters on a sound footing, but in the matter of good lights and roads it is a sufficiently long period to allow one to form a correct judgment.......... Is the attention of any one of these members ever drawn to the appalling rate of infant mortality in the city and the growing number of deaths due to consumption every week? I think it is high time for the Government to draw the attention of the Commissioners to the duties and responsibilities attaching to the sacred trust they hold."

Native States.

63. It is really surprising that notwithstanding the outcry universally raised by the subjects of the Idar State and their numerous telegrams to the Political Agent, the Bombay Government and the Government of India, nothing has been done to relieve their sufferings. Government have not recognised the necessity of immediately sending the Mahi Kántha Political Agent to the spot in order to pacify the people. On the contrary, the State subjects are asked to approach the Maháraja and seek justice from him. This reply is extremely disappointing, for it is impossible to expect any justice from the Maháraja, who himself is responsible for this oppressive over-taxation. The occasion demands that Government should depart from their general policy of non-interference in the internal politics of Native States, and any delay in this will mean so much more suffering for the State subjects. The wretched people have been reduced to such a pitiable condition from the effects of a continued strike for the last twenty days that it would be almost a religious duty on the part of the British Government to run immediately to their rescue. While such a loud outcry is being raised by the press and the public at large over the hardships of the Indians in the Transvaal, no notice is taken by them of our repeated outcries for the last so many years on behalf of the suffering subjects of the Idar State. We are painfully surprised to see that even the paramount Power, which is pledged to protect the interests of the subjects of Native States, has not taken any action in the matter. We earnestly pray Government to make use of their suzerain power and to appoint a mixed commission, composed of independent European officers and Native Chiefs, to investigate the numerous complaints of the Idar subjects as to the imposition of new taxes, the promulgation of unjust enactments, the violation of the rights of Jágirdárs, Inámdárs and Sheshandárs of the State, &c., and if these complaints prove to be true to compel the Maháraja to undo these acts of oppression. [The

Comments on the alleged high-handedness of the Maháraja of Idar.

Káthiáwár and Mahi Kántha Gazette (77), 21st Aug.; *Sayáji Vijay* (151), 18th Aug.; *Navsári Patrika* (82), 21st Aug.; **Chábuk* (71A), 28th Aug.

Sayáji Vijay writes :—The new taxes are so strange and oppressive in character that no one would, at first sight, believe them to be possible in the twentieth century. As if the taxes were not oppressive enough the Military have been asked to enforce them at the point of the bayonet. The Political Agent's reply to the representations of the subjects is painfully disappointing. It is time that Sir Pratápsinghji rescinded his Draconian orders; if not, Government should step in and advise him, as their adhering to a policy of non-interference even in such extraordinary circumstances would be tantamount to siding with him against the oppressed subjects. The _Navsári Patrika_ writes :—The Idar administration is a sad commentary on the capacity of natives for _swarájya_. The subjects are to be shot down as if they were so many tigers or antelopes! We hear of Jews being massacred in Russia, but here we have a tributary Prince acting thus arbitrarily towards his subjects. The _Chábuk_ also deprecates the Mahárája's action and prays Government to interfere in the matter.]

Comments on the Jamkhindi Administration Report for 1909-10.
Dnyán Prakásh (48), 22nd Aug.

64. From the administration report of the Jamkhindi State for the year 1909-10, it can be clearly seen that the system of free education which the State has inaugurated is producing very satisfactory results. The number of schools in the State and of the students taking advantage of them has been gradually increasing. It, however, appears from the report that the State has not got an efficient Police force, for the number of crimes in the State during the year under report has risen. The rising rate of mortality and the growing indebtedness of the people moreover go to show that the condition of the subjects of the State is not very prosperous. Grants for irrigation and sanitation must be increased while the Civil List of the Chief for meeting his private expenses should be fixed once for all.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st September 1910.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

Sayaji Vijay writes :—The new taxes are so strange and oppressive in character that no one would, at first sight, believe them to be possible in the twentieth century. As if the taxes were not oppressive enough the Military have been asked to enforce them at the point of the bayonet. The Political Agent's reply to the representations of the subjects is painfully disappointing. It is time that Sir Pratapsinghji rescinded his Draconian orders; if not, Government should step in and advise him, as their adhering to a policy of non-interference even in such extraordinary circumstances would be tantamount to siding with him against the oppressed subjects. The *Navsari Patrika* writes :—The Idar administration is a sad commentary on the capacity of natives for swarajya. The subjects are to be shot down as if they were so many tigers or antelopes! We hear of Jews being massacred in Russia, but here we have a tributary Prince acting thus arbitrarily towards his subjects. The *Gujarati* also deprecates the Maharaja's action and prays Government to inquire into the matter.

94. From the administration report of the Jamkhandi State for the year 1909-10, it can be clearly seen that the system of [illegible] education which the State has inaugurated [illegible] very satisfactory results. The number [illegible] in the State and of the students taking [illegible] them has been gradually increasing. [illegible] appears from the report that the State [illegible] for the number of crimes in the State [illegible]. The rising rate of mortality and [illegible] to show that the condition [illegible]. Grants for irrigation and [illegible] Chief for meeting his [illegible]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

CONFIDENTIAL.] [No. 36 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd September 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agricultural matters: Comments on the Government Resolution on Mr. Keatinge's letter *re* the Agricultural Conference 40
Alleged necessity of organising the fisheries of the Bombay Presidency . . 41
Appreciation of the Government's patronage of the Talegaon Glass works . 42
Bengal: Comments on the recent Police searches in — 30
British rule:
  Comments on the criticism in the English Press on the Mackarness pamphlet on the Indian Police 9
  Comments on the letters in the London *Times* on the unrest in India . 4 & 5
  Comments on the London *Times'* article on the consultation of Indian Princes in questions of administration . . . . 2 & 3
  Comments on the suggestion of the Commissioner of Police, Calcutta, that Government should deal leniently with political malcontents . 10
  Comments on the Under Secretary of State's criticism of the Mackarness pamphet on the Indian Police . . . . 6—8
  Suggestion that Indian Christians should be more largely employed in Government offices to counteract the sedition-monger . . . 11
  The Secretary of State's powers of check and control over the Government of India 1
Comments on the annexation of Korea by Japan . . . . . . 12 & 13
Comments on the reply of Government to the representation of the Depressed Classes Mission of Thána 33
Co-operative Credit Societies: Comments on the proceedings of the Bombay Provincial Co-operative Conference . . . . 34 & 35
Dádábhái Navroji: The birth-day anniversary of Mr. — 46
Excise: Comments on the Government Resolution on the report of the Foreign Liquors Committee . . . . 36—39
Ganpati festival: Comments on the Government notification *re* the Ganpati melas . . . . 47 & 48
Governor of Bombay: Comments on His Excellency the Governor's reply to the deputation of the Depressed Classes Mission . . . . 31 & 32
Imperial Legislative Council:
  Muhammadan members of the Viceroy's Legislative Council not pledged to support Government 16
  The recent passage-at-arms between the Honourable Mr. Gokhale and the Honourable Mr. Jenkins in the — 17
Indians in the Colonies:
  Alleged necessity of investing Government with powers to prevent the landing in India of Indians deported from the Transvaal . . 22
  Indians in Canada should be treated on an equal footing with other subjects of the British Empire 18
  Review of Mr. H. S. Polak's work in India and the duty of Government with respect to the Transvaal Indians . . . . . . 19—21

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters : Comments on the decision of the Calcutta High Court in the *Pállichitra* sedition case . . . . 44 & 45

Public Service :

- Appointment of a successor to the Honourable Mr. Sinha as the Law member, should not be made a racial question 23
- Appreciation of the appointment of Mr. G. S. Rao as a High Court Judge . . . . 27 & 28
- Comments on the new rules regulating admission to and promotion in the Revenue Service 29
- Comments on the resignation of the Honourable Mr. Sinha . . 24 & 25
- Suggestion for the appointment of a successor to the Honourable Mr. Sinha 26

Suggestion that Indian stamps should be manufactured in India . . . 43
Viceroy : Comments on the proposed memorial of His Excellency Lord Minto . . . . 14 & 15

Legislation—

Suggested amendment of the Railway Act 49

Municipalities—

Alleged necessity for having separate electorates for Muhammadans in Municipalities 51
Suggestion in connection with the foundation of Clarke Town near Belgaum 50

Native States—

Idar : Alleged oppressive taxation in — State 52
Porbunder : Appreciation of the administration in — (Káthiáwár) . . 53

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer; Eurasian; 50	500
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M. A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A.; Hindu (Karada Brahmin); 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mának, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
30	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitrā	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitrā	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
47	Dnyánodayā	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	ANGLO-TELEGU.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Sàraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
170	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur)	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*́) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	W. G. Chapman; European; 42	750
	ANGLO-URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 75, 79, 91, 93, 97, 104, 108, 146, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

No. 128, the present Editor of the paper is Narsinha Chintáman Kelkar, B.A.. LL.B., Hindu (Chitpáwan Bráhman).

Intelligence extracted from the Press.

The Secretary of State's powers of check and control over the Government of India.

Indu of Bombay (12), 2nd Sept.

1. "We are astonished that the organs of the Anglo-Indian bureaucracy here and at the seat of the central authority at Westminster, catching hold of the somewhat unhappy phrase 'Agent for Lord Morley' which Mr. Montagu used in the course of the last Budget speech, have carped and barked at the statement, not because it was incorrect but because it was so correct and because the Under Secretary had at this critical juncture deemed it necessary to remind not only Parliament, but the ignorant British public, of those wide and far-reaching powers of check and control which are vested in the Secretary of State in Council.......... The reason of this carping is perfectly intelligible. Owing to the gradual laxity of that check and control on the part of the later successive Secretaries of State, specially since the time of Viscount Cross, the official hierarchy in India has made itself more and more potential, whether for worse or for better.......... As the Government of India, from time to time, has grown more and more reactionary in diverse ways, and as it has become more and more inoculated with that spirit of what is called 'bastard Imperialism' or insane Imperialism as John Morley justly called it during the discreditable Boer War, there has been a louder and louder shriek of the patronised bureaucratic organs in the country, about the so-called expediency of leaving all affairs to that new-fangled entity—'the man on the spot.' The shriek was only faint and inarticulate prior to the advent of that 'greatest of Viceroys,' no other than Lord Curzon, but it was incessantly dinned into our ears during his Viceroyalty.......... Luckily for India, slow-footed Nemesis overwhelmed Lord Curzon in the very nick of time. That Nemesis was no other than another rival man on the spot.......... Again, fortunately for India, there was a shuffling of cards. The Liberals succeeded the Unionists as Government, and John Morley became the Secretary of State for India in Council. It will possibly never be known till many a year to come how far this stern Minister has been able by a firm policy to take back into his hand that check and control which has by Parliamentary Statute been vested in him and his Council but which since the days of Viscount Cross to those of Lord George Hamilton had been slowly allowed to slip. Many of Lord Morley's acts curbing and controlling the Government of India will be never known for years. All the same it is not unknown that he has kept a firm grip over the administration here and sternly exercised his constitutional authority when such authority was greatly needed.......... It is thus that Lord Morley has given the go-bye to the dangerous theory of leaving everything to the man on the spot. And because he was firmly persuaded that the iron hand, albeit in velvet glove, of the constitutional Secretary of State was absolutely needed in the governance of the India of King George V, he wisely inspired his young lieutenant on the Budget night to remind the entire world of Great Britain and India what were the statutory powers of the Secretary of State for India in Council. There was, in our opinion, every need of that reminder and Indians feel thankful to His Lordship that he proclaimed those powers *urbi et orbi*. But it seems this very proclamation has acted like gall and wormwood to the official organs which, therefore, have again commenced to shriek out their old Curzonian shibboleth and to carp and bark at the statesmanlike pronouncement. But they are crying in the wilderness. So long as India has the good fortune to have at the helm of affairs at the seat of Imperial authority courageous statesmen of the firmness and sobriety of Viscount Morley, there need be no fear of the shriekings and wailings of the bureaucratic organs."

Comments on the London *Times* article on the consultation of Indian Princes in questions of administration.

Kâthiâwâr Times (14), 29th Aug.

2. "We have already published Reuter's cablegram communicating in brief the views which the London *Times* freely expressed in a leading article on the recently discussed question of the consultation with the Princes and the Chiefs of India regarding the problems affecting the government of this country. The article in question pleads in favour of the policy of holding and seeking consultation with the rulers in all important matters.......... It is highly gratify-

ing to us to note that the Princes and Chiefs of the country have in recent times showed a laudable spirit to adapt themselves to new conditions of life......... But with all that, with a few exceptions, as a class they are not so situated at present that the Indian people can unconcernedly view the question of their counsels in all matters relating to the Government of India. Again, the Chiefs have got a lot of things to engage their serious attention in the direction of the proper development of the natural resources of their own dominions. We are at one with some of our contemporaries in this respect when they observe that as a class the rulers have not yet sufficiently advanced so as to be able to effectively represent the people in questions relating to the Government in this country of diverse creeds and races. The press and the people are inclined to believe that their consultation as a class cannot help much to accomplish the object for which it might be sought at the present stage of their evolution, for they have still to acquire a good deal in the direction of their own advancement."

Phœnix (18), 27th Aug.

3. "It is to be hoped that Lord Morley and his Council will soon address themselves to the question of the relation of Indian Princes with the Government of India. As a writer in the London *Times*, who pleads in favour of consultation with Indian Princes on questions affecting the Government of India, rightly remarks, there has been a deplorable tendency in the past to forget the organic and intimate connection between British India and Indian Feudatory States while discussing the conditions of India. Most of the questions relating to the agricultural, industrial, educational and other welfare of the country are common to both parts of India—British and feudatory; and a constant and cordial exchange of opinions will be undoubtedly helpful to those parties. Lord Minto has not only acted up to the wise policy of non-intervention in the internal affairs of Indian States—a policy so flagrantly and persistently disregarded by his prancing predecessor with evil results—but has already introduced the policy of exchange of ideas between the Government of India and Indian rulers. It will be remembered that His Excellency consulted all Indian Princes on the question of the suppression of sedition; and the replies of some of the Princes, *e. g.*, His Highness the Nizam of Hyderabad and His Highness the Gáekwár of Baroda, threw considerable light upon the questions. It will be in the interest of both parties if Lord Morley lays down for the guidance of future Viceroys a definite policy on the lines suggested by the writer in the *Times* and already followed in practice by our popular Viceroy."

Comments on the letters in the London *Times* on the unrest in India.

Indian Spectator (10), 3rd Sept.

4. "It appears that the British reader is convinced by Mr. Chirol's analysis of the causes of unrest in India that the policy of instructing Eastern peoples in the history and science of the West, with which the name of Macaulay is specially associated, is responsible for the intellectual unsettlement of the educated classes of this country. We have been told so for some decades.......... If the memory of Macaulay had been upbraided some years ago, we should not have found much cause to differ from the critic, or had the courage to challenge his conclusions. But with the recent example of Egypt before us, we would venture to question the traditional exegesis of the aspirations and activities of New India. The policy followed in India was deliberately departed from in the land of the Khedive by his responsible English advisers, who had perceived what turn things were taking in this country, and who expected salvation to be attainable through vernacular and technical education, and through under-education with material prosperity, rather than through over-education of a few and a *laisses faire* sort of policy in regard to material advancement. It was intended that the mistakes supposed to have been committed in India should not be repeated in Egypt. What is the result? Nationalism has developed in that country in a very much shorter period than in India, and repressive measures are needed there as much as they are needed here. There is undoubtedly one great difference between England's position in Egypt and in India. No one ever doubted that Egypt was to be for Egyptians. The ruler is not a European, and it has always been understood that European advice and influence would only be temporary......... In India it has never been officially stated that the British connection with the dependency is to be temporary.......... While this difference between the two spheres of England's activities cannot be forgotten or minimised, we may yet ask why the Egyptian Nationalist has asserted himself so soon, and why he imagines that his benefactor has wronged him. If we can discern a very uninviting phase of human nature in his conduct, we can see the same feature in the conduct of his Indian brother."

Jagad Vritt (124), 28th Aug.

5. It is really to be regretted that two highly influential and Moderate papers of the types of the *Indian Social Reformer* and the *Indu of Bombay* should have found fault with the special correspondent of the London *Times* for holding the Brahmins solely responsible for the present political unrest in India. We do not think that there is any truth in the remark made by the *Indu* that it is the educated middle class, without distinction of caste, who have become disaffected. The paper has, however, admitted that the charge against Brahmins might be, to some extent, true of our Presidency. We do not think the *Times* correspondent has done anything wrong in holding to public scorn a class of people that have abused the educational benefits they received from the English and have tried to involve this country in ruin. It is the Brahmins who have discarded the constitutional movement carried on by the Congress and they should, therefore, never receive any sympathetic treatment from a true well-wisher of his country.

Comments on the Under Secretary of State's criticism of the Mackarness pamphlet on the Indian Police.

Indu of Bombay (12), 2nd Sept.

6. "Would that there were a hyperbole and superficiality prevention Act, directed against the wild and inaccurate sayings and writings, which are indulged in regard to India in Great Britain! We regret to have to say that the evil is not confined only to the jingo press. Even responsible statesmen and men holding high office are not free from a taint thereof. The virulent attacks made in and out of Parliament by the Under Secretary of State for India on Mr. Mackarness' pamphlet are an instance in point. We confess, we have not read the pamphlet. By forfeiting the book under the Press Act, which independent British Liberal organs have emphatically condemned, the Sarkár saved our minds from becoming disaffected by a perusal of the pamphlet. But we have carefully gone through the young lion, Mr. Montagu's indictment of the pamphlet in his budget speech and in his address at a meeting organised at Newton by the National League of Young Liberals, and specially the quotations on which rested his case. We have also perused the replies of Mr. Mackarness in the British papers. And the verdict we have arrived at in common with many a British organ is that Mr. Mackarness comes out with flying colours in the controversy. .... Even Mr. Montagu has had to admit the prevalence of many imperfections, even of torture, which practically means giving up the case. And yet, he maintained in all seriousness that the charge of apathy and indifference brought by Mr. Mackarness against Government was downright sedition. May we tell him that so long as so important a department, dealing alike with classes and masses, as the Police is full of abuse and imperfections, so long as the process of improvement is slow and partial, so long again as people remember that the Police Commission gave it as its deliberate verdict that there exists 'strongest evidence of the corruption and inefficiency of the great mass of investigating officers of the higher grades,' till then, we say, that the spread of sedition is likely to be promoted, much less by pamphlets like those of Mr. Mackarness—even though they be too unwarrantedly strong—than by treating them with such nervous trepidation as to go the length of confiscating them under the Press Act. The Government shows itself thereby to be too afraid of plain-spoken exposures. We may also tell Mr. Montagu that so many aspects of British rule are good and so many of their departments are of unalloyed reputation, that no attack on the single Police Department will ever create sedition as such."

Indian Spectator (10), 3rd Sept.

7. "The Montagu-Mackarness controversy raises the question whether a person who condemns a particular branch of the administration should be treated as a seditionary, or one who brings the Government into hatred

or contempt. It will be seen that if the pamphlet is seditious, as Mr. Montagu says it is, the author could be prosecuted under section 124A of the Penal Code. It would be lowering the popular respect for that section, and the awe in which an offence like sedition should be held, to squeeze into it all sorts of offences which do not tend to undermine the stability of Government or to seduce the allegiance of the people.......... Few can have any sympathy with the dissemination of falsehoods; and careless criticism of Government and its various departments should be discouraged and disallowed, even at the risk of curtailing the liberty, or rather license, of the press to some extent. But the way to do it need not necessarily be to overwork the sedition section of the Penal Code. It will be helpful both to Government and to its critics if the conduct of a person who defames Government or any of its departments or officers, and persists in his error when corrected, is constituted a new and distinct offence, and if sedition is punished as such only when it consists in an attempt to excite a spirit of disaffection or disloyalty."

Mahrátta (15), 4th Sept.

***8.** "The controversy about the Police Pamphlet between Mr. Montagu and Mr. Mackarness is not yet closed, though there seems to be a temporary lull for the present. In his Newton speech Mr. Montagu tried to give a reply to Mr. Mackarness, but his attempt has not been successful.......... Mr. Montagu said that 'secret' inquiries were merely ordinary departmental inquiries. We do not see how the departmental aspect frees them from the evils inherent to a secret inquiry, without cross-examination. And this 'secret' inquiry is held after the censure of the judicial Courts, as recent cases would show. He admitted, Mr. Montagu said again and again in the House of Commons, that Police torture did exist in India. 'It would be useless to deny it because the facts proved it to exist.' And yet he resents Mr. Mackarness' charge that the Government of India had not done all that was 'necessary and possible' to put down the practice!......... Why, Mr. Montagu himself says that the pamphlet 'might do good if it directed the attention of those who could help in finding further methods of preventing torture.' And yet Mr. Montagu defends its prohibition on the ground that it questions the sincerity of the Government's anxiety to suppress the evil practice.......... He cannot point to any law that has been recently passed to strengthen the existing law, the fifty years old Indian Penal Code, while very wide powers are being conferred newly on the Executive of which the Police form no small part. Police officers who have been badly suspected of grave misconduct by the highest tribunals of justice in the land have been selected for special honours at the hands of the Executive. Again, when asked to produce statistics as to the reported cases of Police torture during the last few years, what reply does Mr. Montagu give? He is unable to produce the figures. And when an attempt is made to lay the matter before the public by an unimpassioned critic like Mr. Mackarness, after supporting his case from official documents, the Government put down the attempt on the ground of evil motive. Mr. Montagu might repeatedly dwell on the sincerity of the Government—and Government too might be, in all conscience, quite sincere—in labouring to put down such evil practices; but these surely are not the ways to convince the people of it. Why, even a person like Sir Muncherjee Bhavnagree could not but admit that Government had been guilty of imprudence in proscribing the pamphlet. It would have been wiser, said Sir Muncherjee, the other day, to allow free circulation and discussion of it. It may be quite easy to suppress criticisms of Government on some ground or other, but it is extremely hard to suppress facts connected with the abuses of the Police. Radical improvements and no repression can alone ameliorate the situation. Quite recently one more conspicuous case has been added to the list of crimes committed by the Police in the name of justice. It is a case of torture, with which one Sub-Inspector and two constables from the Midnapur Police were charged. They were tried, found guilty of the charge, and sentenced by the Sessions Judge of Midnapur to three years' and two years' rigorous imprisonment. An appeal was preferred against this conviction, but it failed. Mr. Justice Harrington, Acting Chief Justice and Mr. Justice Chatterjee of the Calcutta High Court have confirmed the convictions of the Sessions Court."

Comments on the criticism in the English press on the Mackarness pamphlet on Indian Police.

Jám-e-Jamshed (37), 2nd Sept.

9. The contagion of the campaign of our Anglo-Indian Press against Mr. Mackarness' pamphlet appears to have caught the papers at home. The pamphlet appears to have made a greater stir in England than in this country. The tendency of some of these English writers to put down any one who takes up the cudgels on behalf of India as unpatriotic is likely to prove detrimental to British rule. We believe that an official refutation of Mr. Mackarness' pamphlet would have made far greater impression in India than all the outpourings in the British press. What is the good of this acrimonious discussion when the authorities freely admit that the Police are not without their faults? The better course is to point out effective remedies to remove the complaints made about the high-handedness of a section of the Indian Police.

Comments on the suggestion of the Commissioner of Police, Calcutta, that Government should deal leniently with political mal-contents.

Jám-e-Jamshed (37), 2nd Sept.

10. Let bygones be bygones is a golden rule, and when adherence to it is preached by a responsible officer of Government it becomes the more necessary why we should abide by it. Bengal has been the centre of sedition, and Mr. Halliday, the Commissioner of Police, Calcutta, must be fully conversant with the nature of the numerous conspiracies and seditious movements that have been brought to light in that province. He must also be cognisant of the fact that the most important part of his duty is to root out all such movements of a mischievous character; and yet he has appealed to Government to blink at the movement. Such a suggestion could not have emanated from an officer of Mr. Halliday's experience without substantial reasons. There may or may not be any grounds for Mr. Halliday's suggestion, yet it will command hearty support from all right-thinking persons. As declared by Mr. Halliday, the fanatic agitation that had spread in certain parts of the country has, for the most part, cooled down, peace and quiet is being restored and the reforms have generally satisfied the masses. This, together with a desire on the part of us all that the closing days of Lord Minto's Viceroyalty may not be darkened by any anxious clouds and that the approaching Coronation of King George may herald an era of peace and prosperity, induces us to expect that Government will magnanimously take up Mr. Halliday's suggestion and will prefer to forget the past.

Suggestion that Indian Christians should be more largely employed in Government offices to counteract the sedition-monger.

Echo (52), September.

11. "Who is to blame that the Christians are not utilised as a countervailing force against the Indian native sedition-monger? We certainly do not agree with those who say that only Christians are loyal and in full sympathy with the British Government, and that all Natives, meaning Hindus, are disloyal or open to disloyalty.......... There are hundreds of leading and prominent Hindus, and in some cases whole castes and districts absolutely untouched in their fidelity to the British. There are many sections who would consider it an insult to doubt their loyalty to the English. Among those who have the largest affection for the British are the Christians and most of these have Portuguese names, having been converted by Portuguese missionaries in centuries past. Their chief language is English, though they may know Konkani in Kánara, Malayalam in Malábár, Maráthi in Bombay, Tamil in Madras, Trichinopoly and Madura, Kánarese in Kánara and Mysore. All these Christians are as good as any Englishman in their unfaltering love and loyalty to the British Throne, and as regards their reverence and devotion to the Royal Family and the personality of their Sovereign it is so far higher than that of Labour and Socialist members like Mr. Keir-Hardie. We are on this account all the more surprised that Government has not yet used this most valuable asset in the economy of the Indian administration. We have been often told that the low paid employees in the different departments of the Public service are the most discontented among the educated classes....... We know what respect the man in the street has for the Sarkár, and the Sarkár's servant is also looked upon as a higher being, and when these people talk disparagingly of Government, and mouth all their fallacies about the drainage of gold from India and carrying away money from India to England, the poor ignorant folk believe this most mischievous talk. To check this disrespect for the Sarkár whose salt they eat, there must be a good sprinkling of Christians and Muhammadans in every office and department. There are well educated young men among Christians, and there is no need to import half-castes. The proportion of Christians must be well maintained, and there must be one or two selected men in each establishment to watch and correct...... The remedies must be applied all over the country, from East to West, North to South..... It is not enough to preach, to issue Circulars to the higher services or to spend enormous sums on the Secret Police. The measures must be educative and sympathetic. The Christians and other safe people should be encouraged to root out the poison and to apply the curative salve wherever the least symptom of discontent is exhibited."

Comments on the annexation of Korea by Japan.

Oriental Review (17), 31st Aug.; *Jám-e-Jamshed* (37), 2nd Sept., and 3rd Sept., Eng. cols.

12. "The step which was suspected long ago and yet emphatically repudiated by the Japanese Government in a truly diplomatic way is now about to be taken, for it is now definitely announced that negotiations have been opened for the annexation of Korea. Ever since the Russo-Japanese War, the spoliation process had begun under the euphemistic guise of 'reform' and 'civilisation.' Japan, as is usual in such cases, posed as a veritable Santa Claus, the bringer of good gifts to Korea. These gifts were plentifully displayed in the displacement of Koreans everywhere by the Japanese and in the flooding of Korea with Japanese immigrants. No one but diplomatists affected to ignore the trend of events. All the preparations were nicely drawn out for the final annexation, and it was this which led the Koreans to revolt now and then against the silken noose being thrown round their necks. These efforts at revolt were looked upon with pharisaical horror as 'ungratefulness' on the part of the Koreans for the 'kindness' shown to them by the Japanese. Now there will be no necessity for affectation nor for a pharisaical display of philanthropy as all this has culminated in the supreme act of Imperial iniquity, *viz.*, the annexation of Korea. Our countrymen had gone into raptures over the victories of Japan. Unfortunately it departed from its ancient simplicity under the intoxicating fumes of Imperialism. Broad humanity and wide toleration were abandoned and an arrogance and hauteur took their place. Sympathy with subject races is one of the great characteristics of great nations and this appeared to be sadly lacking in the conduct pursued by Japan towards Korea. Oriental races had great hopes of Japan, the Oriental country which by the sheer dint of merit secured for itself a front place among the nations of the West. Unfortunately, Japan has proved a further illustration of the ruin of the soul of a nation through the sin of Imperialism. The world, at least that portion of it which is not spoiled by the sophistries of the Yellow Press, mourns over the sad and untoward fate of Korea and hopes that the Koreans may be spared the fate of Red Indians. It gives one some insight into the working of modern international politics to mark the silence with which the annexation of Korea is received by all the nations. Not a word of protest for liberty, not a hand raised for a fallen people!" [The *Jám-e-Jamshed* writing in a similar strain remarks:—The world's press is divided over the question. A large section of the British Press cares only for the commercial interests of England—it cares little what the fate of Korea is. Russia is not in a position to interfere. All European countries have in their time extended their dominions at the cost of other nations. What right can they have to protest against this land-grabbing of Japan? But the same paper in its issue of the 3rd September says:—" Japan knows what she is about, and therein lies not only the hope of peace for the East and her own future, but for the destinies of Asia and of the great coloured communities whose fate is trembling in the balance against the armed hosts of Europe. It would be futile, of course, to ask, at this stage, if it will have hastened the day of the great earthquaking conflict in which, according to the political seers of our time, the Whites and the Blacks will contest for the mastery not alone of Asia but of the world."]

Kesari (128), 30th Aug.

13. Korea was formally annexed by Japan a few days ago. Russia has notified that it will not object to the annexation, though such a step was not necessary. The ex-Emperor of Korea is said to be a consenting party to the annexation. But more than Russia and the ex-Emperor of Korea, the Koreans themselves will take real objection to the annexation. Though the Korean Emperor was not loved by the Koreans, this disaffection would not be of any use to the Japanese if the latter are deemed foreigners by the former. But beggars cannot be choosers. The annexation of Korea is a fact and it may be centuries before it is annuled. The Koreans should accommodate themselves to the circumstances they find themselves in and see what they can do to achieve their progress. If they are not satisfied with this consolation, they should take the annexation as a divine dispensation. The Japanese also have to face altogether a new problem. It is more difficult to gain the affection of the conquered people than to conquer them. It would be an experiment as to how far the Japanese could display in governing Korea the wisdom, foresight and self-sacrifice they showed in their own Government. The attention of the whole world would be riveted on this experiment.

Comments on the proposed memorial to His Excellency Lord Minto.
Jám-e-Jamshed (37), 3rd Sept., Eng. cols.

14. "We have received from Mr. M. M. Málaviya a letter, covering a printed note, regarding the proposal to raise a Proclamation Pillar and to establish a Park around it at Allahabad, to commemorate the Viceroyalty of Lord Minto. As it is well known, the proposal has received the approval of His Excellency the Viceroy, and he has graciously consented to lay the foundation stone of the Proclamation Pillar and to inaugurate the Park before his retirement in November next.......... It has been altogether a happy idea to associate the name of Lord Minto with the sacred spot on which another great benefactor of India, Lord Canning, resuscitated the hopes of a despondent people, and gave them fresh encouragement to look forward to a brighter and happier era under the beneficent ægis of British rule."

Mahrátta (15), 4th Sept.

***15.** "A proposal is set on foot to raise a Proclamation Pillar and to have a Park around it at Allahabad called the Minto Park, to commemorate the *regime* of Lord Minto, whose Viceroyalty is to close in the ensuing November. Lord Minto's career has been remarkable for the introduction of constitutional reforms in India—the enlargement of the Councils, and the granting of the right of election to the people, limited though at present it may be. The administration has been an eventful and chequered one. It has witnessed the broadening of political representation, and the beginning of an epoch of conciliation and sympathy, though it may be marred by repression.......... The pillar will thus be a monument of the gracious and noble Proclamations of the English Emperors of India, and will remind every onlooker of the great promises made by them to the people of India. It will be a lasting monument of the pledges, which could be consummated only by their fulfilment."

Muhammadan members of the Viceroy's Council not pledged to support Government.
Phœnix (18), 27th Aug.

16. "At the recent meeting of the supreme Legislative Council a very significant incident occurred which throws considerable light on the opinion of high officials in regard to the attitude of Muhammadan members of the Council towards Government measures. After the Honourable Mr. Gokhale and some other stalwart members of the opposition had spoken in connection with the Seditious Meetings Bill, the Honourable Mr. Haque of Behar intimated his desire to speak. But the Viceroy did not permit him to speak before the oppositionists had finished, though the Honourable Mr. Haque stood up several times. Later on the Viceroy explained that he thought the Muhammadan member was going to speak in favour of the Bill and had therefore not been allowed to speak earlier....... It is significant that the Viceroy took it for granted that like the Punjâbi Muhammadan members Mr. Haque would necessarily ditto Government. Needless to add, the Viceroy did the Muhammadan community grave injustice. For, though it is unfortunately true that Muhammadans do generally assume the *rôle* of apologists for Government in season and out of season for purposes which will in most cases not bear the searchlight of investigation, it is no less true that there are honourable exceptions which would do credit to any advanced community in point of independence and outspokenness. The Viceroy evidently forgot that the Honourable Mr. Jinnah of Bombay would have joined hands with the Honourable Mr. Haque in showing that His Excellency was quite mistaken in his estimate of the independence of Muhammadans. But to be just, one can hardly blame officials for their estimate and opinion of Muhammadan leaders. The fact is that Muhammadans have to thank themselves for having given officials ample reason to entertain such notions of their independence."

The recent passage-at-arms between the Honourable Mr. Gokhale and the Honourable Mr. Jenkins in the Imperial Legislative Council.

Dnyân Prakâsh (48), 28th Aug.

17. The *Dnyàn Prakàsh* publishes a cartoon on the recent passage-at-arms between the Honourable Mr. Gokhale and the Honourable Mr. Jenkins, in which the Viceroy is represented as expostulating with the Honourable Mr. Jenkins who is pictured as holding his own ears in a repentant mood.

Indians in Canada should be treated on an equal footing with other subjects of the British Empire.

Indu of Bombay (12), 27th Aug.

18. "The contagion of the evil example of the Transvaal would appear to be spreading far and wide and with shocking rapidity in the British Colonies, poisoning fatally at the very roots not only the feelings of human brotherhood but also those of common citizenship everywhere under the Empire. We hope that the representations made by Canadian Hindus to the Indian authorities both here and in England and to Sir Wilfrid Laurier, the Canadian Premier, will prevent the 'tragedy of the Empire' being enacted over again in another part of the British Dominions. We hope that Sir Wilfrid Laurier in particular will resist to the uttermost the inroad of the Empire-disintegrating principles which have found favour with the South African Colonies. Reuter informed us the other day that in reply to the deputation of Vancouver Labour Unions urging the imposition of enhanced head-taxes on Asiatics, Sir Wilfrid observed that he was unable to entertain for a moment any proposal to subject Japanese immigrants to the indignity of a head-tax 'even if it involved the downfall of the Ministry.' Imperial considerations, said he, forbade the tax and 'the days were over when it was politic to treat other races with contempt and harshness. If for economic reasons distinctions must be drawn, let it be done not by harsh mandates but by mutual agreement.' Wise and statesmanly words these. But if Imperial considerations forbid the imposition of harsh restrictions against friendly aliens like Japanese is it not ten times more binding on British statesmen to treat their own fellow-citizens of the Empire with an equal—let alone greater—consideration? Are the interests of the Japanese nation nearer and dearer to them than those of the 300 millions out of the four hundred who compose the Imperial population? Should Indians be treated as aliens and outcastes in the Empire when care is to be taken not to wound the susceptibilities even of the alien Japanese? Surely, if Asiatics are at all objectionable to the Whites on economic reasons, all Asiatics without exception should be equally debarred. Why then the open door to Japan? It is because Japan as a free nation would brook no such insult for a moment and her intrepid ruler would know how by diplomatic rupture or hostile tariff or at the point of the bayonet to call to answer the country that dares to insult her. Weak India cannot, or rather her guardians will not, protest against such invidious distinctions made within the Empire itself—not by aliens,

but by their own fellow-citizens of the Empire. Is it conducive to the solidarity and happiness of the Empire that Indians should everywhere be made to feel that they are the helots of the Empire? Sir Wilfrid says that he would rather see the downfall of the Ministry than propose the 'indignity' of the imposition of a head-tax on the Japanese. A genuine upholder of the Empire would add Indians to the Japanese, against whom it would be imperially disastrous to impose such degrading restrictions."

Review of Mr. H. S. Polak's work in India and the duty of Government with respect to the Transvaal Indians.

Sánj Vartamán (44), 27th Aug.; *Bombay Samáchár* (69), 31st Aug.; *Mumbai Vaibhav* (135), 26th Aug.

19. Mr. H. S. Polak's work during the thirteen months that he has been in India has been of a sterling character and he has worked as conscientiously as or even more so than any Indian would have done. He travelled throughout India and stimulated the sympathies of Indians towards the hardships of the Transvaal Indians. It was at his instance that a fund for the relief of the suffering Indians in the Transvaal was opened and generous donations like that by Mr. Tata made. In his speech at the farewell entertainment given to Mr. Polak, the Honourable Mr. Gokhale gave a fitting tribute to the work done by him in India. He further asked him to convey to the Transvaal Indians the message that "India was at their back and was really proud of them." We are sure this message will encourage our struggling brethren in the Transvaal. They have already proved that Indians are capable of standing side by side and have given the lie to the assertion so often made that Indians are, by reason of their differences in caste and creed, incapable of united action. Their only consolation in their present sufferings is that they command the sympathies not only of their compatriots in India, but also of the India Government and the Secretary of State and that the latter are prepared, in case the Colonists do not recognise their rights as citizens of the Empire, to deal strongly with them. We cannot forget the obligations heaped by Mr. Polak upon us. Even the Anglo-Indian Press which had in the beginning fallen foul of him has now been silenced by his work. We wish him *bon voyage*. [The *Bombay Samáchár* points out how keen and unanimous the public opinion is on the Transvaal question, and expresses its gratification at the sympathetic attitude of the Secretary of State and the Government of India. The paper further points out that Government have empowered themselves to restrict the emigration of indentured labour and are only waiting to make use of the powers, till the decision of the new Parliament, which is in the course of election, is known. Meanwhile, it urges that the public should strain every nerve to carry on the agitation, as the position of Indians is threatened in other countries besides the Transvaal, such as Canada and Australia. It deplores that these Colonists should take objection, not merely to coolies, but even to respectable merchants, and urges the necessity of empowering Government to put a stop to all commercial intercourse with the Colonists. The *Mumbai Vaibhav* condemns Mr. Joseph Chamberlain and others who had made the treatment of Indians by President Kruger a *causus belli* for sitting silent now when they are being oppressed by the Colonists and declares that it is the duty of the Imperial Government to bring the Colonists to their senses by stringent measures, if necessary.]

Gujaráti (33), 4th Sept., Eng. cols.

***20.** "Mr. Henry S. L. Polak arrived in this country at the beginning of August last year. The other three members of the deputation appointed by their countrymen in the Transvaal were Indians, but could not accompany him, because as soon as their appointment was announced the Transvaal Government were humane and fair-minded enough to arrest them and send them to jail! And so Mr. Polak alone had to bear the brunt of the whole work entrusted to the deputation, and it will be acknowledged on all hands that he has discharged his duty with singular self-restraint, great caution, wise moderation, and with full and intimate knowledge of all the circumstances under which Indians in the Transvaal have all along maintained a heroic struggle against oppressive and cruel treatment and humiliating racial legislation. Prior to his arrival in this country although the grievances of Indians in the Transvaal were generally known, it is due mainly to his efforts that the people of India are now in possession of more accurate information.......... Our readers are well aware how the public meeting convened by the Sheriff of Bombay was abandoned at the last moment owing to the ill-advised intervention of the Bombay Government. But the agitation that had been started was not an artificial one. It was not hollow. It had a substantial foundation. It made its influence felt even in the Supreme Legislative Council, and the Government of India was empowered by legislation to prohibit the emigration of indentured labour from India to any British Colony. This was the direct outcome of the feeling of dissatisfaction and resentment that had been universally aroused throughout the country. What is more the sympathy which had been awakened with the Indian sufferers in South Africa was no mere lip-sympathy. It found tangible expression in the shape of subscriptions and over a lakh of rupees have been raised and remitted to South Africa in aid of the suffering men, women and children. It is a great satisfaction to us to note that this city has done its duty in this matter in a manner that reflects great credit upon its public spirit, enthusiasm and patriotism.......... It is also a great pleasure to us to find that the Bombay Government and the Police Commissioner of Bombay rendered generous assistance to the deportees when they were left helpless on these shores, and the cordial thanks of the Indian public are due to them for the broad-mindedness and humanity with which they promptly came to the rescue of the deportees. It is equally satisfactory to learn from Mr. Polak that the Indian Government have been doing their best to redress the wrongs of Indians in South Africa. But if Mr. Polak's work has taught one thing more than another, it is that the agitation must be kept up till justice is done to British subjects settled there. It will be admitted that Mr. Polak has entitled himself to the gratitude of the Indian people by the splendid work he has done in this country on behalf of the sufferers in the Transvaal."

Rást Goftár (43), 4th Sept., Eng. cols. ; *Pársi* (41), 4th Sept., Eng. cols.

*21. "The beginning of the end of the troubles of the Transvaal Indians is not yet in sight. The struggle before them might yet be long and weary; though success would be ensured if they hold on with the same tenacity as hitherto, and do not lose heart or their confidence in the sense of British justice. Mr. Polak, who has rendered great service to their cause, has left these shores, last week, with some exiled Indians. The deportees encounter sure risks of privation and persecution in attempting to get admittance into the forbidden land. They have been advised in certain quarters to refrain from such resistance. If the Indians had listened to such counsels, we should have witnessed long before this time the whole community dumped on these shores from off the African ground. The Indian population in the Colonies fight not only for vested interests, but for the upkeep of the prestige of their nation. They cannot accept the indignities to which they have been subjected in a spirit of humiliation. The present is a crucial moment in their struggle. The Union Parliament will shortly meet, and we will then be in a position to study the future attitude of the united Colonies towards Indians." [The *Pársi* writes:—"The latest form of persecution is the refusal to register youths arriving at the age for registration, even though they fulfil the condition laid down by law. This is another move towards general eviction, and if carried out will greatly deplete the already dwindled community. It will take more than a little sweet reasonableness to overcome a prejudice carried to such lengths. The case has been argued with the Transvaal authorities at its utmost length, and in vain. A pacific mission asking for concessions can do nothing at this time of day. We believe more hope lies in moving Parliament, notwithstanding repeated professions of helplessness. Ten years ago they went to war with a foreign State to secure justice for British subjects. The excuse for allowing injustice now is that it is no longer a foreign State. A strange argument!"]

Alleged necessity of investing Government with powers to prevent the landing in India of Indians deported from the Transvaal.

Indu of Bombay (12), 29th Aug.

22. “We are glad to note that the Honourable Mr. Gokhale, speaking at the farewell dinner to Mr. Polak at the Taj Mahal Hotel, has adopted a suggestion which we had been urging in these columns, namely, that the Indian Government should be pressed to arm itself with powers to prevent the stranding on our shores of colonial-born Indian deportees from the Transvaal. We do not know if Government are not already in possession of such power, but if they are not, then, the sooner they invest themselves with such a weapon, the better. Such a provision is urgently needed at the present moment to frustrate the unholy tactics of the Transvaal authorities. Baulked in their attempts to subdue the Indian passive resisters by harsh sentences of incarceration and labour, the Transvaal Government have made a cat's-paw of the Mozambique authorities to inveigle the deportees into their territory and so to deport them to India, sure that Indians will not refuse them shelter, whoever else might do so. We have pointed out on previous occasions how illegal and unwarranted the actions of both the Transvaal and the Mozambique authorities are, since the land of origin and citizenship of most of the deportees landed on our shores is not India. That being so, the Indian Government will be perfectly within their rights in demanding that this country should not be compelled to bear the burden of maintaining alien undesirables. The Transvaal deportees are, morally considered, not, we own, either ‘alien’ or ‘undesirable’ to us Indians. No, never shall we look upon them in that light, and they may always count upon a warm corner in our hearts. But it is necessary to have recourse to legal weapons to foil the wicked manœuvres of the Transvaalers. Moreover, as most of the deportees themselves do not like to remain in India, but want to rejoin their comrades in the struggle, that is an additional reason why they should be spared the hardships of a double journey to India, and their families the desolation of their homes. We rely on popular representatives on our Councils like Mr. Gokhale to press upon Government the necessity of adopting this line of action, since the passive resisters are determined to struggle to the bitter end in the Transvaal itself.”

Appointment of a successor to the Honourable Mr. Sinha as the Law Member, should not be made a racial question.

Surya Prakásh (64), 27th Aug., Eng. cols.

23. “It seems settled that the Legal Member of the Viceroy's Council, Mr. Sinha, is going and Government are already on the look-out for his successor. Again is the wretched race question thrust to the fore. Because Mr. Sinha is a Hindu, it is thought in some quarters indispensable that his successor should be a Muhammadan. Men who think in this way apparently cannot see that the prevalence of such opinions is the strongest condemnation of our political aspirations. If Hindus and Muhammadans are elated or depressed by the appointment of a particular individual merely because of his being a co-religionist of theirs or otherwise, the existence of such feelings is proof conclusive that we are utterly unfit to participate in the task of governing. Let the best man available be appointed whether he be a Parsi, Hindu, Musalman or a Buddhist. If he is fit for this high post, it means that he is superior to racial considerations as a grown up man is superior to the squabbles of childhood. No one in England cares to inquire whether a Cabinet Minister is a Roman Catholic, Protestant or an atheist. Lord Beaconsfield was a Jew and yet he was the head of the Conservative party and Prime Minister of England. It is only here that such childish questions are discussed seriously.”

Comments on the resignation of the Honourable Mr. Sinha.

Gujaráti (33), 28th Aug.

24. The Honourable Mr. Sinha has resigned his post of Legal Member in the Executive Council of the Viceroy and many surmises have been made as to the cause or causes which have compelled him to do so. When the Honourable Mr. Sinha took up the portfolio, he was reported to have declared his intention to keep it for the statutory period. Hence this sudden change of intention has come as a surprise upon us. Without endeavouring to dive into the reasons variously assigned for the step, we would rather consider it a possibility that Mr. Sinha might have been denied a place in the inner Councils of State or that he might have differed widely from his colleagues in regard to the extension of the Prevention of Seditious Meetings Act or that he might himself have felt that outside the Council he would command a wider scope for doing good to his country. The only moral, however, that could be deduced from all these and similar conjectures is that a patriotic person of Mr. Sinha's type would not sacrifice the post without reasons of the gravest character. The cause for public grief is that so astute and competent a person could not long occupy a place in the administration of the country. Whoever be his successor, he would hardly stand comparison with the Honourable Mr. Sinha. He will either be ready and willing to flatter the officials or seek his own elevation, and it is for this that the people regret Mr. Sinha's resignation.

Kesari (128), 30th Aug.

25. Many are the reasons assigned for the resignation of the Honourable Mr. S. P. Sinha. Some say that he wishes to resume his practice at the Bar; others argue that he had only to draft Bills for the Legislative Council—a work which he naturally did not like. It was like making the lion, the king of beasts, to feed on carcasses. It is also suggested that he was always in a minority of one in the Executive Council and that he resigned in disgust as he was excluded all these days from the inner cabinet of the Viceroy. It is not possible that all these assumptions can be true in every respect, but every one of them contains a substratum of truth. The resignation of the Honourable Mr. Sinha proves beyond doubt that there are men of recognised abilities amongst Indians who can refuse the Law membership. It is not that Lord Morley conferred an extraordinary favour on us by appointing Mr. Sinha. The resignation will rather evoke the feeling that Indians were excluded from all such posts by the bureaucrats without any reason. An educated Indian accepts the posts on which Lord Macaulay served willingly for some years, just for a year at a great sacrifice and refuses it as a trifling matter afterwards. This alone proves the higher capacity of Indians, the worthiness of their aspirations and the undesirability of refusing to fulfil them.

Suggestion for the appointment of a successor to the Honourable Mr. Sinha.

Moslem (62A), 21st Aug., Eng. cols.

26. "The names of Mr. Syed Amir Ali and Syed Ali Imam have appeared in the Press as likely candidates for the honour of succeeding the Honourable Mr. Sinha. The Right Honourable Syed Amir Ali is universally acknowledged to be the most suitable candidate for the post. It would be an honour for any subject of the King in India to be appointed the Legal Member, but we doubt if the right honourable gentleman will care to enter Government service again and in this country. Should he give up personal considerations for the sake of public duty we shall have every reason to congratulate him upon his new distinction and the Government of India upon the excellence of their selection. Syed Ali Imam is the second best man for the post, not only among the Muhammadans but in the whole of India and we hope his claims will receive due recognition at the hands of Lord Minto."

Appreciation of the appointment of Mr. G. S. Rao as a High Court Judge.

Jagad Vritt (124), 25th Aug.

27. We heartily congratulate Mr. G. S. Rao on his being appointed to act as a Judge of the High Court during the absence on leave of Mr. Justice Macleod. Mr. Rao has for a long time acted as the Government pleader and has shown himself to be a man of vast erudition and a keen sense of justice. We have now three Indian Judges on the High Court Bench which clearly shows that Government are willing to give high posts to deserving Indians.

Rást Goftár (43), 4th Sept., Eng. cols.

***28.** "In the appointment of Mr. Ganpat Sadashiv Rao, M. A., LL.B., a third Indian Judge has been added to the present *personnel* of the Bombay High Court judiciary. The nomination has elicited public appreciation both for the wisdom of the Government's choice as for their recognition of the claim of a deserving Indian to a post of distinction. Mr. Rao's appointment would give particular satisfaction to the local Bar of pleaders of which he has been a brilliant and talented member. His unassuming manners and gentle disposition have won him the regard of all who know him, and will render him a popular Judge both with the Bar and the public. Of a remarkably cool and thoughtful turn of mind, he is eminently fitted for the discharge of his onerous duties to which he brings a long experience as a trained and accomplished lawyer."

Comments on the new rules regulating admission to, and promotion in, the Revenue Service.
Khándesh Vaibhav (130), 29th Aug.

29. It is a matter for no small gratification that Government have at length thought of improving the position of graduates in the Revenue Service and have resolved to give them a start of Rs. 30 with prospects of rapid promotion. We would likewise very much wish Government to give posts of Rs. 100 and over in the Forest and Abkári Departments to graduates. We, however, do not approve of the new rules so far as they fix the maximum salary of men in the lower branch at Rs. 50. The maximum should have been Rs. 100, while the minimum should have been fixed at Rs. 25. We hope Government will consider the case of the lower branch of the Revenue service and improve their prospects.

Comments on the recent Police searches in Bengal.
Phœnix (18), 27th Aug.

30. "The signal failure which has attended the third search by the Calcutta Police of the house of Mr. Krishna Kumar Mitter and the efforts of the Bombay Police in connection with the Ahmedabad Bomb case ought to open the eyes of the responsible Police officers to the necessity of making sure of the reliable nature of their information before rushing to act upon it. These are not the only occasions when the Police have found after subjecting respectable people to all sorts of humiliations and harassments that their informants were playing upon their credulity. In the case of Mr. Mitter the Police acted on the information received by them that Mr. Mitter had stored in his house arms and ammunition imported from Hyderabad (not Sind, we hope), Paris and London. It is significant of the indifference and recklessness of the Bengal Police that they did not take into consideration the unimpeachable private character of Mr. Mitter in spite of his deportation, and the improbability—if not the impossibility—of a man like Mr. Mitter stooping to conceal arms in his house. But the Police have been invested with the proverbial giant's strength; and they are using it like a veritable giant without fear or discrimination. It need hardly be said that the Police found in Mr. Mitter's house nothing but a mare's nest; but they made up for the phenomenal failure by seizing harmless letters of M. P's. The Honourable Mr. Gokhale has cried himself hoarse over the necessity of some sort of limit and control over the antics of the Police. But his wise advice has been unheeded by Government and misconstrued and misrepresented by the Anglo-Indian press. Experience has shown the Honourable Mr. Gokhale to be in the right; and it is to be hoped that Government will now realise the necessity of issuing orders to Police officers to take special care to satisfy themselves as to the reliability of their information before subjecting people to hardships and harassment."

Comments on His Excellency the Governor's reply to the deputation of the Depressed Classes Mission.
Indu of Bombay (12), 30th Aug.; *Dnyán Prakásh* (48), 27th Aug.; *Kesari* (128), 30th Aug.

31. "We hope the members of the Bombay Depressed Classes Mission who waited on His Excellency the Governor at Poona will lay to heart the salutary advice given by His Excellency. We are not of those who would take His Excellency's reply as a rebuff, or if rebuff it was, as a rebuff quite unmerited. They were, it would seem, premature in going in deputation, and more so in making the demands they made. The Mission can, of course, always count upon the fullest personal sympathy and support of His Excellency and also of the Government and their officials, but as pointed out by His Excellency the success and general popularity of the movement must depend in the main upon proper organisation on cosmopolitan lines, enlisting the sympathy and co-operation of the largest number possible, and not merely on the zeal of a few individuals, howsoever sincere and indefatigable.... We regret to have to notice in this connection the over-zealousness and impatience of control shown by some of the prominent workers, which has alienated from active co-operation men like Justice Sir N. G. Chandávarkar and Mr. Dámodar Govardhandás Sukhadwála. We have also to express disapproval of the tendency shown by the leading spirits of the Bombay Mission to identify it too much with the Prárthana Samáj movement and thus give it a sectarian shade, incompatible with universal confidence." [The *Dnyán Prakásh* expresses general approval of His Excellency the Governor's reply to the deputation, but is not satisfied with the reason mentioned by His Excellency for declining to be its patron. The *Kesari* remarks:—His Excellency expressed his sympathy with the commendable object of the Depressed Classes Mission, but we do not think that his reply was found satisfactory by the deputation which waited upon him. His Excellency objected to the wholesale accusation that Government do not support the Mission at all and told the deputation pointedly that responsible people should not make haphazard statements. He declined to become the patron of the Mission and referred the deputation to the Director of Public Instruction, with reference to its request for Government grant. To sum up, His Excellency said that real reform in this direction would be brought about more by private efforts than by Government aid. It is for society to allow a constituent community the same rights as are enjoyed by other communities. Government cannot interfere in the matter. And as to help, what help can they render ?]

Gujaráti (33), 4th Sept., Eng. cols.

***32.** "A deputation on behalf of the Depressed Classes Mission waited on His Excellency Sir George Clarke the other day and solicited his assistance in a number of directions. It may be premised that on the whole Government have ever been very sympathetic in such a work of philanthropy and justice. The deputation requested His Excellency to become a patron of the mission, to assist the scholarship fund that is going to be started with state contributions, and to afford facilities to students of the depressed classes reading in primary and secondary schools. His Excellency's reply, we are afraid, cannot be regarded as very satisfactory to the deputation, but under the circumstances of the case it could not have been otherwise. As he pointed out, the amelioration of the condition of the depressed classes is a question which Hindu society alone is competent to solve, bound up as it is with religious and social ideas of the community with which Government cannot interfere. As regards the deputation's request to His Excellency to become a patron of their mission, his grounds for refusing to do so were right if we bear in mind the undeveloped character of the movement and its work complicated as it is with social, religious and philanthropic aspects. So far as educational facilities are concerned, Government have been doing much to make education popular among the depressed classes, and we feel confident that any further assistance that is practicable will be extended. His Excellency actually promised a favourable consideration of the requests made in this behalf and made some very useful suggestions......... On the whole, the friends of the depressed classes have no reason to be dissatisfied with the attitude of Government and the progress their cause is steadily making."

Comments on the reply of Government to a representation of the Depressed Classes Mission of Thána.

**Indian Social Reformer* (9), 4th Sept.; *Indian Spectator* (10), 3rd Sept.

33. "The reply of Government to a representation from the Secretary of the Depressed Classes Mission of Thána, made in December last, was issued last week as a Press Note. .... It took nearly eight months for Government to frame a reply to the Thána Mission's letter. Even the University and the Corporation could not have required more time in the matter. And, after all, there is not very much in the reply. As regards practically all the requests of the Mission, Government state that orders already exist to the effect suggested by that body, and that they see no necessity to issue further orders......... However much we may regret the fact that Government have, in the present circumstances, more excuse than the Thána Mission for regard-

ing themselves as standing apart from the general public in respect of their good intentions towards the depressed classes, we must, nevertheless, say that issuing orders is one thing and seeing them carried out is another. It may be a standing order of Government that schools maintained from public funds should be open to all classes, but if low caste children are virtually excluded from such schools, owing to the differential treatment meted out to them, the standing order, it is obvious, is merely a make-believe. 'No order of Government,' we are told, 'can alter this state of things which is due to caste prejudices and susceptibilities.' With all respect, we cannot accept the validity of this excuse. The standing order has been, in many cases, a dead letter because the masters and the general public have not seen that Government are in earnest about enforcing it. We know of an instance in another part of the country where the firmness of a Hindu educational officer—a Brahmin—in insisting on the equal treatment of low caste children in the schools under his charge had a very salutary effect, though at first it met with considerable opposition. If Government would but show that they are half as determined on enforcing this particular standing order not merely in the letter but also in the spirit, as on enforcing sedition circulars, there will soon be no need for special schools for the depressed classes." [The *Indian Spectator* writes :—"We fail to see the justice of making the education of the higher classes the first charge on the public funds, and postponing the education of the depressed classes to the convenience of the richer sections of the community. That the depressed classes do not contribute much to the revenue is a consideration which we do not forget, but evidently it will be a very inconvenient principle to recognise that the benefit received by a community from the Government must be proportional to the contribution which it makes directly to the revenue."]

Comments on the proceedings of the Bombay Provincial Co-operative Conference.

Gujaráti (33), 4th Sept., Eng. cols.

***34.** "The Bombay Provincial Co-operative Conference met in the Council Hall at Poona on Thursday. His Excellency the Governor in opening the proceedings briefly reviewed the history of the growth of the co-operative movement in this country and made some valuable observations on the prospects and expansion of that movement.......... Co-operative movements have two main functions to discharge, *viz.*, the provision of co-operative credit and the promotion of co-operative trade. The Societies now in working order in different parts of the country are intended to discharge the first function. But certain industries too can be organised and developed on a co-operative basis. The Weavers' guild at Sholápur which came into existence after the last famine is an instance in point. According to His Excellency the handloom industry need not disappear from this country on account of the competition of machine-made goods. But it requires to be organised on a co-operative basis......... The co-operative movement in India may not stop short at the provision of credit to the agricultural or industrial classes, but may attain a higher stage of development in course of time. But there is no reason why the credit system should not be extended to non-agriculturists in the immediate future. His Excellency was right in observing that what is now wanted is an abundance of patriotic workers in every district who will popularise the movement by explaining its benefits to the people in the mofussil .... Already enough experience has been gathered to justify changes in the existing legislation affecting Credit Societies and it is to be hoped that the progress of the movement will not be allowed to be hampered by delaying the progress of such measures as are calculated to increase its usefulness and its legitimate expansion to suit the necessities and requirements of the agricultural and industrial classes."

Mahrátta (15), 4th Sept.

***35.** "The Bombay Provincial Co-operative Conference, which was held in the Poona Council Hall on Thursday and Friday last, was productive of useful results. The general principles of the co-operative movement being now **pretty well understood by its pioneers in this country, they have advanced the movement so far that attention may now be concentrated on its details. And**

a Conference like the one which met at Poona last week, consisting of official and non-official workers in the movement, is evidently calculated to facilitate the solution of the legal and other questions which must necessarily beset the path of the movement at a particular stage of its development. The co-operative movement touches so many classes of society at so many points and involves correct appreciation of the economic aspects of society from so many points of view, that something more than the enthusiasm of a propagandist is required in those who would make co-operation yield progressively beneficial results, without stimulating the reaction which invariably attends ignominious failures What is required, besides this enthusiasm, is an accurate knowledge of the habits and tendencies of the class of people among whom co-operation is desired to be spread, and a knowledge also of the economic conditions of the locality to be served by co-operative societies. The agenda of the Poona Conference held last week bears testimony to the above proposition; and we are glad that the Conference did not disperse before taking practical steps to push on the solution of the problems which have challenged attention at the stage at which co-operation has arrived in this Presidency."

Comments on the Government Resolution on the report of Foreign Liquors Committee.
Jám-e-Jamshed (37), 29th Aug., Eng. cols.

36. A European correspondent writes to the *Jám-e-Jamshed*:—"The Government Resolution cannot be dissociated from the general policy of placing obstacles in the way of the foreign liquor trade in this country, which seems to be an established feature of the powers that be. In passing to what may be termed departmental or administrative effort to handle the problem, the Government appear to have seen an opportunity for adding generally to the difficulties and obstructions which are already surrounding the foreign liquor trade generally—irrespective of quality—and incidentally to get a little more revenue—or should it be put the reverse way, to get the revenue and incidentally further burden a trade already taxed to the hilt.......... It seems a purposeless adding of expense in placing a liquor on the market, for in order to avoid the fee for reducing one must import the liquor at the strength at which it is to be bottled. 'Reducing' may be a practice which it is desirable.......... The effect will be to throw the consumers of decent, mature, nutritious and beneficial spirits and wines right into the arms of the cheap liquor vendors. .... The man who has paid, say, Rs. 2-8 per bottle for his whisky or brandy or whatever it may be, will adhere to that figure when added imposts in any shape or form may necessitate a general advance in the vended rate—and the liquor he buys must obviously decrease in intrinsic value. As a whole, it would seem that the proposals as put forward do little to remedy any evil that may exist and work out in the net very dubiously so far as the interests of the consumer are concerned."

**Rást Goftár* (43), 4th Sept., Eng. cols.; *Sudhárak* (156), 29th Aug.

37. "The disclosures that were made in the course of the Committee's investigation show that there is greater wisdom in the Committee's recommendation than the let-alone policy for which Government has voted. The increase in the consumption of cheap foreign liquors in the Bombay Presidency has been steadily rising for the last several years, and it is estimated that in the decade preceding 1907 an increase of nearly 35 per cent. was effected. By discarding the theory of greater deleteriousness of cheap foreign liquor when compared to country-made spirits, the Committee has taken away one of the strongest objections against the imported article. Government have gone one better by disputing the Committee's verdict about the seductiveness of foreign liquor, and have thus essayed to break the back of the clamour for restrictive measures on its importation. There yet remains an argument in favour of country liquors on the ground that it is the product of home industry which needs protection against foreign competition. We do not mean that the industry should be supported by the encouragement of the drinking habit, but only that taking consumption of liquor for what it is, the home industry should be protected from all unfair competition by the removal of restrictive measures calculated to put it at a comparative disadvantage. The Abkári policy is responsible to some extent for the suppression of country liquors by foreign stuffs.......... The recent increase in the customs duty on foreign liquors is an indirect sort of restriction imposed by the Imperial Government for considerations of revenue. This measure is calculated to raise the price of foreign liquor, and the Bombay Government may follow it up by local measures to restore country liquor in the estimation of the masses who are taking largely to the use of cheap obnoxious foreign stuff about the composition of which Government state that 'nothing is known,' though Mr. Dantra has explicitly shown how it is doctored and adulterated. This can be effected, as Mr. Dantra suggests, by the abolition of the Indian tariff rates in respect of liquors of 10° to 25° U. P. strength, decrease in the duty on country liquor in general, and the abolition of the rule which requires permits to be obtained by citizens for carrying from one Abkári boundary to another quantity of country liquor exceeding one dram, though no such restriction is placed upon foreign liquors which can be carried in any quantity without permit." [The *Sudhárak* writes:—It appears from the Committee's report that the consumption of foreign liquors in the Presidency is increasing in a far greater proportion than that of country liquor. If this goes on at the present rate without restriction, a time might arrive when the sale of country liquor will dwindle down to nothing. Then the faithful Abkári Department will have to strain every nerve to regain the lost ground. It, therefore, appears advisable for Government not to allow the present custom to step out of their hands. Why should they not imitate the methods of the importers of foreign liquors and make their goods more acceptable to their customers. If they are unable to do so, they are unfit for the *rôle* they have undertaken. There is also another point worth consideration. Suppose the policy outlined in the Resolution results in an unexpected expansion of the foreign liquor trade, it will be very difficult for us to control it hereafter for fear of international complications.]

Indu of Bombay (12), 27th Aug.

38. "The public will have seen how far the recommendations of the Committee have found favour in the eyes of Government. It must be confessed on the whole that, though more and more welcome signs of change in the habitually stolid and unreasoning excise policy of the Bombay Government are becoming visible every year, still their attitude in regard to some important points *re* the liquor traffic leaves much to be desired. The question was referred to the Committee whether the cheap foreign liquors are more deleterious to health than country spirit. The Committee point out in their report that though they are not in a position to pronounce expert opinion on the point, the cheap foreign liquors are more seductive and therefore more tempting to excess than the country liquor.......... The Committee are, morever, of opinion that when once the taste is acquired the craving appears to be much greater in the case of foreign liquors than the country ones. These findings of the Committee are in perfect consonance with the practical experience of every-day life in a modern city like Bombay and we wonder how Government can gainsay these facts.......... The Government Resolution merely brushes aside the views of the majority of the Committee, without putting forth any reasons of their own. The total of 73,754 gallons of cheap foreign liquors imported into Bombay in 1907-08 is considered by them to be insignificant in comparison with the consumption of country spirit. The Government Resolution belittles the Committee's apprehensions on the ground that they state what might happen rather than what does happen. But is not prevention better than cure? The Government is clearly mistaken in holding that the tendency to go in for foreign liquors in preference to country ones is not evident. None but those who will not see can be ignorant of this widespread tendency among all classes of people who take to drink at all Instead of basing their views on mere theoretical knowledge, Government should open their eyes to what is patent to all who watch the habits of the drinking population." [The paper in a subsequent issue writes:—"To provide against the addition of noxious substances and against frauds upon the consumer arising from misleading description, the Committee suggested the establishment in Bombay of a warehouse for the bottling and reducing of spirits and regulation of the sizes of bottles by insisting on some uniformity, and the supervision over the use of labels. The idea of a warehouse does not commend itself to the Bombay Government......... But if the idea of a warehouse had been adopted, frauds of undersizing could have been prevented. But since the idea has not recommended itself to Government the evil must be left to continue till it becomes glaring enough.......... The Committee point out that in the mofussil the total number of shops is on the whole moderate, but there is much scope in Bombay where the auction system and the vested interests are in the way. The Government generally approve of these suggestions. But it is mentioned that in Sind closing hour is kept at 10 P. M. instead of 9 P. M. as in other parts of the Presidency. We see no reason why this should be so. We hope the representatives of Sind in the Local Council will press upon the Government the need of bringing Sind in line with Bombay. Why should not Government consider prevention better than cure? Will they wait for the evil of drink to make headway in Sind before they think of applying the restrictions? It is this spirit of allowing the demon of drink to spread his nets far and wide, before taking any action, that is the worst feature of the excise policy of the Government in India. Public opinion must whole-heartedly condemn such a disastrous course and rouse Government to a sense of their duty to take measures betimes."]

Indian Spectator (10), 3rd Sept.

39. "The Committee appointed to report on the competition of foreign liquors with the country spirits in this presidency came to the conclusion, by a majority, that the foreign liquors were more seductive, partly because they were foreign and hence fashionable, but partly also because of 'the shapes of bottles, the gaudy labels, the colour of the liquor, the absence of strong odour, and the agreeable flavours.' Government, however, agree with the dissenting member, and are not prepared to credit the theory of seductiveness. Whether borne out by statistics or not—and on this question opinion has differed—popular opinion seems substantially to corroborate that theory. Notwithstanding their scepticism, Government have passed orders to prevent foreign spirits from becoming too cheap in comparison with country liquor; to prevent the addition of noxions substances and other frauds upon the consumers; and to restrict the facilities for obtaining foreign spirits......... So, whether foreign liquors are particularly seductive or not, Government may fairly claim to have done something to reduce their consumption and to have advanced the cause of temperance."

Comments on the Government Resolution on Mr. Keatinge's letter *re* the Agricultural Conference.

Dnyán Prakásh (48), 30th Aug. and 1st Sept.

40. The letter of Mr. Keatinge, Director of Agriculture, on the proceedings of the recent Agricultural Conference and the Government Resolution thereon, go to show that the suggestions of the last Agricultural Conference have not been wholly thrown away. Mr. Keatinge does not, of course, lend his support to all the complaints of the people against the methods of the Forest Department, but he has emphatically brought to the notice of Government the necessity of reserving grazing lands where cultivators can freely graze their cattle. Mere words, however, will not satisfy the people in this and other respects, and people will anxiously wait for the fulfilment of the promise held out in the Resolution *re* liberal concessions respecting certain fresh matters at an early date. We admit the truth of Mr. Keatinge's remark that the cultivators ought to raise in their own lands the necessary supply of fodder, but the fact should not be overlooked that the piece of land which an Indian agriculturist owns is usually very small and quite inadequate to supply all his wants. The people will feel very grateful to Government if the concession asked for by Mr. Keatinge be granted with a liberal hand. A new school has been started at Poona for educating boys of agriculturists. This scheme is indeed good so far as it goes, but it would prove to be more advantageous if arrangements be made for imparting instruction in agricultural matters in primary schools. Teachers in village primary schools generally know something of agriculture and if they are trained for a year or two to equip them with the knowledge of modern methods, they will be of great use. Mr. Keatinge is

against the establishment of an experimental farm in each sub-division as it would involve enormous expenditure, but he favours the idea of aiding private individuals who may establish such model farms. Mr. Keatinge's suggestion that agriculturists should be induced to engage themselves in some other callings when they are free from agricultural operations is also worthy of consideration.

Alleged necessity of organising the fisheries of the Bombay Presidency.
Pársi (41), 4th Sept., Eng. cols.

***41.** "Bombay is essentially a longshore Presidency, but we never hear of a Fishery Department such as flourishes in Madras and Bengal. A useful piece of work the Madras fisheries are engaged upon is the preservation of sardines, hitherto usefully used as manure on coffee plantations, while no small quantity of this delicate fish finds its way here from France in tins. The whole Western coast offers many fishing grounds as yet unexploited, and a good deal might be done to improve the fisheries. It cannot be denied, however, that the hereditary castes of fishermen strenuously oppose any interference with their ancient methods; and not without reason, for they enjoy the monopoly of a trade that has, with the large increase in the population of the big towns, become exceedingly remunerative, and they rightly regard any innovation as less likely to benefit them than to introduce competition and put them at the mercy of traders. However, we cannot allow the fisheries to lie fallow on that account, and it is to be hoped that the tentative suggestions recently made with regard to a better development of the Karáchi fisheries will bear fruit."

Appreciation of Government's patronage of the Talegaon Glass Works.
Mahrátta (15), 4th Sept.

***42.** "We are informed that the Honourable Messrs. W. T. Morison, R. A. Lamb and M. B. Chaubal, Members of Council of His Excellency the Governor of Bombay, who recently visited the Paisa Fund Glass Works at Talegaon, were pleased with the articles produced and showed great interest in the working of the factory. Mr. Várshneyi, the Superintendent of the Factory, has also been informed by the Secretary to Government that 'the Government have been pleased to call the attention of all officers subordinate to them to the glasswares produced at the Glass Works at Talegaon and have desired that so far as possible articles made at these works should be procured when purchases are made for Government purposes in any department.' It is needless for us to state that such generous expression of sympathy for the glass works at Talegaon on the part of Government will be very highly appreciated by the public."

Suggestion that Indian stamps should be manufactured in India.
Praja Bandhu (42), 28th Aug., Eng. cols.

43. "As is well-known, the postal and fiscal stamps required for use in India are prepared at present by Messrs. De La Rue & Co., of Paris, who naturally earn a large profit over the transaction. There is, however, no reason why this work should be entrusted to foreign firms. We do not think it at all difficult to have these stamps made in India. In fact, during the early days, postal and fiscal stamps were prepared in Calcutta by the Survey Department of the Government of India. There is nothing to prevent their being so prepared even now, and thereby save a certain amount of Indian revenues that goes to enrich a foreign firm. The United Kingdom has already cancelled the De La Rue monopoly so far as the manufacture of stamps required for Great Britain and Ireland is concerned. It is, therefore, really time for the Government of India to consider the question of following suit and having them prepared in India. A separate department may, if necessary, be created for the purpose. This important question falls well within the scope of the legitimate functions of the Indian Chambers of Commerce, and we trust they will press upon the Government of India the advisability of having both fiscal and postal stamps prepared within the confines of our own country, which it is not at all difficult to do."

Comments on the decision of the Calcutta High Court in the *Pállichitra* sedition case.

Indu of Bombay (12), 1st Sept.

44. "The judgment recently delivered by Mr. Justice Mukerji of the Calcutta High Court in the *Pállichitra* sedition case appeal raises an important point of law in which both the Government and the Press are bound to feel great interest. The appeal was made under section 5 of the Newspapers (Incitement to Offences) Act of 1908 against the order of the District Magistrate of Khulna for forfeiture of the press in which the periodical *Pállichitra*, said to contain a seditious poem, had been printed. The appeal had been heard in the first instance by Justices Harrington and Teunon.......... While the two Judges agreed in holding that the *Pállichitra* fell within the definition of 'newspapers' in the Act, they disagreed from each other on the point whether the poem contained incitement to violence of the nature mentioned in the Act. Justice Harrington held that it did not do so and was for allowing the appeal and setting aside the forfeiture order. Justice Teunon, however, held that the poem came within the purview of the section and was for maintaining the order. The case was, therefore, referred to a third Judge, Mr. Justice Mukerji, who set aside the order of forfeiture on rather a novel ground, not admitted by his two learned brothers, *viz.*, that the *Pállichitra* Magazine was not a newspaper within the meaning of the Act.......... The definition of 'newspaper' given in the Act, says the learned Judge, involves two elements, one of periodicity of publication and the other of the subject-matter of the nature of public news or comment thereon. It will not do, he says, 'to take a single number and to pick out an isolated sentence or paragraph, which may by a stretch of language be deemed to contain public news or comments thereon......... In his opinion, the prosecution basing itself on a single issue of the *Pállichitra* could not establish that it was a newspaper and not a periodical magazine. He observes with much truth: 'One might as well take an issue of the *Nineteenth Century* or the *Contemporary Review* and pick out a solitary passage or paragraph which may be interpreted to contain public news or comments thereon, and then maintain the position that the periodical is a newspaper.' Justice Mukerji is of opinion that the provisions for forfeiture in the Act of 1908 were never intended by the Legislature to be applied in cases of periodicals other than newspapers, 'in so far as such intention may be gathered from the language used in the Statute.' He, therefore, set aside the order of forfeiture, holding also at the same time that the poem did not contain incitement to violence of the nature mentioned in the Act. We have no doubt that the view taken by the learned Judge is a perfectly sane one and quite in conformity with the law, and if the legitimate deductions that follow from it are not agreeable in every way, it is the Legislature that must be held to account rather than any flaw in the judgment itself. The mere fact that some items of public 'news' or comments thereon appear in a stray issue of a periodical of the magazine type should not make it liable to be classed among the newspapers as such. In that way every periodical publication, even of the quarterly or annual type, could be proved to contain news and to be therefore a 'newspaper.' But if, under the provisions of the Act of 1908, presses publishing periodical magazines are not liable to be forfeited, would it be a grave drawback? We think not, for let us remember that the Executive have other sufficiently effective powers to put down violence in such publications.......... They can wield all these weapons not singly alone, but cumulatively also to crush the evil out of existence. Hence the Executive need have no fear of undue laxity in the Legislature.......... The press and the public must be thankful to the learned Bengali Judge for thus clearly laying down the law on the point."

Indian Spectator (10), 3rd Sept.

45. "After Mr. Justice Mukerji's judgment in the *Pállichitra* case, Government will perhaps think of amending the Newspaper Incitements Act of 1908. In that case the periodical wondered when 'the gods would rise up in a body and, burning with rage as fierce as the world-destroying fire, kill the force of their adversaries and re-establish the throne of the heavens by offering drinks of blood to the gods.' Two principal questions were raised, first, whether the periodical was a newspaper, and secondly, whether the language used was an incitement to violent political crime. The District Magistrate ordered a forfeiture of the press. In appeal, two Judges of the High Court agreed that the periodical was a newspaper, but differed on the second question. The case was referred to a third Judge, Mr. Justice Mukerji, who thought the periodical concerned was not a newspaper, and that the passages on which the indictment was based did not constitute an incitement to violence. A newspaper is defined to be 'any periodical work containing public news or comments on public news.' A single issue, if it contained comments on public news, would not, in the opinion of the learned Judge, make the periodical a newspaper. Thus magazines like the *Nineteenth Century* or the *Contemporary Review* often contain comments on public news, but Mr. Justice Mukerji thought that such publications did not fall under the definition of newspapers. This interpretation may be correct from a lawyer's point of view. But an incitement to violence in a magazine like the *Nineteenth Century* would obviously be as dangerous to the public tranquillity as in a daily or weekly newspaper. If advantage is taken of Mr. Justice Mukerji's exposition of the law, we should not be surprised if Government quickly changed the language of the Act. As regards the nature of the offence, the learned Judge held that 'a thinly veiled glorification of rebellion, and a desire on the part of the writer that there should be a successful rebellion' might be sedition under section 124A of the Penal Code, but would not amount to incitement to violence under the Act of 1908. He agreed with Mr. Justice Harrington that such incitement must be direct and to do something specific. Every school-boy knows the distinction between the optative and imperative mood of verbs. Can an incitement be expressed in the optative mood? When learned Judges differ on such a question, we clearly see how momentous a concern the study of grammar ought to be."

The birth-day anniversary of Mr. Dádábhái Naoroji.
Bombay Samáchár (69), 3rd Sept.; *Sánj Vartamán* (44), 3rd Sept.

46. The *Bombay Samáchár* congratulates Mr. Dádábhái Naoroji on his entering upon his eighty-sixth year and takes an appreciative review of his beneficent activities on behalf of India. It hopes that the practice of celebrating his birth-day will extend more and more and that Indian leading men will utilise the occasion for making a good impression upon the minds of our youths by holding up his high example before them. The paper further urges that in appreciation of his valuable services, a Memorial Fund be opened in all parts of India, to be utilised for the development of the study of Indian economics. [The *Sánj Vartamán* makes similar remarks, while regretting that there should have been no meeting of the male citizens of Bombay to celebrate the anniversary.]

Comments on the Government Notification *re* the Ganpati melas.
Surya Prakásh (46), 17th Aug., Eng. cols.; *Gujarát Mitra* (34), 28th Aug., Eng. cols.

47. "A circular has been issued by the Bombay Government conveying a warning to the organisers of Ganpati processions and melas.......... This warning is well advised and timely. It is notorious that in the Deccan, which is the home of the Ganpati cult, a purely religious festival has been turned into a sort of political orgy where the wildest nonsense is talked under the cover of religion. It is no secret that this metamorphosis was mainly due to the efforts of Mr. Tilak who always appealed to the religious sentiments of the people. The Ganpati festival is of the same type as the Shiváji celebrations, both being nationalist movements so called, but distinctly not on the side of law and order. Fanaticism is never orderly, and beyond a certain limit it grows into active mischief. At best movements like these are a shameful waste of energy and Government have done well to warn all concerned that they are on the look-out and will deal sharply with those who attempt to brew mischief under the cloak of religion." [The *Gujarát Mitra* writes:—"The Bombay Government have acted judiciously in respect of Ganpati celebrations by issuing an official notice this year.......... Making the festival an occasion for delivering seditious addresses and reciting objectionable songs to the multitude of peoples gathering round the preachers, invest these celebrations now-a-days with a distinctly dangerous character, and it is but right that Government should feel the necessity for taking up a strong and vigorous attitude against it."]

Jagad Vritt (124), 28th Aug.; *Indu Prakásh* (121), 31st Aug.; *Bakul* (106), 28th Aug.; *Dhárwár Vritt* (117), 25th Aug.

48. The Ganpati festival is not observed all over India, and its celebration is being confined to the Deccan. The origin of this festival cannot be traced backwards farther than the times of the Peshwas. After the Hindu-Muhammadan riots of 1893 some Hindu leaders invested it with a public character with a view to weaning the sympathies of the Hindus from the Muharram festival. This was seized upon by the political agitators as a welcome occasion for spreading their pernicious political opinions among students. The preparations and rehearsals of the melas extend over a fortnight before the commencement of the actual festival and over and above affecting students' health, studies and *morale*, the celebration of the festival in its present form has turned students irreverant and imbued them with disloyal views. In view of all these facts parents and guardians of students should not allow their sons and wards to take part in the melas. [The *Indu Prakásh* writes:—It is the duty of the public to do all in their power to remove the objectionable features of the Ganpati festival. The *Bakul* and the *Dhárwár Vritt* make similar remarks.]

Legislation.

Suggested amendment of the Railway Act.

Oriental Review (17), 31st Aug.

49. "The thanks of the travelling public are due to Mr. Jhaveri, the learned 4th Judge of the Small Causes Court and the plaintiff for the case known as the Excursion Train Case filed against the B. B. & C. I. Railway. .... The learned Judge pointed out in very clear and emphatic language that though the Railway Company alleged that there was enough accommodation in the train in question, yet the fact remains that a large number of passengers could not find seats in the train at Udwáda Station and the Railway officials did nothing to help the many passengers—some of whom were respectable ladies—to find seats in the train. Unfortunately the Railway Act has given very wide powers to the Railway Companies and some of the sections absolve them from all liabilities. There have been loud complaints recently that the Railway Companies have been abusing the powers given to them and take unfair advantage of the sections of the Act when dragged into courts of law. Will not some energetic member of the Imperial Council take the trouble of going through the file of cases heard by the law courts against the Railway Companies recently and in the light of remarks made by the Judges and the allegations made by the parties and witnesses ask the Government to make the necessary amendments in some portions of the Railway Act?"

Municipalities.

Suggestion in connection with the foundation of Clarke Town near Belgaum.

Belgaum Samáchár (110), 29th Aug.

50. We do not think that the Belgaum Municipality has carefully considered the rules and regulations it has framed regarding Clarke Town (Belgaum). The reserve price of Rs. 150 it has fixed per plot in the suburb is too high. The grant of Rs. 50,000 made by Government has not been fully expended on the site of the suburb. Plots are to be disposed of by auction and some may sell even at Rs. 500 or so. The auction system will be a great hindrance to the growth of the town. People have already begun to build huts on the ground situate in the adjoining Native State territory. The rules for the sanitation of the suburb drawn up by the Municipality are good and should be observed by the people. We suggest that the price of the plots should be reduced to Rs. 75 each. The late Chief of Kurundwád in order that people may settle down on his waste land offered plots free, and it is a Márwári policy to sell plots by auction in British

territories. It is but meet that the people also should desire some benefit from the Government grant. We hope that the Belgaum Municipality and the Collector of Belgaum will favourably consider our suggestions.

Alleged necessity for having separate electorates for Muhammadans in Municipalities.

Moslem (62A), 21st Aug., Eng. cols.

51. "It is worthy of note that the clause in the Bombay District Municipal Act enabling the Government to invest certain communities with the privilege of a separate register in municipal elections was strongly opposed by the Congress party in the Council and as strongly supported by the Government of the day. The clause was, however, considered absolutely necessary in the interests of minorities and eventually passed. But the power thus obtained has never been exercised by the Local Government. Sir Charles Ollivant and his colleagues fully intended to exercise it in Sind, and in the case of certain municipalities in the Deccan and Gujarát where Muhammadans could never return their members. Why has it been allowed to remain a dead letter? The Honourable Mr. Allahando Shah has already drawn the attention of Government to the helplessness of the Muhammadans in the matter of the municipal elections in Sind. The Muhammadans of Broach have made out a good case for the exercise of the powers referred to above, for they point out that not a single Muhammadan has been returned to the Municipality of Broach for the last twenty-five years, and if the scheme put forward by them were not sanctioned, there would be no probability of any being returned in the future. The Muhammadans of Poona, Surat, Ahmednagar, Bijápur and other large cities fully realise the difficulty and warmly support the prayer of their coreligionists of Broach, as they have had the same experience in their respective places during the last quarter of a century....... In this connection we beg to remind the Government that the report of the Decentralisation Commission strongly supports the idea of separate electorates for Muhammadans in the municipalities."

Native States.

Alleged oppressive taxation in Idar State.

Káthiáwár and Mahi Kántha Gazette (77), 29th Aug.; *Baroda Gazette* (67), 29th Aug.; *Praja Bandhu* (42), 28th Aug.; *Rájasthán* (88), 27th Aug.

52. In a lengthy article, the *Káthiáwár and Mahi Kántha Gazette* reiterates its complaints against the Mahárája of Idar, and writes:—All this shows that the Mahárája has, regardless of the interests of his subjects, never hesitated to impose any and every sort of taxation with the sole object of enriching his treasury. What is more galling to the people is that he has gone the length of encroaching upon the authority of the various castes by ordering that all fines levied by them should be paid over to the State treasury. That even respectable men are not safe is shown by the recent case of a man's house being searched and dug up on account of an anonymous petition that treasures were buried there. It is such oppression and persecution against which the subjects quite naturally appeal to the British Government for protection. The State subjects should publish their grievances in a book form and wait upon Sir George Clarke who, we are sure, will give them the redress desired. We would warn the Mahárája that even though the Bombay Government might for a time ignore these complaints, they will surely mete out justice in the end. The British Government, which is founded on justice and which is ever ready to right wrongs even in foreign countries, will not fail to come to the rescue of the subjects of a protected State like Idar. We would here urge upon the Political Agent to take immediate steps that the Kunvar Saheb may not harass those who are trying to lay their grievances before Government. [The *Baroda Gazette* writes:—We tremble to think of the ultimate consequences of this policy of the Mahárája. We are afraid that his action might result in the extinction of his State. He appears to have forgotten that he is a mere mortal; otherwise, he would not have oppressed his subjects so ruthlessly. The new taxes are all unjust and oppressive, and surpass even those imposed by Zohak in ancient Persia. The *Praja Bandhu* takes up each of the taxes *seriatim* and condemns them as unjust. The *Rájasthán* urges upon Government the necessity of interfering in the matter as the State appears to have forgotten its duty of looking to the convenience and benefit of its subjects.]

Appreciation of the administration in Porbunder (Káthiáwár).

Káthiáwár and Mahi Kántha Gazette (77), 21st Aug.

53. We have been closely watching the administration of the Porbunder State during the last twelve months and we can safely say that the administrators have been trying their best to satisfy the subjects of the State and have proved themselves ideal rulers. They have granted the right of local self-government, have remitted the house-tax for two years, have reduced the duties on ghee and grain and have initiated many works of public utility. They are also considering a scheme for tramways. All this proves that the State is benefiting under the administration and will, in the end, enjoy the prosperity, freedom and facilities enjoyed by civilised States. We would here point out the necessity of developing the port of Porbunder, so as to make it the premier sea-port in Káthiáwár and of laying down a scheme for the improvement of the city.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th September 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 37 of 1910.**

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th September 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agricultural matters: Comments on the Government Resolution *re* the Agricultural Conference held at Poona last year 24
Appreciation of the Government patronage of the Talegaon Glass Works 29
Bengal: Comments on the attempted murder of Inspector Ghose at Dacca. 12
British rule:
  Alleged futility of resuscitating the village *panchâyat* system . . 10
  Alleged incitement to racial hatred by the London *Spectator* . . 6
  Alleged interference by Government with Muhammadan places of worship in Bijápur and East Khándesh 11
  Comments on the London *Times* article on the relations between the Indian Government and Native States 5
  Comments on the Turkish occupation of Persian territory 4
  Government should consult independent Indian opinion in questions of public interest 8
  Mr. Mackarness' pamphlet on the Indian Police 9
  The British Press on the unrest in India 7
Comments on the annexation of Korea by Japan 9
Co-operative Credit Societies: Comments on the proceedings of the Co-operative Credit Conference at Poona . . . . 22 & 23
Excise:
  Alleged pressure on mill-hands to withdraw the recent petition to the Collector of Abkári to close liquor-shops during the Ganpati festival 26
  Comments on the Government Resolution on the report of the Foreign Liquors Committee 25
Governor of Bombay:
  Comments on His Excellency the Governor's reply to the Deputation of the Depressed Classes Mission 21
  Comments on His Excellency the Governor's speech at the Fergusson College, Poona 20
Imperial Legislative Council: Comments on the alleged indiscretion of the Honourable Mr. J. L. Jenkins in the recent debate in the — . 2
Indians in the Colonies:
  Appeal to Government to decline to receive on Indian territory the deported Indians from the Transvaal 14
  Necessity of carrying on the struggle in the Transvaal . . . 13
  Thrift of Indians the cause of their persecution in the Colonies . . 15
Judicial matters: Alleged ill-effects of the Press Act 28
Police: Comments on the alleged abuse by the — of their powers . . 27

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service:
- Comments on the Government Resolution giving preference to School Final men over Matriculates 19
- Comments on the Notification issued by the Government of India *re* the appointment of qualified Indians to offices hitherto reserved for Civilians 16
- Comments on the reported probable appointment of the Honourable Mr. Sinha as Chief Justice of Bengal 17
- Sanskrit should be made compulsory for I.C.S. Examination . . 18

Sind:
- Comments on the reported boycott of Hindus by Muhammadans at Dabhro (—) 32
- Complaints against the Sukkur (—) Police in connection with the granting of passes for music at marriages, &c. 31
- Deputy Superintendents of Police in — should be entrusted with more responsible duties than at present 30

Viceroy: Comments on the proposed memorial of His Excellency Lord Minto 1

Municipalities—

Bombay:
- Alleged necessity of limiting the Municipal contribution to the Bombay City Improvement Trust 33
- Suggestion to the Municipal Corporation of Bombay to close a certain well situated at Girgaum Back Road 34

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	Mara'thi and Ka'narese.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch... ...	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	W. G. Chapman; European; 42	750
	ANGLO-URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 4, the Editor is Abdul Aziz Sheik Muhamed Suleiman; 34; Muhammadan Sheik; the circulation of the paper is 450.

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 75, 79, 91, 93, 97, 104, 108, 146, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

No. 128, the present Editor of the paper is Narsinha Chintáman Kelkar, B.A., LL.B., Hindu (Chitpáwan Bráhman).

Politics and the Public Administration.

1. The *Kesari* generally approves of the Minto Park memorial and of the Proclamation Pillar and remarks:—The idea is of an Eastern character and we have no doubt that every loyal subject would fall in with it. Queen Victoria, King Edward and King George have been all deeply moved by a strong desire of doing good to the Indian people. Their proclamations are all impelled by the same motives and evidence their feelings clearly on the subject. The memorials of such proclamations and kings do but befit the loyalty and gratitude of the people. But that pillar of victory would be true in name which would be erected when India would obtain the full rights of *swardjya* within the British Empire and when the proclamations of Queen Victoria and Emperor Edward would be decisively acted up to.

Comments on the proposed memorial of His Excellency Lord Minto.
Kesari (128), 6th Sept.

2. "It will be remembered that there was general rejoicing in the Bombay Presidency at the elevation of the Honourable Mr. Jenkins to the Viceroy's Executive Council. It would seem, however, that the high esteem in which Mr. Jenkins was held here was a great deal misplaced. In any case the figure that he cut at his first *debut* as Home Member at the recent meeting of the Supreme Council is more calculated to make Bombayites blush with shame than to be proud of 'the strong man' from Bombay. .... It is by such indiscretions and flings at the trusted leaders of the country that misunderstandings and ill-feelings are produced. The Honourable Mr. Jenkins seems to entertain strange notions of propriety and still more ludicrous notions of wit. But now that he has been taught a good lesson by the Honourable Mr. Gokhale, he is not likely to forget himself in future as he did at the last meeting of the Supreme Council."

Comments on the alleged indiscretion of the Honourable Mr. J. L. Jenkins in the recent debate in the Imperial Legislative Council.
Phœnix (18), 3rd Sept.

3. It is impossible just at present to form any idea as to the character of the impression that would be created on the minds of Asiatics by the annexation of Korea by Japan. But this much is certain that an ancient kingdom has disappeared from the face of the globe, and for this Asiatics cannot but be sorry. According to recent historical researches, Korea has in ancient times played the *rôle* of reformer in regard to China and Japan. A civilised form of Government obtained there, and since the Russo-Japanese War the Korean Emperor being afraid of his safety had been strenuously endeavouring to place his administration on a firm basis and in order to strengthen his kingdom against the encroachments of Japan had invited able and qualified advisers from Russia. This precludes us from believing in the Anglo-Indian declarations which try to represent Korea as an ill-governed bribery-ridden, illiterate and chaotic kingdom. Since the close of the China-Japan War, Japan had ever been intending to absorb Korea. But as the several European powers could not be brought round to sanction such a step, Japan simply postponed the project and bided its time. The Russo-Japanese war presented to Japan the much-needed opportunity, as the defeat of Russia left to it the sole supervision of Korean territories. It soon perceived the strategical importance of Korea and considering the anxiety of Russia to secure an ice-free port in the Atlantic it proceeded with redoubled vigour to tighten its grip over this vast tract of land. The tactics of the Japanese were seen through by the Koreans and yet to-day Japan has successfully absorbed Korea, under the very nose of those European powers which were eager to possess it. All this has been done by Japanese statesmen so cleverly and tactfully that it is impossible not to be surprised at their astuteness. Japan had promised to preserve the integrity of Korea with the concurrence of Russia and yet the Koreans have been deprived of their independence. England, France, Russia, Germany and other powers have stood aghast at the bold stroke of Japan. One and all they have observed an ominous silence over the incident. We cannot,

Comments on the annexation of Korea by Japan.
Gujaráti (33), 4th Sept.

however, help observing that Japan has committed an unjustifiable breach of faith which could only be condoned on the plea of self-preservation advanced on behalf of Japan.

Comments on the Turkish occupation of Persian territory.

Gujarāti (33), 4th Sept.

4. In its humorous columns the *Gujarāti* writes:—For the so-called civilised world of the day, 'I' and 'mine' are the two most misleading words. They have been taught by the white nations of the West and it would not be a surprise if the Easterners take up the cue from their teachers. Young Turkey has gradually begun extending its limits. Its entrance into the neighbouring kingdom of Persia has been regarded by England and Russia as an act of high-handedness. In reply to their query, Turkey has stated in true Western fashion that Persia being unable to preserve order within her territory, Turkey has gone there with no other object than that of safe-guarding her interests, and so long as Persia is not in a position to conduct her administration on sound lines it would be impossible for Turkey to withdraw her control over the western provinces of Persia. Bravo Turkey! She has received a splendid object-lesson from him who keeps Egypt under his control. Russia has been silenced because it has endeavoured to justify the maintenance of its troops in Persia on similar grounds. England having agreed with Russia to preserve order in Persia and on the other hand claiming to be a friend of Turkey has thought fit to be silent over the affair.

Comments on the London *Times* article on the relations between the Indian Government and Native States.

Praja Bandhu (42), 4th Sept.; *Gujarāt Mitra* (34), 4th Sept.

5. The Native Princes of India will hardly feel grateful to the London *Times* for its suggestion that they should be consulted by the Government of India on certain political questions. Time and again we have seen the Native Princes placed in an undesirable position on the pretence of being consulted. Although the suggestion of the *Times* appears on the face of it to aim at conferring on Native Princes the privilege of having a voice in the administration of the country, really speaking it covers a proposal to make them participate in the expenses of the Empire without giving them any voice in or control over their disbursement. The suggestion of the *Times* can mean nothing else but to make the Princes contribute towards the military expenses on the frontier, and if it be so we decline to consider it as an honour conferred upon them. It will be remembered that some time back Lord Minto consulted the Indian Princes on the question of the unrest in India, and that with the exception of two or three of them, none had the courage to give their true opinions but contented themselves with commending the repressive policy of Government. It is but natural that such servile Princes, far from representing the voice of their subjects, would do harm to their interests and show their readiness to contribute to the Imperial expenditure beyond their power. With the abortive proposal to form an Advisory Council of these Princes before us we cannot imagine why in spite of this, the *Times* has revived the subject. The Princes are heavily overworked and they have much to do to improve the condition of their subjects. Again, so long as the public are not convinced of their ability and capacity to represent them, it will be too hasty to give them the position of advisers to Government. We know that they are not independent and are at the mercy of Government even in such minor matters as leaving their territories. Such dependent Princes can hardly be considered competent to give their honest opinions uninfluenced by the officials. Before suggesting that they should be consulted by Government, the *Times* ought to have suggested the necessity of making them independent. [The *Gujarāt Mitra* writes in a similar strain.]

Alleged incitement to racial hatred by the London *Spectator*.

Mahrātta (15), 11th Sept.

* 6. "Lately in the course of his attacks on Mr. Mackarness, Mr. Montagu, Lord Morley's Under Secretary, made repeated professions of his impartiality in dealing with mischievous and objectionable writings, whether they be the productions of Indians or *ex*-members of Parliament. We believe, Mr. Montagu is aware of the fact that objectionable writings in the Anglo-

Indian papers in India and the Jingo organs in England and the evil effects they are likely to produce, have been brought to the notice of the Local Governments and the Government of India and the Government in England. And what is the action taken thereupon? We believe their attitude is one of dubious indifference. Is not Government aware of the irritation caused by the abusive and libellous writings in which Anglo-Indian and Jingo journals of a certain class indulge, while referring to matters Indian? Just below we give a specimen from the *Spectator*, an English journal, in which there is much Brahmin-baiting: 'The Brahmins are the parasites of Indian social and political life. They and their system are the ivy which climbs up always every tree planted in the Indian soil. To begin with, the ivy may seem unimportant, or even an ornament to the tree, but in the end it strangles it. That is the lesson of Indian history. The selfish, Pharisaical rule of the Brahmins destroyed the Empire of the Moghuls, as it did that of the indigenous rulers of India, and even of such predatory Powers as the Mahrattas.'......... Now we fancy section 153A was intended primarily to be applied to writings like these. If an Indian journal wrote in this strain, it is needless to state how it would have been dealt with. Has this wild outburst of the *Spectator* escaped Mr. Montagu's notice? Writings like these ever keep alive the feeling of irritative discontent and do infinite harm to the public cause."

The British Press on the unrest in India.
Indian Social Reformer (9), 11th Sept.

***7.** Commenting on an article in the *Westminister Gazette* on the Indian unrest the *Indian Social Reformer* writes:—"The writer in the *Westminister Gazette* points out that the picture drawn by the London *Times* correspondent is far from being all black, and the grounds for encouragement are that the Indian movement is not a blind manifestation of spite and hatred, but a thing full of meaning and intelligence if we can only get at it. Even he, however, is repeating a conventional phrase when he says that 'our policy of raising the native has largely made the movement now confronting us,' the truth being that it is not any particular policy but the very presence of British rule in this country, with all its necessary and inevitable implications, that has made Indians what they are.......... The *Westminister Gazette* more than makes up for these lapses into conventional loose-thinking by the vigour and point of its observations on the course to be followed.......... The writer, by his frank avowal that the Indian problem is not essentially different from that with which Western Governments have to deal, ranges himself unmistakably on the side of the progressivists. But this is not the best of the article. That is where he says with admirable terseness that 'the remedy is to give more and better education. The remedy for the faults of education is not less but more education.' These two sentences shatter as by a stroke of lightning the elaborate artifice which is prepared with arguments to show that Indian conditions are essentially unlike not only those of Europe, but also those of other Eastern countries like Japan and China, Turkey and Persia, and that the only right thing to do under the circumstances is to fall down and worship that modern idol of Jingoism, the Man on the Spot. We hear a great deal too much of anarchism in these days, but, for our part, we do not know anything more anarchical than the lengths to which the 'Man on the Spot' doctrine is occasionally pushed by a certain class of publicists in this country."

Government should consult independent Indian opinion in questions of public interest.
Indu of Bombay (12), 9th Sept.

8. Commenting on the policy of Government to consult local interests and leaders, the *Indu of Bombay* writes:—"It can hardly be denied that when a Finance Minister is desirous of consulting some persons in the different provinces on an important problem of public finance or economics, he generally consults some representatives of finance or commerce or both belonging to the Anglo-Indian community, generally ignoring the existence of the larger, and indeed most interested, Indian community.......... **Is it not the fact that a Finance Minister flits from one capital city to another, and, according to a certain pre-arrangement, meets the Chamber of Commerce or some prominent members derives certain opinions and goes on his way**

back to Calcutta and frames a measure or resolution which is eventually carried out......... Care is not taken to sound the views of the Indian community. And all protests and appeals go in vain. At present one of such conflicting interests is to be discerned in the agitation by the various European Chambers of Commerce for the strengthening of the Gold Reserve. .... We would go to the fundamental question and inquire for whose special benefit is the Gold Reserve established? Has any independent and competent native of India been ever consulted?......... Is it not being said that the Government has most weakly succumbed to the cry of the interested Chambers of Commerce who are so keen to see their large import trade always buttressed? Such a purpose demands no falling exchange and in order that such exchange may be kept up at 16*d.* there has come to be established a Gold Reserve at the expense of the vast Indian public......... While, therefore, we are pleased to notice the increasing desire on the part of high state officials to consult with non-official persons of influence and position, we are constrained to observe with extreme regret that there is no carefully thought-out policy as to the character of the opinions to be consulted in the first place; and, secondly, as to the interests which are to be consulted. At present it shows that in the opinion of the high officials only one interest exists in the land, that of the Anglo-Indian of Commerce and Industry! Our earnest desire is that the Government, in view of taking the Indian people into its greater and greater confidence, should seriously consider whether the various members of Government, when on their official tour, should not make it a point to consult Indians of light and leading, men who have been recognised as possessing popular confidence, men who will not mislead, men who have no axes of their own to grind, men who are not ambitious to bask in the sunshine of fickle official favour and earn cheap decorations and titles which only tend to reduce the high standard of public duty, public spirit, and public independence."

Mr. Mackarness' pamphlet on the Indian Police.
Sudhárak (156), 5th Sept.

9. Mr. Mackarness' pamphlet on the Indian Police has made a great stir in England and important newspapers have taken up cudgels for and against it. The *Times* remarks that the Indian Government have for years been trying their best to put down the practice of extortion of confessions. No one has ever accused Government of deliberately shielding the Police, but the public being convinced that any acts of injustice brought to their notice are attended to, complaints have been made against the erring members of the Police. The pity of it is that people are afraid to come forward to give evidence against Police officers. The Indian Police moreover are experts in the matter of inflicting torture, for they do it without leaving any visible marks on the body. It is true that torture is resorted to in extorting confessions by Indian members of the Police, but this is simply owing to the fact that many of them occupy the lower ranks in the Department. European members of the Police, however, seem to be cognisant of the fact and have not been able to check the evil pratices owing to the great importance that is given to confessions of criminals even if they are afterwards withdrawn.

Alleged futility of resuscitating the village *panchάyat* system.
Surya Prakásh (46), 3rd Sept., Eng. cols.

10. "Government, we are informed, intend to legislate at an early date for introducing the *panchάyat* system in the villages. Their object is to make a serious effort to restore the village *panchάyats* of old, to give them a legal status and entrust them with the settlement of civil cases the subject value of which does not exceed Rs. 20, the supervision of local sanitation and schools. Government may be relied upon not to make rash experiments, and we trust that the subject will receive the fullest consideration before the proposed legislation is taken in hand. The revival of village *panchάyats* is, we know, the pet project of many prominent Indians, chief among them being Mr. B. M. Malabari, but it may be questioned whether the idea will work successfully. The conditions of Indian village life have changed so much with the introduction of railways and the spread of education that any attempt at restoring pre-British period institutions would be viewed with distrust. Those acquainted with the internal life of our villages cannot regard without considerable misgivings the setting up in each village of a body of petty tyrants in the person of the members of the *panchάyat.* The Bill, if one is contemplated, should be published for general consideration at least six months before it is introduced in the Legislative Council."

Alleged interference by Government with Muhammadan places of worship in Bijápur and East Khándesh.

Moslem (62A), 4th Sept., Eng. cols.

11. "Two piteous appeals have been addressed to the Honorary Secretary of the Bombay Presidency Moslem League by the Muhammadans of Bijápur and Erandol, East Khándesh, on the subject of official interference with historical Muhammadan places of worship. There is no subject upon which the Muhammadans feel more strongly than that of mosques, and naturally, therefore, the slightest indignity to the 'House of God' is keenly resented by the followers of the Prophet throughout the land. At Bijápur there is an Idgah, built by the Emperor Aurangzebe, in memory of his conquest of the great Bahmani Kingdom where thousands of Muhammadans congregate twice a year to offer public prayers on the day of the Id. The good Emperor has endowed this place of worship with certain lands, the income of which is still given by the benign British Government to the Mulla of the mosque. It has been in the possession of the Muhammadan community since over two hundred years. Muhammadans of Bijápur were contemplating an early pilgrimage to the stately maidan of the Idgah when they heard the stupefying news of a part of the place being dug up by the Public Works Department to be turned into a reservoir of water. Many of them could hardly believe that such an act of vandalism could be perpetrated under the very eye of the Chief District Officer of the City, and so soon after the passing of the Ancient Monuments Preservation Act. We understand that a telegram has been sent by the learned Khatib Saheb of Bijápur to His Excellency the Governor, drawing His Excellency's attention to the outrage, and a reply received promising an inquiry into the grievance. There has never been Governor in this Presidency more sympathetic and attentive to the feelings of those placed under his charge than Sir George Clarke, and we are fully convinced that His Excellency will institute a searching inquiry into the matter. We would, however, suggest the desirability of the early despatch of instructions to the authorities of the Public Works Department at Bijápur not to proceed any further with their work. The Muhammadans of Erandol, East Khándesh, have also a serious grievance regarding their place of worship. There is an old Jumma Musjid at Erandol which has been in the possession of the Muhammadans of the place since three hundred years. There are ancient manuscript documents of the place in the possession of the Mutawallees of the mosque, by which inám lands are granted in perpetuity to the custodians of the institution. These grants are confirmed by the namesake of our present Governor, in 1861, by means of a sanad. Notwithstanding all these evidences the Mámlatdár of the place has summoned the leading Muhammadans to his Court and compelled them to hand over the keys of the mosque to him. We hope His Excellency the Governor will graciously extend to the Muhammadans of Erandol the help which he has promised to their co-religionists in Bijápur."

Comments on the attempted murder of Inspector Ghose at Dacca.

Indu of Bombay (12), 3rd Sept.

12. "It is of course impossible not to grieve over the fresh evidence, supplied by the happily unsuccessful attempt to murder the C. I. D. Inspector Sarat Chandra Ghose at Dacca, of anarchy or the forces of anarchy being still alive in India. And all loyal men must co-operate to put an end to the evil, so far as it can be. It is, however, one thing to do this and quite another to justify by isolated instances of this kind the whole body of special repressive legislation with which Government have armed themselves. We have yet to learn the true genesis of this crime.......... No one quarrels with those portions of the old or new laws which hit true and sure at the real criminals. What we object to is the indiscriminate application to the innocent and the guilty of the measures of repression. May we also ask in what way could the absence of a law to prevent all public meetings or of the law to gag even innocent journals have made matters worse in regard to this particular outrage at Dacca? And if the laws are good and all of them necessary, why have they not prevented this outrage? Are the two youths who perpetrated this outrage instruments of others, or independent anarchists? Had recent indiscriminate Police doings in Bengal anything to do with the process of the development of their criminal lunacy? To those who want to think dispassionately these are material questions. It is the ignoring of issues of this type of which the advocates of the policy of concession complain and we believe complain with very good reason."

Necessity of carrying on the struggle in the Transvaal.

Dnyán Prakásh (48), 5th Sept.; *Kesari* (128), 6th Sept.; *Káthiáwár Times* (14), 3rd Sept.

13. The Transvaal Government have resolved that children of Indians not born in the Transvaal and under 16 years and also children who have accompanied their parents after the Asiatic Act of 1908 was passed have no right to get themselves registered. It follows then that these children have no legal right to reside in the Transvaal and that they will be deported with or without their consent. The Transvaal Government have taken up an obstinate attitude with regard to Indians and we see no possibility of an amicable settlement in the near future. The Parliament of United South Africa will meet shortly and will naturally consider the question of the status and rights of the Transvaal Indians to carry on a sustained agitation to get their question favourably settled by the United African Parliament. The question before Indians is not to help the Transvaal Indians in distress but to get them the same rights as are enjoyed by British citizens all over the British Empire. We contend that there should be no colour bar in United Africa. India is large enough to accommodate the Transvaal Indians and see to their comforts. Some have already urged that the Transvaal Indians should leave the Transvaal and seek their fortunes elsewhere rather than submit to such insults in that country. But if our object be to gain equal rights with other British citizens, it will not be gained by running away from the campaign of passive resistance in the Transvaal. It is the duty of Indians to support their brethren who have begun the fight for equal treatment and equal rights. [The *Kesari* remarks:--The question is not of getting maintenance at the cost of the Madras Government but of equal rights of British citizenship. The South African Government infringe these rights and if the Madras Government do not approve of the treatment meted out by the former to the Indians, they should not have accorded such an evasive reply. The Madras and the South African Governments are but the constituents of one and the same British Empire. One stops the Indians and the other does not perform the necessary duty of resisting the aggression. It only shows that the British Empire is but a loose conglomerate mass and the different constituents of it not only do not love but occasionally hate one another. The Imperialists should deeply ponder over the longevity of such an Empire. The *Káthiáwár Times* writes:—"The woes of the Transvaal deportees have reached a culminating point and acute sympathy is being felt for them throughout the country......... We fully realise that their struggle is a national one and that it involves the fate of the Indian people as a whole. Our keenest sympathy goes with them in all their legitimate and heroic endeavours to bravely fight out the sacred cause. We appeal to our countrymen to extend to them their whole-hearted support and not shirk their duty at this critical time when the question of the right of settlement in the British Colonies trembles in the balance."]

Appeal to Government to decline to receive on Indian territory the deported Indians from the Transvaal.

Jám-e-Jamshed (37), 7th Sept.

14. In proposing the health of Mr. Polak at the public entertainment given to him, the Honourable Mr. Gokhale raised a new issue with regard to the Transvaal Indians. He declared that according to law the South African authorities could deport their subjects to any part of the country under their jurisdiction only and not to a country under a distinct and separate Government. The Transvaalers have cunningly so arranged matters that by virtue of the deportees being handed over to the Portuguese authorities in the first instance they can avoid the consequences of their illegal action. There is no reason why the Indian Government should tolerate such a system. As suggested by the Honourable Mr. Gokhale they should take statutory power to decline to receive the deported Indians. The act of the Transvaal Government is arbitrary, illegal, barbarous and outrageous inasmuch as the Indians have been summarily deported without allowing them an opportunity of establishing their claims before judicial tribunals. Their ruthless separation from their families and children is nothing but an act of tyranny. The Transvaal deportees are the domiciled subjects of the colony and consequently if the British authorities in India take a firm action as suggested the South African Government will have no alternative but to receive them back. This is a most effective remedy and we hope it will not be lost sight of by the Indian Government who have often evinced a keen desire to see justice done to the suffering Indians. It behoves all representative bodies in India to press the matter home and strengthen the hands of Government to avail themselves of the splendid opportunity of teaching a lesson to the Transvaal Government.

Thrift of Indians the cause of their persecution in the Colonies.

Indian Spectator (10), 10th Sept.

15. "The Indian cultivator is said to be thriftless, and attempts are made to teach him thrift and self-help through co-operative credit societies and other means. But the Indian labourer is shut out from Africa and America just because he is too thrifty. A San Francisco correspondent of the *Manchester Guardian* says that California's grievance against the Hindu is that he works much cheaper and lives cheaper than the white man, and does not spend all his earnings in the adopted country. The highest pay received by him is 8*s*. a day. His average wage is 5*s*. 10*d*. a day, out of which he manages to remit 4*s*. to India. .... The principal grievance against the Indian is that he is cheap and frugal."

Comments on the Notification issued by the Government of India *re* the appointment of qualified Indians to offices hitherto reserved for Civilians.

Bombay Samáchár (69), 6th Sept., *Sánj Vartamán* (44), 7th Sept.; **Mahrátta* (15), 11th Sept.

16. It must be within the recollection of our readers that during the Viceroyalty of Lord Curzon the Honourable Mr. Gokhale had raised a discussion in the Imperial Council on the subject of the paucity of qualified Indians in the higher grades of public service. As was anticipated, Lord Curzon astutely changed the ground of the discussion and tried to gratify the public by means of a clever manipulation of statistics showing that the complaint was ill-founded. Lord Curzon's device, however, failed, and the question has since then remained one of the burning questions of the day. Lord Morley had promised to reconsider the question, and as a result we have the Notification issued by the Government of India enabling Provincial Governments to fill up higher posts generally reserved for members of the Civil Service by Indians of proved merit and ability. Such a welcome change is attributable solely to the struggle perseveringly kept up by the Congress party as well as to the impartial attitude of the Liberal Government. The Notification throws open one-fourth of the offices ordinarily held by members of the Civil Service to Indians of proved merit and ability and thus it removes the only obstacle that stood in the way of promotion of qualified Indians. This is really a welcome step for which we cannot but feel grateful to the present Liberal Government and especially to the Secretary of State. By this means the natural desire on the part of the Indians to get a direct share in the administration of their country will be gratified. But all this depends upon the liberal spirit in which Local Governments are prepared to utilise this concession. The maximum number of posts that could be held by Indians has been specifically laid down in the Notification, but it is rather regrettable that no hard and fast rules binding the Local Governments to give them to Indians and to none else have been made. We hope the present sympathetic Government of Bombay would be strong enough to deal with the subject in an exemplary manner. The Judicial, Revenue, Medical and Education Departments are replete with instances of persons who though fully competent to hold responsible posts have been debarred from so doing, much to the regret of their superiors, by the existing

rules of public service. We fully trust the present Notification would enable the Government of Bombay to remedy this defect. The change thus introduced in the recruitment of public service, though welcome and advantageous, cannot be satisfactorily received owing to the very form it has taken. There is no guarantee that the new procedure would ensure the employment of none but the fittest and that recommendation and influence would not get precedence over merit. We are afraid every endeavour will be made to put the widest interpretation on the phrase "proved merit and ability." Again, if the allocation of posts is made on the ground of colour, caste or creed much dissatisfaction will ensue and the new spirit that has been sought to be infused in the administration would not be there. [The *Sánj Vartamán* writing in a similar strain, welcomes the issue of the Notification as an epoch-making event in the closing months of Lord Minto's Viceroyalty, and expresses itself indebted to His Excellency for this belated recognition of the claims of Indians. The *Mahrátta* says:—"We hope these rules, so far as they extend the sphere of public service to Indians, will be given full scope in working by the Local Governments."]

Comments on the reported probable appointment of the Honourable Mr. Sinha as Chief Justice of Bengal.
Phœnix (18), 3rd Sept.

17. "As soon as the rumours regarding the resignation of the Honourable Mr. S. P. Sinha as Law Member of the Viceregal Council were confirmed, we inquired as to what had become of the promise which was understood to be given by Lord Morley to Mr. Sinha at the time of his appointment to the Viceregal Council about his coming back from the Executive Council to the Calcutta High Court as Chief Justice.........We are, therefore, particularly gratified to find that it is more than possible that Lord Morley would carry out the understanding.........Knowing Lord Morley and the Honourable Mr. Sinha as we do, we shall not at all be surprised if the rumour turns out to be true."

Sanskrit should be made compulsory for the I.C.S. examination.
Indu of Bombay (12), 6th Sept.

18. "Now that the rules and regulations for the Indian Civil Service are under reconsideration, a suggestion made in the *Times* by Professor Rouse, that the study of Sanskrit should be made compulsory for the I.C.S. seems to us to be a very opportune one.......... Under the present regulations Sanskrit is a voluntary subject at the I.C.S. Even among the voluntary subjects the maximum marks assigned to it are lower than those assigned to other voluntary subjects like Indian Law. In these circumstances the study of Sanskrit by the future rulers of India is rather discouraged than encouraged, as naturally the candidates choose subjects which are likely to bring them most marks. But there can be no denying the fact that from whatever point of view considered, an acquaintance with Sanskrit by members of the Indian Civil Service will be of immense service to them in the career before them and will go a long way to solve some of the vital problems facing Britain in India.......... It is the literature alone of a nation that can give the key to the mind of the people and by an acquaintance with Sanskrit literature the I.C.S. men will be enabled to understand and sympathise with the real sentiments and aspirations of the people. How often an inability to understand the real sentiments of the masses in India has led to grievous blunders, often irreparable, on the part of British officials in this country! That so long the ruling nation should not have recognised the need of a study of so important a subject as Sanskrit to its would-be pro-consuls and lieutenants in India shows how little the British people have realised their mission in this country. A knowledge of Sanskrit literature would be not only of immediate service to British officers, but would go to link the West and the East with a golden chain of sympathy and brotherhood, as nothing else would. Sanskrit literature is in no way inferior to any literature in the West, while on the other hand its contributions to knowledge in directions missed by the West will be highly valued by the world when they are brought to light.......... The assiduity with which a foreign and disinterested country like Germany has gone in for the study of Sanskrit ought to open the eyes of

the British people to their own neglect so long. As Professor Rouse observes it would pay the Empire well if Sanskrit study is encouraged in England. In the case of its officers in India it ought to be certainly compulsory."

Comments on the Government Resolution giving preference to School Final men over Matriculates.

Shetkari (148), 4th Sept., Eng. cols.

19. "We published the other day a Government Resolution debarring all Matriculates from entering subordinate Government Service after the year 1909. This we presume is a sequel to the proposal of abolishing the Matriculation Examination altogether and recognizing the School Final as the ultimate goal of less ambitious students. .... We believe that the machinery of the public service will seriously suffer if this policy is given full effect to.......... It may be perhaps true that Government are the sole authority for deciding what particular qualifications shall be required for the recruiting of any branch of the public service. Still surely the public have a voice in the matter as their interests are also affected by the change. First of all, we note that the Government Resolution does an amount of injustice to the present students who are under training. They are suddenly told now that students who will pass their Matriculation Examination this year will not be able to enter Government service. The notice thus given is certainly inadequate and insufficient as it is not possible for students to change their school course in the middle of July of any year.......... In the second place, it is well known to the Managers of all schools that the School Final Course is taken up only by those backward students who cannot show much progress or intelligence or industry. Even if the pass list of any year is carefully scrutinized it will be seen that the proficiency displayed by these students is hardly such as to deserve the stamp of a School Final Examination. The curriculum that is prescribed at least deserves immediate attention, and we are sure change will be found necessary at no distant date. If the only object is to flout the Matriculation Examination which is certainly superior to that of the School Final and thus to put an undeserved ban on it, then we can only say that we regret the step. If, however, efficiency is aimed at, then we have no hesitation in saying that, speaking broadly, a Matriculate is certainly better qualified than one who holds only a School Final Certificate."

Comments on His Excellency the Governor's speech at the Fergusson College, Poona.

Mahrátta (15), 11th Sept.

***20.** "We have no hesitation in saying that His Excellency's speech was conceived in a dispassionate and noble vein. It was marked by confidence arising out of deep-seated and genuine benevolence. We are glad to note that His Excellency would like students to study politics; and we are at one with him in emphasising the truth that assassination is no politics—whatever the stage at which a nation may have arrived, and howsoever selfless the man that is guilty of it. We also fully appreciate the value of the advice that students should learn to make a thorough study of all problems, especially the problems which have a claim to be called national. But the instances which His Excellency chose to illustrate his thesis were perhaps not the best that could be thought of for the occasion. To take the instance of the Drain theory—we are prepared to admit that something could be said against the main contention underlying that theory. But even assuming that the theory is untenable, still it is a theory which thoughtful men, and presumably very careful students of economics like Mr. Dádábhái Naoroji and Mr. Gokhale, and even the Indian National Congress focussing the best enlightened Indian opinion, have held to be true. And surely His Excellency will appreciate the frame of mind of the average College boy in which he prefers to accept the version of any facts as given by the best of his own countrymen as against that of the Governor of a Province—even a Governor admittedly so enlightened, so generous and so discriminating as Sir George Clarke himself. It is possible, however, that the comment which His Excellency made point-blank on the Drain theory will be remembered by the students of the Fergusson College when they will seriously turn to study the question of the wealth of their country. Politics is a double-edged weapon; and it is a vain hope that the study of politics by young men, even under capable guidance, should result in the present condition of India, in their being impressed with only the roseate view of things political!"

21. The *Jagad Vritt* quotes largely from His Excellency Sir George Clarke's reply to the deputation of the Depressed Classes Mission and while appreciating its tone draws the attention of the leaders of the people and of social reformers to some of its salient features.

Comments on His Excellency the Governor's reply to the deputation of the Depressed Classes Mission.
Jagad Vritt (124), 4th Sept.

22. "The subjects discussed at the Conference on Co-operative Credit Societies, opened by His Excellency the Governor at Poona last week, were of a more or less technical character. That the general public might not have been able to follow the proceedings closely does not detract from the importance of the discussions to the movement which is to bring about a vast change in the economic condition of the agricultural and artisan classes. Several of the resolutions passed related to changes required in the law, and to matters in which the sanction of the Government of India is necessary. These matters are too trivial to be taken out of the discretion of the provincial Governments, and we believe, as His Excellency hoped, that the necessary latitude will ere long be conceded to the Local Governments. Among the recommendations of the Conference we may particularly notice one—which was submitted also by a similar Conference at Calcutta—that the privileges granted under the Act of Lord Curzon should be extended to all co-operative societies, and not be restricted merely to credit societies. The importance of this extension in our presidency will be at once apparent when it is remembered that a special officer has been deputed to teach the weaving classes how to improve their condition through the co-operative movement."

Comments on the proceedings of the Co-operative Credit Conference at Poona.
Indian Spectator (10), 10th Sept.

23. The speech delivered by His Excellency Sir George Clarke on last Thursday while opening the Co-operative Credit Conference at Poona had as its key-note deep sympathy with the beneficent objects of Co-operative Credit Societies. We fully agree with him in the view that the State should render all assistance to these societies in the earlier stages, but that they should not always look forward to Government for help, which is opposed to the very basal and fundamental idea of these bodies, *viz.*, self-help and self-dependence. The speech taken as a whole was quite worthy of His Excellency as well as of the occasion. [The *Oriental Review* and the *Jám-e-Jamshed* also publish appreciative notices of the Conference and His Excellency's inaugural speech. The *Dnyán Prakásh* writes:—We wish His Excellency the Governor had referred more fully to the question of affording relief to the indebted rayats. Government should always bear it in mind that the question will not be satisfactorily solved until advances at a low rate of interest are made available to the rayats and their debts at a high rate of interest thus extinguished. We hope that the scheme for a central bank will be an accomplished fact before His Excellency lays down the reins of his office.]

Praja Bandhu (42), 4th Sept., Eng. cols.; *Oriental Review* (17), 7th Sept.; *Jám-e-Jamshed* (37), 6th Sept.; *Dnyán Prakásh* (48), 3rd Sept.

24. "The Resolution lately issued by the Revenue Department of the Bombay Government in connection with the Agricultural Conference held at Poona about a year ago deserves more than a passing notice. The Conference naturally discussed a good many matters having more or less close connection with the important subject of agriculture. Of these it will be admitted that the question of agricultural education is the most important......... It is absolutely

Comments on the Government Resolution *re* the Agricultural Conference held at Poona last year.
Praja Bandhu (42), 4th Sept., Eng. cols.

necessary that arrangements should be made for imparting suitable instruction to our agriculturists in the modern improved methods of agriculture......... The question of agricultural education has of late received considerable attention both from the Government and the public, and there is nothing surprising that it should be so. The subject also was fully discussed at the Conference which elicited a variety of opinions. Now it is a well-known fact that there is a great divergence of views in this connection, for while some hold that it should be given in primary schools, others think that it should be given in special schools under the management of the Agricultural Department. The latter view is accepted by Government, and we think rightly so. Our agriculturists are in as great a need of elementary education as the rest of the people, for without that it will not be possible for them to fully grasp any special instruction in agriculture. Holding as we do this opinion, we welcome the step taken by Government of opening an experimental school at Poona for training cultivators' sons in agriculture, who may have passed the vernacular fifth standard, as also of training cultivators themselves in special subjects on various farms in the Bombay Presidency. This is no doubt satisfactory so far as it goes, but it does not go far enough. Looking to the importance of the subject and the extent of the interests involved, the least that Government ought to do would be to provide at least one special agricultural school like this in each District of the Presidency."

Comments on the Government Resolution on the report of the Foreign Liquors Committee.
Jám-e-Jamshed (37), 9th Sept.

25. The Resolution issued by the Bombay Government on the report of the Foreign Liquors Committee has made quite a stir in Bombay. It is disappointing to find Government brushing aside the suggestions of the majority of the Committee, including the President Mr. Logan, an experienced and able officer of Government, and siding with those advanced by Mr. Powell. The only conclusion one can come to after a close study of the statistics annexed to the report is that import of cheap foreign liquor in India is increasing slowly but steadily. It is regrettable that Government are not prepared to accept this conclusion and to take steps for checking the increase. Government are empowered under the Merchandise Marks Act to prohibit the importation of liquors bearing deceptive labels, but it is a pity that they do not avail themselves of the Act on the ground that its sections are not wide enough. We do not think this is so, and if it is, why not extend the scope of the sections? We all know what wretched stuff is used in the manufacture of these cheap liquors, and yet Dr. Powell, differing from all other members of the Committee, champions these foreign liquors and Government, concurring with his opinion, have issued such a disappointing Resolution. From the very first, people were of opinion that Government would never be prepared to sacrifice their Abkári revenue and the Resolution bears out this conjecture. The reduction in the number of shops, coupled with an increase in the license-fee, foreshadowed in the Resolution, will, in our opinion, do more harm than good by driving people to cheaper and more deleterious drinks.

Alleged pressure on mill-hands to withdraw the recent petition to the Collector of Abkári to close liquor-shops during the Ganpati festival.
Dnyán Prakásh (48), 3rd Sept.

26. The following is the substance of a conversation, published by the *Dnyán Prakásh*, between an Abkári Inspector and Satu Mhádu Khot, one of the signatories to a petition to the Collector of Abkári, Bombay, praying for the closing of liquor-shops in the city during the Ganpati festival:—

Inspector.—Do you drink liquor?

Satu.—Yes, I do.

Inspector.—Then you might not drink on these days. Why do you want the liquor-shops to be closed?

Satu.—Because we are tempted to visit the liquor-shops.

Inspector.—What will you do if Government refuse to close the shops?

Satu.—Nothing. It is only our humble request; we do not insist.

Inspector.—When will you point out to me the other signatories?

Satu.—Some this evening and others to-morrow.

Inspector.—I have got no time to go about with you. I have got other work to do. Why did you not take down their addresses?

Satu.—I did not know that I should have to point out all the signatories.

Inspector.—If you can't point out the signatories to-day, will you withdraw this petition?

Satu.—No, we are not going to withdraw the petition.

Comments on the alleged abuse by the Police of their powers.

Indu of Bombay (12), 5th Sept.

27. "The Indian authorities might resent what they consider to be the unwarranted attacks of Mr. Mackarness, but they cannot possibly deny that the Indian Police, especially the lower ranks, are not what they should be and that occasionally grave abuses do occur. Of course, whenever such abuses have come to notice prompt action has generally been taken to punish such transgressions. But not all abuses can come to the notice of the Government and complaints remain rife even to the present day.......... It is the almightiness of even the lowest class policeman in this country that makes him the *bete noir* of the honest villager instead of his being the friend and protector of the weak and oppressed as in other countries.......... Some recent glaring cases of what appeared to many as an undue shielding of the Police by the Executive from the just strictures of Judicial Courts of the highest eminence raised an alarm in the minds of the public that Government were taking quite a dangerously false step, which, if persisted in, would land them in grievous difficulties in the end. This, coming as it did at a time when the people were witnessing the almighty policeman stalking the land without let or hindrance to his whims and pranks, was a most unfortunate thing to be sure, for it naturally led to an impression that it was prestige more than justice that was valued at high quarters. What an incentive it would be to the pampered child to become more reckless than ever, can easily be imagined.......... Was it any wonder then, that genuine alarm should have been felt and the *bonâ fides* of official pronouncements questioned by some? There seems to be a tacit admission among the Police, both high and low in this country, that some form or other of mental or physical pressure may be applied to induce a prisoner to confess his guilt. And how many confessions of crime do we have in India made under Police custody? Of course, the Police proceed on the view that their prey must most probably be guilty of the offence. But they not seldom err and we have not a few confessions withdrawn point-blank!.......... Add to this the value attached to confessions in this country. On confessions alone there may be convictions, says the Law. Hence the temptation to proceed further and further in their inducements to get confessions.......... There are two excellent remedies to reform these abuses. The recruiting ground must, of course, be carefully scrutinised, and better men induced to join under better prospects. But at the same time, the roots of temptation to obtain 'confessions' must be found out. They lie in our opinion in the value attached to confessions in the eyes of Law in this country, and secondly in the facilities provided by the Criminal Procedure Code for placing the person of the accused in the absolute control of the Police till his commitment. First the law as to 'Confessions' must be modified in conformity with the law of civilised countries like England, where their value is practically *nil* if uncorroborated by extraneous evidence....... In England the policeman warns the new arrest against saying anything self-incriminating. In India the first thing a policeman does is to advise confession.......... The investigation department should not be left in entire possession of the body of the accused, after he has been once placed before the Magistrate. He must be handed over to a separate set of guardsmen and the ordinary Police must have no dealings with the prisoner except through the officers of the Magisterial guards. This would obviate immoral pressure after the remand. To safeguard against torture in the interval of the arrest and the remand by the Magistrate, the twenty-four hours' period allowed before production before a Magistrate must be reduced to the minimum possible according to the circumstances. Except in some unavoidable circumstances, the arrested person must be produced as soon as arrested, six hours, say, being the maximum. If any delay occurs it must be explained. When the Magistrate's Court is near there should be no necessity for prolonging the production of the prisoner. Except those arrested at night-time, no prisoner arrested during day-time when the Court is sitting should be left in the hands of the C. I. D. during the night, for it is night-time that is most propitious to violence of all sorts. Unless some such safe-guards are provided and unless our Judiciary from top to bottom make it a rule to receive all confessions with suspicion, it is difficult to imagine that the rooted abuse of Indian Police powers will ever disappear *in toto*."

Alleged ill-effects of the Press Act.
Sind Journal (24), 1st Sept.

28. "Mr. Montagu, the Liberal Under Secretary of State for India, in defending the Press Act of 1909 the other day, maintained that all honest and loyal newspapers in India should welcome the Press Act! There are two things which Mr. Montagu and others who think like him forget. Firstly, as the Honourable Mr. Gokhale pointed out in the Council, an enactment which may not be very sinister in its phraseology may, through the circumstances which lead to its passing and on account of the policy and spirit underlying it, be worked in a way to produce much more harm than good. Secondly, those who possess even moderate powers of observation and have been regarding the Indian newspapers will have noticed that the most outspoken of them maintain a significant reserve with respect to certain questions, or aspects of questions.......... Now, we put it to those among the officials who have some instincts of statesmanship whether this is not far worse for the Government than it can be for the people. A rebellious spirit among any section of the population must certainly be put down with a strong hand; but if the Press is so terrorised and muzzled that it cannot offer honest and legitimate criticism even moderately, then farewell to all good government and all genuine solid loyalty. We know of several respectable papers whose conductors are most sincerely and thoroughly loyal at heart, but who nevertheless often refrain through prudential considerations from calling a spade a spade where there is absolutely no question of sedition or disloyalty. How the Press Act has been worked we all know, and the Government of India itself has seen it expedient to explain the law. But yet Magistrates, taught by the spirit which gave birth to the extraordinary enactment, will play pranks with it, and the result is a demoralisation of the best section of the Press—that section which otherwise was rendering rich service both to Government and the people."

Appreciation of the Government patronage of the Talegaon Glass Works.
Kesari (128), 6th Sept.

29. Referring to Government Resolution No. 4127, General Department, on Glassware manufactured at glass works at Talegaon (Poona), the *Kesari* writes:—We are glad to note that Government have patronised the glassware manufactured by a factory which is the pride of Maháráshtra as it is financed by the *Paisa* Fund. The Honourable members of the Bombay Executive Council visited the factory a few days ago and Mr. Ishwardás showed them all the processes of glass manufacture. If the big officials were to visit personally in a similar manner every institution conducted honestly by the people with a view to achieving national progress, the suspicious attitude and differences between the bureaucrats and the people will naturally disappear. The *Paisa* Fund has been expressly started to bring about the agricultural and industrial progress of the people and there is a strict provision that it will not be spent on political, social or religious matters. It need not under these circumstances incur the wrath of bureaucrats. Nay, there should be no objec-

tion to their helping the movement. We hope that the suspicion of Government with reference to the *Paisa* Fund will disappear just as the misunderstanding regarding the glass factory has disappeared.

Deputy Superintendents of Police in Sind should be entrusted with more responsible duties than at present.

Sind Journal (24), 1st Sept.

30. "We do not know how it is in the Presidency proper or in other parts of India, but in Sind surely the work that is being taken from Deputy Superintendents of Police is such that the appointments might as well not have been created at all. We believe that the Police Commission in recommending the creation of these posts intended that the officers holding them being drawn from the ranks of educated Indians and being recruited by special selection, should be trained with a view to taking up in the future the duties of Police Superintendents. To this end they were to be entrusted with responsible in-door and out-door work, both in order to relieve the Superintendents and to pick up practical experience for their future, if distant, responsibilities. It was also hoped that, being drawn from among the class of well qualified and well educated Indians, they would serve as salt for the lower grades of the Police and raise their moral tone.......... But what do we find in practice? They are not to the Police Superintendents even what the Daftardár is to the Collector. Except in rare cases, they are not consulted as to the line of action to be adopted; much less are they given opportunities of independent initiative and action. Why, the Head Clerk of an officer has generally more responsible work than is allotted to the high-sounding class of Deputy Superintendents, whose appointment was heralded by a great flourish of trumpets. Now and then, when a Superintendent happens to be a sort of happy-go lucky gentleman with no great love for work, the Deputy is allowed to have something to do with administration, investigation and similar responsible duties. But as a rule the young, intelligent and clever men who have been selected for these offices are simply wasting their energy and the object of Government as well as of the Police Commission is being defeated. We appeal to Mr. Younghusband to take the question seriously in hand and devise means of investing the Deputies with certain well-defined powers and responsibilities. The Superintendents should be asked to utilise them to the full, and periodical reports should be called for to show what work each Deputy has done.......... If the Police is to be reformed, if it is to be re-organised to some purpose, then the spirit and not merely the letter of the recommendations of the Commission must be given effect to. While on this subject, we feel constrained to protest again against the ingenious but not very ingenuous way in which these posts are being transferred from the hands of genuine Indians, for whom we believe they were originally intended, to those who only choose to call themselves 'Natives of India,' because it suits their present interest to do so. No one who has read the Police Commission's Report will for a moment doubt that these places were meant to be conferred on Indians born. But what do we find now? Men who hitherto called themselves Europeans and even drew exchange compensation allowance, men who claim all the privileges of Europeans under the Criminal Procedure Code, men who at heart disdain to call themselves Indians, are being appointed as Deputy Superintendents. A pure European, one born perhaps in England, can now obtain this post if he declares his willingness to be domiciled in India. Domicile in fact is by itself pronounced to be a sufficient justification for designating a European as an Indian or a native of India. Perhaps at some future date the holder of the coveted office may change his mind and go away to England, or, calling himself a European, may secure some post practically reserved for a European! Now this looks like getting round the law by means of an Executive order or Resolution. It is at least not fair to the true children of the soil. We are much afraid that if things go on as at present, in course of time the bulk of the posts will fall into the hands of Europeans. It strikes us that Europeans are as little fitted for the duties intended for Deputy Superintendents as they are for those of a Daftardár to the Collector. This also would seem to show that the offices were meant for genuine Indians."

Complaints against the Sukkur (Sind) Police in connection with the granting of passes for music at marriages, &c.

Sindhi (60), 3rd Sept., Eng. cols.

31. "Times out of number we have had occasion to dwell on the great amount of inconvenience that is felt by the public of Sukkur in dealing with the town Police officials. Among other points, the one which is of daily and most frequent occurrence is the trouble and annoyance felt while securing passes or permission to hold a marriage or other procession accompanied by music or musical instruments. The Police stations in cities and elsewhere are to remain open for business the whole day and any person requiring a pass for any ceremony is to be immediately granted one. But in Sukkur, which is in itself a very large town, where activity of one kind or the other never ceases, the Police Inspector, Mr. Gillespie, has fixed two hours only in the morning for the grant of such passes.......... The hardships caused can be easily imagined, when townsmen might have to postpone various important social and religious functions, owing to absence of a Police pass.......... Besides this a new trouble has crept in and no pass is given for a ceremony to be performed after midnight owing to which great inconvenience was felt during the Thadri holidays as according to Hindu customs marriages were to take place at the time of moon-shine which meant after midnight. The District Magistrate who has framed these rules will certainly realise the grievance of such a long standing and extend his sympathetic hand to order the Police Pass Office to remain open at all hours."

Comments on the reported boycott of Hindus by Muhammadans at Dabhro (Sind).

Mumbai Vaibhav (135), 8th Sept.

32. A memorial has been sent to the Commissioner in Sind by the inhabitants of two of the towns in Hyderabad District, claiming protection against the tyrannies practised on them by their Muhammadan brethren at the instigation of Syed Alahando Shah, an Honorary Magistrate and a person of great influence. If all the allegations in the memorial be true, one would be inclined to think that chaos still prevails in Sind. We hope Government will take prompt notice of the memorial and punish the culprits when the charges are proved against them. The state of affairs in Sind lends colour to the dictum of the Anglo-Indians that Hindus and Muhammadans will fly at each other's throats if the English leave India.

Municipalities.

Alleged necessity of limiting the Municipal contribution to the Bombay City Improvement Trust.

Bombay Samáchár (69), 8th Sept.; *Sánj Vartamán* (44), 6th Sept.

33. When the Act constituting the Bombay City Improvement Trust was passed, the non-official members of the Bombay Legislative Council had strongly objected to those clauses in it which made it incumbent upon the Corporation to render it monetary assistance in a fixed proportion. Time has shown the justice of their objections. During the last eight years the Corporation has been paying the Trust nearly eight lakhs and a half per year, but not satisfied with this contribution, the Trust is now claiming an additional sum of three to four lakhs per year. The question of paying one item out of these amounting to more than Rs. 52,000 was discussed the other day in the Corporation, and in the course of the discussion one of the members made it clear that if advantage was thus taken of the ambiguous wording of section 73 of the City Improvement Trust Act, to charge the Corporation with such items, it would soon find itself unable to meet the heavy liabilities which would thus be thrown on it. We have been regretfully noticing that for the last few years the financial position of the Corporation has been growing more and more unsatisfactory and that the expenditure has been going up by leaps and bounds. Even the reserve balance which during the last two or three years has enabled the Corporation to tide over deficits is now nearly exhausted, and it will soon have to raise the taxation to the maximum it is authorised to do. If under such circumstances, the Trust continues to press its claims, the Corporation will be in serious difficulties. It is necessary, therefore, to alter the ambiguous wording of the Act and lay down a limit—say, of rupees eight lakhs and a half, as is paid at present—to the sum which the Corporation can be annually called upon to pay to the Trust. [The *Sanj Vartamán* writes in a similar strain.]

Suggestion to the Municipal Corporation of Bombay to close a certain well situated at Girgaum Back Road.

Mumbai Vaibhav (135), 5th Sept.

34. The well at Girgaum Back Road (Bombay) has been the scene of many a suicide in the past and one more was added to the number by a Hindu woman on Friday last. Attempts were made to rescue the woman, but proved futile on account of the thick moss that covers the surface of the well and the dead body eluded all search for a very long time. It is really strange that while the Municipal Corporation insist upon the closing of private wells for sanitary reasons they should not have thought of closing this one which is under their supervision or keeping it clean. We hope the well will be closed as soon as practicable.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th September 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 38 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th September 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- British rule:
  - Alleged danger of reckless comments on Indian affairs by English newspapers 4
  - Alleged wanton abuse of privilege by counsels engaged by Government in political cases 2
  - Comments on Sir Henry Cotton's letter to the London *Times* on the unrest in India 5
  - Comments on the agitation in the English press on the alleged usurpation of the powers of the Government of India by the Secretary of State 1
  - Comments on the suggestion that England should share the cost of the German Crown Prince's tour in India . . . . 8—10
  - Indian news as it is supplied to the British press 6
  - Verses deprecating self-seeking traitors to the country 3
  - What England has done for India 7
- Comments on the suggestion of the correspondent of the London *Times* that the National Congress should take up the cause of the depressed classes 29
- Co-operative Credit Societies:
  - Alleged high rate of interest charged by the — in Poona . . . 28
  - Comments on His Excellency the Governor's speech at the Provincial Co-operative Conference held at Poona 25
  - Comments on the proceedings of the Co-operative Credit Conference . 26 & 27
- Dádábhái Naoroji: Comments on the message of Mr. — to his countrymen on the occasion of his 86th birthday 11
- Ganpati festival: Comments on the Government Notification *re* Ganpati Melas 32
- Governor of Bombay:
  - Comments on His Excellency the Governor's speech at the Fergusson College, Poona . . . . 14—22
  - Comments on His Excellency the Governor's speech at the opening ceremony of the Ránade Industrial and Economical Institute at Poona . . . . 23 & 24
- Indians in the Colonies: Protest against the alleged unjust treatment of Indians in East Africa 12
- Judicial matters:
  - Necessity of modifying the Indian Law of Sedition 34
  - The new Press Act and the *Kesari* 33
- Medical matters: Approval of the appointment of itinerant Hospital Assistants for some of the Tálukas of West Khándesh 37
- Police: Alleged harassment of poor people by the — . . . . . 35 & 36

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service: Comments on the Government Notification *re* higher posts to be given to Indians not belonging to the I.C.S. . . . . . 30 & 31
Viceroy: The proposed Lord Minto Memorial 13

Education—

Alleged necessity of making the study of oriental languages compulsory for Indian students 39
Comments on the recommendation of the Committee of the Bombay University Senate appointed to consider the Arts Course 38
Comments on the *regime* of Principal A. L. Covernton of Elphinstone College, Bombay 40
Suggestion for increasing the pay of low paid Primary teachers long in service 41

Municipalities—

Bombay: Comments on the discussion in the — Municipal Corporation over the recent fire at the DeSouza Street 42

Native States—

Idar: Comments on the Proclamation issued by the — State *re* the imposition of the new taxation 44
The power of Political Residents to interfere in State matters should not be curtailed unless the States grant more rights to their subjects . . 43

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni ; Chitpávan Bráhman ; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour ; Christian ; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
29	A'rya Prakásh	Bombay	Do.	Màganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—concluded.				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitrá	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryá Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
71	Buddhi Prakásh	Ahmedabad ...	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad ...	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira) ...	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár ...	Ahmedabad ...	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30 ...	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
84	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad ...	Monthl ...	......	...
88	Rájasthán and Indian Advertiser.	Do. ...	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly ...	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42 ...	300
94	Udbodhan	Ahmedabad ...	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do. ...	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár)	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára)	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Shahane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a'*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch... ...	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	W. G. Chapman; European; 42	750
	ENGLISH GUJARATI AND URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500

No. 4, the Editor is Abdul Aziz Sheik Muhamed Suleiman; 34; Muhammadan Sheik; the circulation of the paper is 450.

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S.; 30; Portuguese.

Nos. 20, 75, 79, 91, 93, 97, 104, 108, 146, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

No. 128, the present Editor of the paper is Narsinha Chintáman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38; the circulation is about 20,000.

Politics and the Public Administration.

Comments on the agitation in the English press on the alleged usurpation of the powers of the Government of India by the Secretary of State.

Pársi (41), 18th Sept., Eng. cols.

*1. "Mr. Montagu in his budget speech said: 'Lord Morley and his Council, working through the agency of Lord Minto, accomplished much.' This was the rock of offence, the bowie-knife of political assassination. The *Daily Mail* is duly shocked by it, and then proceeds to explain that when Mr. Montagu said Lord Morley and his Council, he meant nothing so innocuous, for Lord Morley is a perfect Othello and smothered the Council long ago. It also goes on to complain that when Mr. Montagu said 'working through the agency of Lord Minto,' he did not mean through the agency at all, for it charges the Secretary of State with wiring instructions to Lord Minto's subordinates, to the extent of interfering with every detail of Government.......... But the worst offence of all was the reference to working through Lord Minto's agency. If a Secretary of State has any ideas to express at all (which has not invariably been the case), it is surely the most constitutional and proper thing to express them and put them into force through the agency of the Viceroy. To say that Lord Morley has torn up the constitution and made himself the autocrat of India is ridiculous.......... When Mr. St. John Brodrick (now Lord Middleton) introduced a vital change into the Council of the Viceroy—a change against which the Viceroy fought strenuously as against an attempt to undermine his power and authority and rather than countenance which he resigned office—did the *Daily Mail* protest that he 'was substituting for the system under which we had ruled India for a century a one-man autocracy enthroned at Whitehall,' and so on? Not a word of it all, though there would have been some excuse on that occasion. But when the Secretary of State and the Viceroy declare themselves in perfect accord on measures of reform, when the Viceroy, though a man of pacific nature is also one of wide experience and firm will, when, moreover he belongs to the opposite political party and cannot by any sane man be represented as the puppet of Lord Morley, the *Daily Mail* arises and declares that Lord Minto is a mere simulacrum and Lord Morley a tyrant. Mr. Montagu spoke of things being done 'through the agency of Lord Minto.' From that it is deduced that Lord Minto is Lord Morley's agent. This is merely juggling with words. Mr. Sinha received his seat on the Council through Lord Minto's agency, but the Viceroy is not his agent. This is typical of the whole agitation. It has been very cleverly engineered and skilfully conducted, but it is a thing of air—it is even, when one examines it closely, a testimony in favour of Lord Morley."

Alleged wanton abuse of privilege by counsels engaged by Government in political cases.

Indu of Bombay (12), 13th Sept.

2. "High and honourable have been the traditions not only of the British Bench but also of the British Bar, and refreshing is the jealousy with which the profession in India, as in Britain, seeks to bring to book the defaulters who wantonly violate them. We are sorry to observe, however, that of late the tendency is growing, especially so in perturbed Bengal, for the counsels engaged for Government or Government officials in political cases, to throw to the winds all that decorum, self-restraint and good manners which lend dignity to State trials.......... 'Instructions' ought surely not to be a shield for wanton breaches of propriety. And yet, we are sorry to have to observe that a number of such improprieties, so derogatory to the reputation of the Indian Bar, if not indirectly also to the administration of justice, have occurred during several State trials, notably those in connection with the Alipore Bomb conspiracy case, and are now occurring at the Dacca Conspiracy trial and the Midnapur damage suit.........We confess we have been more than ever pained to read the following account of the latest incident that has marred the Midnapur Damage Suit proceedings. Cross-examining witness as to his statement that he accused Mr. Weston of breach of faith Mr. Norton said:—You want the Court to believe that you had the courage, being face to face with Mr. Weston,

to accuse him of playing tricks with you?—Yes. Did he not assault you?—No. Mr. Justice Fletcher: What is the effect of this question? Mr. Norton: I am suggesting that Mr. Weston would have been justified in assaulting him when he was accused of playing tricks. That means Mr. Norton solemnly declares in a High Court that a Collector-Magistrate making enquiry in a political case would be justified, whilst the solemn procedure of recording a confession is going on, in assaulting a witness if he dared tell him that he was playing tricks with him!!!......... Practically Mr. Norton's declaration amounts to an incitement to violence. If a newspaper were to throw out such suggestion, it would run the risk of being confiscated. If the same thing be covered by counsel's privilege in India, it would be a cruel irony and a sad degeneracy indeed!!!"

Verses deprecating self-seeking traitors to the country.
Kâthiâwâr and Mahi Kântha Gazette (77), 11th Sept.

3. Fie upon the traitors to the country who are merely self-seeking. Fie upon those traitors, who by a liberal use of flattery and by abusing their fellow-countrymen win the favour of their superiors, but cannot do any good. These slaves of money, by their show of wisdom, do great harm to their fellow-countrymen, and in their arrogance, commit many wicked deeds. There are many traitors to the country in the guise of well-wishers, who merely from self-interested motives are doing harm to the rulers and the ruled alike and get them into difficulties. Self-seeking is the sole motive of such traitors and their advice is calculated to mislead and harm both the rulers and the ruled. They are afraid of the foreigners and yet mix with them. Rejoicing over the favours obtained by cringing, they arrogantly consider themselves superior to all and think of harassing those who are their enemies. Fie, thousand times upon such people!

Alleged danger of reckless comments on Indian affairs by English newspapers.
Sanj Vartamân (44), 14th Sept.

4. A correspondent of the *News of the World* alarmingly declares that sedition has spread far and wide in India and has rapidly been extending. The mere touch of a spark will set aflame the whole country, and he doubts the capacity of England to suppress that revolt. We do not know who this correspondent is, but so far as could be gathered from the paper publishing the correspondence, the writer appears to be an army officer possessing great experience of the army of the Empire. If the writer is such an officer, he could hardly be said to have done any service to his country. We do not deny the existence of unrest in the country, but the daring prophecy that the mighty British power would fail to suppress a dangerous revolt which would break out in India causes nothing but surprise and wonder. Fortunately for India the reins of her administration are in the hands of wise men like Lord Morley and Lord Minto. Otherwise, such tales would cause an unnecessary stir in England and place India under the rule of a military autocrat. Such attempts at magnifying the unrest prevailing in India are solely attributable to the machinations of the party of English politicians who have been opposing Lord Morley's reforms and have been eager to clutch at every opportunity of ridiculing and insulting the Indians. In view of the knowledge the English people have been gaining of this country it is but necessary that steps should be taken to keep the British nation fully informed about the real state of affairs in India and in this behalf much reliance should not be placed upon Reuter's Agency, which has long proved its partisan spirit.

Comments on Sir Henry Cotton's letter to the London *Times* on the unrest in India.
Gujarâti Punch (35), 11th Sept.

5. With reference to the correspondence on the unrest in India, appearing in the London *Times*, Sir Henry Cotton has written a letter to that paper giving his views on the condition of Indian affairs, and he has shown how the burning questions of the day are freely and fearlessly discussed by the Indian people. We go further and declare that the recent repressive measures of the Government of India have drawn away persons of moderate views from the field of politics, leaving the Extremists masters of the situation. We do not think that such a state of things will be beneficial either to Government or to the people. On the contrary, it should have been the policy of Government to educate the people in ordinary political subjects and to qualify them in the art and science of Government, so that with the lapse of time they might be able to take up the government of their own country. As declared by Sir Henry, the time has come when Government could take such a step with advantage. But such views are hardly heeded. Since the days of Lord Curzon whose policy was to disregard the views of the whole Indian community, a vast change has come over the Indian people, and so we would appeal to the authorities in Sir Henry Cotton's terms to instil confidence into the minds of the Indians by carrying on the administration on wise and liberal principles.

Indian news as it is supplied to the British press.
Mahrátta (15), 18th Sept.

***6.** "News agencies have to do a great deal with representing the situation in India, both in the Indian and English press. We all know that the news supplied to the English press is dished up to the taste of the Jingo or Conservative party, and has all the elements for making up a 'sensation.' The news is cabled right to the English press, and there it gives rise to a good deal of misrepresentation about India. Every kind of sensational news has had its turn. We had some days ago reports of train incidents, such as stone throwing, smashing window-panes, noises outside the train, regularly served out to the press at suitable intervals, and most of these seemed to have taken place only when Mr. Hume, Public Prosecutor in Bengal, was reported to have been in the train. Then came the turn of dacoities. The smallest incident was pointed to have been only a part of a large dacoity. A Calcutta message from Reuter dated 22nd August to the English press stated, 'a big political dacoity is reported to have been committed in Sylhet by a band of 100 Bhadras (*sic*) in four boats.' The assiduous *Englishman* followed up by publishing that the political dacoits boldly march in the locality singing *Bande Mátaram* and threatening the pursuers with 'bombs.' The people were taken aback and wondered what all this meant. Some time afterwards it came out that the incident was simply a case of a local fisherman looting some local gentry. The *Pioneer* laid bare the truth. Thus the 'political dacoity' was merely the creation of the newsman's inventive brain! We are not aware of the correct statement having been supplied to the English press who might be still awaiting the development ot this dacoity with interest! To take another fresh instance. A message was supplied from Dacca, the place of the sensational trial at present going on, that 'some of the accused in the Dacca Conspiracy case are said to have severely assaulted some warder of the Dacca jail and that the dying declaration of the warder has been recorded.' The people must have wondered whether there was going to be a repetition of the Narendra Nath Gossain incident. But the very next day from the same quarter you get another message stating that a Burmese convict had attacked a warder in the Dacca jail and that the convict is being proceeded against in due course. There has not appeared in any paper a contradiction of the former news, nor have we heard anything about it. But it has had its effect on the readers, and went in no small degree to prejudice them against the accused in the Dacca trial. In India these reports are valued at their worth. But their effects are most mischievous among the English people, who are generally ignorant of the conditions in India. They do not know how the 'making up' of the sensation goes on in India."

What England has done for India.
Oriental Review (17), 14th Sept.

7. Commenting on a series of long articles written in the *Oriental Review* by one Mr. A. S. Wadia on "What England has done for India" the paper remarks:—"There is a school of politicians, happily not large, which believes that British rule has been a curse to the land, that it has resulted in a ruinous drain on the country's wealth, and that it has sapped the manhood and crippled the genius of the Indian people. To persons of such a way of thinking, nothing will carry conviction. But to those who desire enlightenment upon the slow and painful process by which order was evolved out of chaos and civilisation out of a certain barbarism, Mr. Wadia's articles will be distinctly useful. They show that English energy and enterprise were not employed in this land merely for the purpose of aggrandisement and conquest, but that while the arms of England were busy, the humanity of her people was not less occupied in uprooting barbarous and revolting practices. At a time when there is so much loud talk of working out our destiny alone and unaided, it is instructive to note that our forefathers, with few exceptions, never moved even their little finger to lighten the self-appointed task of our rulers. In fact, as these articles tell us, there was considerable opposition to the work of regeneration......... These remarks are made in no spirit of disparagement; they are evoked by the consideration that it is always useful to turn the search-light of criticism upon ourselves, and that while we have a lively sense of the grievances of our people, it is desirable to advert for a moment or two to what England has done for us. Of course, the ready answer to this will be that everybody recognises the blessings that British rule has brought in its train. We are afraid we cannot readily subscribe to this. It may be at once admitted that there are few people who do know what we owe to our rulers. But between knowledge and recognition there is often a wide gulf. What is the recognition of the benefits of British rule? Does it merely consist in the half-hearted avowal of facts which cannot be disputed and which in no way influence conduct? If that is the sort of recognition England is entitled to, we are afraid it deserves some other name. If Mr. Wadia's articles can induce even a few ardent politicians to entertain more kindly feelings towards their rulers, his labour will not have been in vain. His object all along has been to prove that our right to criticise depends upon our capacity to appreciate—a proposition with which we are in entire agreement."

Comments on the suggestion that England should share the cost of the German Crown Prince's tour in India.

Pársi (41), 18th Sept., Eng. cols.

***8.** "The scandalous disclosures of years ago, when Indian Princes or even foreign potentates were entertained royally at Whitehall and the bill was sent to India, are bearing fruit. The pendulum has taken a swing in the other direction, and behold, the *Times* suggests that as relations between Germany and India are somewhat vague, England should bear the cost of the entertainment of the German Crown Prince during his forthcoming visit to India and regard him as her guest. 'For this relief, much thanks.' Nobody in India would grudge the entertainment, with traditional oriental lavishness, of the Crown Prince; but the suggestion that England should 'stand treat' indicates a spirit so much more decent than that which prevailed of old, that if the suggestion is acted upon, the offer should be received as gracefully as possible."

Sánj Vartamán (44), 14th Sept.

9. The Crown Prince of Germany is shortly coming on a tour to India and he will receive a fitting welcome at the hands of the Indian nation. As admitted by the London *Times* India has no direct relations with Germany, and consequently the German Prince while in this country should not be the guest both of England and India alone. The German Emperor has expressed a desire that the Prince should be allowed to tour as a private gentleman, yet India will have to incur some expenditure on his account. If the Government of India undertake this expenditure, there is no knowing how much burden the Indian treasury will have to bear in future when other Crown Princes visit this land. The resources of the Government of India are not sufficient to meet the urgent needs of the country itself and, besides, England is likely to profit more than India by the present visit. Hence it is but natural that England should pay half the charges that India may be called upon to incur towards the entertainment of the German Prince. It is necessary that the Government should take a firm stand in the matter as Lord Curzon did in the matter of the entertainment of Native Princes in England on the occasion of the last Coronation.

10. The London *Times* suggests that England should pay a portion of the expenditure of the visit of the German Crown Prince to India, as India has practically no connection with Germany. It is the opinion of the *Times* that though the reception of the German Prince will not necessitate a heavy outlay, still the sharing of the expenditure will serve as a precedent on which India can rely if she is threatened with similar other burdens in future. It is certainly a matter for rejoicing that the *Times* should hold that it would be unfair to saddle India with burdens which ought to be borne by England. India will certainly be much obliged to the *Times* if it now tries to rouse English public opinion to a sense of the injustice involved in saddling India with the expenses of troops sent out of this country to fight the battles of England.

Dnyán Prakásh (48), 15th Sept.

11. "We are glad that our Grand Old Man—Mr. Dádábhái Naoroji—has once again deprecated in no uncertain terms the violence which prevailed in the country during the past twelve months. We wish our leaders would take a leaf out of his book, and whenever opportunities present themselves, use the influence which they undoubtedly possess, to stem the under-currents of anarchism. It is no use living in a fool's paradise, and to say that now the country is entirely free from the clutches of the Anarchical party. It does not require much foresight to say that the calm which is now visible is only on the surface. Underneath are hidden the forces of violence and sedition, which may burst forth any day. That such is really the state of the country is generally recognised by most of our leaders, though we fear that they lack moral courage to speak out their minds freely and frankly."

Comments on the message of Mr. Dádábhái Naoroji to his countrymen on the occasion of his 86th birthday.
Oriental Review (17), 14th Sept.

12. We hear from Nairobi (East Africa) that an official notification has been published prohibiting Asiatics buying or using certain plots of land which are to be sold by public auction. This has spread intense dissatisfaction in the town, and the Honourable Mr. Jivanji has protested against the notification to the Colonial Office. The authorities contend that Asiatics are kept at a distance from Europeans in order to protect the latter from plague infection. But such objections are untenable. Indians have been living in East Africa for centuries; they entered it long before the Whites went there and so have a prior right. Again, it was the Indians who developed the country. We do not understand why these men should be prevented from enjoying their rights as British subjects while outsiders like Germans, Italians and others are allowed to enjoy them fully. What becomes of the question of uniting the British Empire together? Will this noble object ever be achieved by thus trying to distinguish between the black and the white? It is time that the British Government officially laid down whether India has a right to be considered as an integral part of the Empire or not. The question is one of Imperial interest and should be decided at the hands of the Imperial Government.

Protest against the alleged unjust treatment of Indians in East Africa.
Jám-e-Jamshed (37), 17th Sept.

13. "It should be essentially a people's memorial, which is proposed to be erected in honour of Lord Minto, who has made a constitutional change in the system of administration, introducing in it improvements which mark an epoch in the Government of the country. People should manifest their appreciation of the concessions granted to them in an unmistakeable manner.......... Our national honour is involved in making the monument a splendid success as a popular form of gratefulness to the departing Viceroy.......... In Anglo-Indian circles Lord Minto is not regarded, we are afraid, with much esteem. They do not much like him, we suspect, for his liberal and sympathetic statesmanship, and it has been openly declared that he is a weak man, as Viceroy, and a subservient instrument of Lord Morley. They say the Government is really conducted by the great Mogul at the other end of the

The proposed Lord Minto Memorial.
Sánj Vartamán (44), 10th Sept., Eng. cols.

cable. "We do not know if there are any grounds for this accusation. We think there are none on which the charge can be justified.' But while the attitude of Anglo-Indians is far from being effusive, the Indians must make up for it by their own enthusiastic appreciation. It is all very well to say, as was said of Lord Ripon, that Lord Minto is enshrined in our hearts. Our duty points to a fitting memorial to our benefactor."

Comments on His Excellency the Governor's speech at the Fergusson College, Poona.

Indian Spectator (10), 17th Sept.

14. "His Excellency Sir George Clarke evinced a more than usual interest in the sound intellectual development of the rising generation when he visited the Fergusson College last week and, at the Principal's request, addressed the students a few simple and instructive words on subjects which are not studied seriously under the guidance of competent and responsible persons, but which nevertheless occupy the thoughts of not a few students, especially in a place like Poona, and which perhaps give in some cases a wrong bent to their training as citizens. In view of the circulars issued by Government on discipline in colleges and schools, it was well that His Excellency the Governor himself explained to the students that there was no intention of forbidding their inquiry into political matters at all, but that 'it was most desirable that they should be acquiring some knowledge of real politics in order that in years to come they might be able to bring a reasoned judgment to bear upon public questions in India.' He advised them to study facts and reflect on consequences, and not to accept every one that preaches against alien rulers and merchants as a safe guide, sane philosopher, or sincere friend.......... When one assassin actually mentioned the 'drain' of wealth from India as one of his reasons for hating the British, we cannot persuade ourselves that that theory has no influence on young minds. Most people upon whom it works may not be able to maintain it in argument, but none the less its influence on the sub-conscious mind may be considerable. When the Government of India expected that district officers would try to dispel wrong notions on politics by a personal exchange of views with the leaders of Indian opinion, we asked whether any authoritative exposition of debatable questions would be put into the hands of the officers. His Excellency the Governor's speech at the Fergusson College is an authoritative exposition of the official view, which will no doubt afford guidance to many who wish to combat the 'Drain' theory. His Excellency's definition of 'drain' is that it is 'the outgoing of money from a country without any return.' The Indian politician would, we believe, add the words, 'or with a return which may be dispensed with.' Even taking the Indianised definition, one cannot fail to feel the force of all the considerations which His Excellency commended to the study and reflection of the young men at Poona, but a true patriot should not be a mere theorist: every practical nationalist ought to prove his sincerity, as His Excellency suggested, by doing something for the depressed classes, who cannot be excluded from the nation.......... The great men who give advice to students tell them what is in their own minds. The value of the advice may be enhanced if some attempt is made to find out what is in the minds of the young men.......... We shall give an instance of what young men sometimes think of the advice offered to them and their needs. A certain well known essayist draws a contrast between two kinds of philanthropists— those who subscribe to Mission funds in England and insist upon the improvement of character, and those who employ poor men in their firms and provide openings for young men, so that they may be free from cares and temptations. This essay was once read and discussed in a students' society, and one of the young men said: 'We really want practical guides. Students get plenty of advice now-a-days—that they should be manly and honest, they should be well-behaved and strenuous, and what not. Our books tell us all that; so do our Professors. We do not want our leaders to paraphrase our books. We can do that ourselves. We want practical help in life. We want a sufficient number of openings to be provided for us, and if we misuse our opportunities, we may be told wherein we fail and how we should improve. Mere words do not help us to get on.'......... Most students think of their future, while a few may be thinking of politics."

Indian Social Reformer (9), 18th Sept.; *Indu Prakásh* (121), 18th Sept.

***15.** "The speech which Sir George Clarke made at the Fergusson College the other day deserves to be widely distributed among Indian students in all parts of the country. It breathes the spirit of genuine and sentimental sympathy with their aspirations, and the deeply felt concern for their future which have been all along one of His Excellency's most marked characteristics as an Indian statesman. It will not be difficult to point to a remark here and a criticism there, which is founded on a misapprehension of facts and does less than justice to some of our public men. But the address must be taken as a whole in order to be rightly understood, and we are sincerely pleased to notice that our contemporaries not only in this Presidency but even in other parts of the country have, judging of it as a whole, written of it in very high terms of appreciation. His Excellency is not one of those who think it rank ingratitude on the part of Indians to aspire to nationhood. On the contrary, he hopes that Indian young men will hold fast to that ideal which, he said, was worthy to be cherished and to be worked for......... His Excellency assured his hearers that Government were not at all anxious to prevent students from acquiring a knowledge of practical politics, and that all that they insisted upon was that they should not be induced to believe that politics consisted solely in preaching doctrines of hatred which led to brutal crimes. We are sure that, in this pre-eminently reasonable view, Government will have the fullest concurrence of all intelligent persons. Few open-minded Indians, we fancy, will be able to follow His Excellency's characterisation of the so-called 'Drain' theory as one of the falsehoods which more than any other has helped to produce the assassin. The theory has been prominently before the public for about 25 years at least and, indeed, it has been less prominent during the last ten years when Mr. Dutt's land assessment theory held the field for some time. During the time when the 'Drain' theory was most actively operative, no assassin adduced it as the cause or excuse for his crime. Because the man who murdered Colonel Curzon-Wyllie and probably one or two others of his type had said that they were impelled by, among other things, the drain on India's wealth to commit the offences of which they were found guilty, it is surely unfair to speak of the theory as helping to produce assassins. Murderers of this type are anxious to give some patriotic-seeming reasons for their deeds, and they are not very particular about what they say. Mr. Dádábhái Naoroji's speeches have recently been brought out by Messrs. Natesan & Co. of Madras, and if His Excellency takes the trouble to look into them he will find that no publicist was more careful to point out that the evil, such as Mr. Dádábhái conceived it to be, was not a necessary consequence of British rule but that, on the contrary, it was opposed to the declared policy of British rule. Mr. Dádábhái's contention was that if the pledges of the Queen's Proclamation were fully carried out, there would be no drain, and India and England would prosper greatly as valuable customers of each other's merchandise. His Excellency should, at least, have recognised that the originators of the 'Drain' theory had no sinister end in view. We do not want to go into the details of the question here, but we must say that, at the worst, it was only an instance of the old mercantile doctrine according to which only money and the metals of which it was made were wealth, another instance being the argument, to which His Excellency lent his support, that the import of a certain quantity of gold and silver bullion into the country every year is conclusive proof of the prosperity of the country. We are also bound to say that to speak of the money brought into this country by Christian Missions for the purpose of converting Indians to Christianity, as a possible set-off against payments which India has to make in foreign countries without any economic return—interest on debt is not such a payment—is an argument which even the East India Association pamphleteers have not put forward. Christian Missions exist not only in British dependencies but also in foreign lands, and any contributions they may make towards humanitarian work cannot, at any rate from the point of view of those who do not belong to their fold, be dissociated from the primary object of their mission." [The *Indu Prakásh* expresses its approval of His Excellency's speech, but regrets that the observations on the 'Drain' theory should have been allowed to mar its effect.]

Gujarāti (33), 18th Sept. Eng. cols.

***16.** "The address delivered by His Excellency Sir George Clarke to the students of the Fergusson College, Poona, has about it a ring of deep sincerity and sympathy which are always associated with the utterances of the ruler of our Province. It shows a clear grasp of the situation and an appreciation of the forces now at work in the country. India has never been a nation, but it aspires to be one. His Excellency said that it is a fine idea, worthy to be cherished and to be worked for, and asked his audience to hold fast to it. It has become a fashion with many English and Anglo-Indian publicists to jeer at the Indian ideal of nationhood.......... When His Excellency declared that 'it is our object and our duty to lead the mixed races of India onwards towards the time when a nation will have been built up capable of self-government,' he gave timely expression to one of the noblest sentiments of British statesmanship and love of liberty, which are at present at a great discount. He saw signs of such a process going on already, and pointed to certain means by which the progress may be facilitated. We are not prepared to concede that the progress of the Indian people could not have been less slow than it has been in many directions. On the contrary, we hold that many of the lamentable troubles which the rulers and the ruled have had to face during the last few years could have been prevented if the responsible authorities had really understood the signs of the times and done their duty with due foresight.......... To illustrate how certain mischievous statements are taken on trust without the least inquiry, His Excellency dilated at some length on the 'Drain' theory which has now been discussed *ad nauseam* and almost done to death. The Government of India have come to think that this theory is responsible for Indian anarchism and violence, and they have issued instructions to Local Governments and their officers to strive to put it down wherever they can. We do not think that this is the right way to inculcate sound economic truths or eradicate unsound economic theories. In itself the theory of 'Drain' is neither new nor dangerous nor totally unscientific. The danger lies in its application and the spirit in which it is applied to British rule in this country. As an instance of exaggerated statements made to sow hatred in the minds of the unwary, the 'Drain' theory may serve as well as any other wild doctrine of disloyalty and false and malicious statement. But we feel doubtful whether the ridiculous, interested and even absurd attempts that are often made to tilt at the theory as such every now and then are calculated to do any good. His Excellency very properly asked students to make careful inquiries and study questions for themselves. But with due respect we are constrained to say that if His Excellency's excursion into the domain of economics at Sholāpur was not successful, his discussion of the 'Drain' theory was scarcely more happy. It is, no doubt, stupid and wicked to say that the British are ruining this country. For a large part of the wealth which goes out of India its people do get a handsome return in the peace and orderly government and the opportunities for undisturbed progress which they enjoy. But it cannot be denied that much of the wealth which does go out of the country in various forms may be saved and ought to be saved. In the present backward condition of the country it may not be practicable. The fact is, however, there, and it is useless to deny it, though it would be very unfair to hold the Government altogether responsible for the loss. Thus it has been calculated that British capital investments in various concerns in India produce a net profit of more than 35 crores annually. The wages, salaries, rents, etc., paid to secure this profit are not altogether a sufficient compensation for the loss. Further His Excellency has failed to bear in mind the fact that Indian critics do not attach the restricted meaning in which he seems to have understood the expression 'Drain' theory.......... We see a controversy carried on in the English press on the excise duties operating to the advantage of Lancashire, and no amount of quibbling can convince one of their justice or benefit to India. We hope His Excellency Sir George Clarke will bear in mind this aspect of the 'Drain' theory when he chooses to dilate upon it next time, and also the attitude of British Colonies and South Africa towards Indian immigrants and the reasons for that attitude."

17. "**Seldom have we come across such a thoughtful and considerate speech as that delivered by His Excellency before the students of the Fergusson College. During recent times none has attracted greater attention than the student class which through the characteristic zeal of youth has been in the forefront of every movement and has been for that reason victimised often by designing persons.** Special care is therefore required to warn students off the paths of evil which may be presented to them in fair guise. His Excellency is taking keen interest in the welfare of students and as such his pronouncements on the subject are always awaited with expectancy and hope which are fortunately never frustrated. His Excellency took the opportunity of his visit to the Fergusson College to impress upon the student world at large certain lessons which are apt to be forgotten. The greatest lesson which needs to be preached is that British rule has not been a curse but a blessing to Indian people.......... Even to 'impatient idealists' we may say that all their ideals have reasonable scope of fulfilment under the ægis of British rule. This is witnessed by the following far-seeing and sympathetic words of His Excellency—words which admirably reiterate the implied mission of British rule that it is for training up Indian people for self-government. There is a tendency on the part of some Anglo-Indian papers to sneer at this view just as Lord Curzon sneered at the Proclamation of 1858, but we hope that it will not be said that the conception of this view is confined only to a few 'agitators.' Even the head of a Province like the Bombay Presidency cherishes it: 'It is our object and our duty to lead the mixed races of India onwards towards the time when a nation will have been built up capable of self-government.'......... Regarding the study of politics His Excellency appears to have considerably advanced in his views, for in the following sentences he supports the Hon. Mr. Gokhale's views about political education. 'Unless and until you have adequate knowledge to enable you to estimate at their real value the falsehoods which are current, as I hope you will some day, is it not best that your judgment should not be prematurely warped? Meanwhile, I think it is most desirable that you should be acquiring some knowledge of real politics in order that in years to come you may be able to bring a reasoned judgment to bear upon public questions in India.' It may be hoped that the next logical step will now be to introduce the study of politics in the higher classes in Colleges."

Oriental Review (17), 14th Sept.

18. "Two different ideals, enunciated from two different quarters in more or less clear terms, were set before us last week as forming the mission of Great Britain in India. The one was enunciated by a responsible member of Government, a liberal at heart, a lover of the Indian people—who is faithful to the traditions of the early English rule in this country—we mean His Excellency Sir George Clarke, who, speaking before the *alumni* of the Fergusson College, a beautiful product of the very Hindu nationalism which is being reviled in hostile quarters, said: 'It is our object and our duty to lead the mixed races of India onwards towards the time when a nation will have been built up capable of self-government. It seems to me that there are signs that the process is already going on.' As against this frank enunciation of Great Britain's mission in India we have the utterance of the accredited organ of the reactionary and bureaucratic body of Anglo-Indians, we mean the *Times of India*, telling us with a mock solemnity that is so entertaining that England holds India in trust, not for the attainment of a doctrinaire ideal, but for the well-being of the peoples. The doctrinaire ideal, of course, is that which England's greatest sons from Macaulay downwards have been emphasising, namely, that 'the only justification for our presence in India is that we hold the country in trust for the ultimate establishment of self-government therein.' It will be seen that there is a fundamental difference between the two ideals enunciated above. Which of them are we to understand as inspiring the highest statesmanship of Great Britain in this country? **Both have their protagonists, the ideal defined by the *Times*, perhaps, counting even a larger following at the present hour, at least if we are to judge from the reiterated advertisement given thereto.**

Indu of Bombay (12), 13th Sept.

The one school believes in the universality of the truth of the maxim so well expressed by the late Sir Henry Campbell-Bannerman, that 'Good government can never be a permanent substitute for self-government.' While, on the other hand, the school of self-styled 'Imperialists,' believes in 'efficiency' and 'good government' as the only panaceas for all the 'ills' that Indian society suffers from.......... Of course, in the Curzonian scheme both 'efficiency' and 'good government' are viewed only from the point of view of the rulers; and the *rôle* of the ruled is that they must acquiesce in what the former do whether they appreciate the system or not. But, may we ask our contemporary in what the present circumstances differ from those of half a century ago when the ultimate goal of India was recognised to be self-government? If the circumstances have changed for the worse, what need was there for Britain to take a step towards a goal which ought to have been avoided? Either the Reform scheme is a step towards self-government or the professions of statesmen like Lords Morley and Minto are false and insincere. Or, perhaps, does our contemporary believe that the Indian people are to be allowed to proceed towards the goal to a certain stage and no further? And who is to decide what that stage will be? Surely not the reactionary jingoes of the type of Curzon, Milner & Co.......... Have not the Boers secured self-government in lesser time than it took to subjugate them? Why, because in England itself there were statesmen like Sir H. Campbell-Bannerman who believed that 'good government,' even from the hands of so humane and civilised a Power as the British, could never be a substitute for self-government. India's becoming fit for self-government depends, of course, on her progress towards that state. The crux of the question is whether India is advancing on the path of self-government, for if she makes any progress at all, she must attain the goal sooner or later. Does our contemporary maintain that we have made no progress at all in that direction even after a hundred years of British rule? We prefer to believe in the judgment of so shrewd an observer as His Excellency the Governor who says that we are proceeding towards that goal. Our contemporary's dictum that we shall never reach the goal presupposes that Indians alone of all peoples on the earth are constitutionally condemned to be eternally in the leading strings of others. That is rather difficult to believe in this world of change and evolution. Or perhaps, does our contemporary maintain that we shall never be given self-government, even when we are fit? We refuse to believe that of the British people, the liberty-loving John Bull at home, whose past history completely falsifies such an expectation. We believe that as time progresses John Bull himself will recognise the need, even in his own interest, to allow his onerous responsibilities in India to devolve on us, when the due time comes. Devolution and 'self-government' is the keynote which is strengthening the British Empire and the scheme cannot but embrace India in the course of time."

Moslem (62A), 11th Sept., Eng. cols.

19. "His Excellency the Governor made a remarkable speech to the students of the Fergusson College on Thursday last on 'Students and Politics.' The kind of speech that he delivered has been anxiously awaited from an authoritative source in this part of India, and we congratulate the Governor upon the selection of the place and time for its delivery. His Excellency uttered nothing but the barest truth when he said, 'one of the statements which perhaps more than any other has helped to produce the assassin is that the British Government inflicts a drain upon India which is rapidly ruining a once prosperous country.' Sir George Clarke did good service to the cause of loyalty in India by shattering the 'Drain' theory to pieces and that too within the four walls of the Fergusson College, the home of the Brahmin politician. The 'Drain' theory has always been the creed of the Congress party. It was started by Mr. Dádábhái Naoroji; it grew with his growth and strengthened with his strength. Mr. Dádábhái harped upon this subject in season and out of season, in this country and in England. In support of his theory he used frequently to quote an isolated sentence from a despatch of Lord Salisbury to the Viceroy of India wherein His Lordship said that if India was to be bled at least the

lancet should be applied to its most congested part. After Mr. Naoroji, the greatest apostle of this creed is the Honourable Mr. G. K. Gokhale, who in his evidence before the Welby Commission went so far as to say 'that Indians were only hewers of wood and drawers of water in their own country.' We wonder if Mr. Gokhale was present at the Fergusson College when the Governor delivered his speech. If so, we should like to know what reply he had up his sleeves to the illustrations so ably and lucidly placed before the students by a great British statesman. The theory would die hard. It has spread like wild fire throughout the length and breadth of the country, and particularly affected the student population, so much so that it has now become necessary to save them from fits of dangerous, useless enthusiasm. Lord Curzon repeatedly tried to explode it in some of his speeches without much success. Where Lord Curzon failed Sir George Clarke may succeed. His speech is so full of simple and practical illustrations, and appears to us to be so masterful and smashing that we believe that the same should be translated and distributed, in a leaflet form, among the students of all our schools and colleges by the Educational Department. .... We have decided to translate the speech of His Excellency into Urdu and Gujaráti, and circulate the same, free of charge, among all the members of the branches of the Bombay Presidency Moslem League."

Kesari (128), 13th Sept.

20. Much of what Sir George Clarke said at the Fergusson College was unexceptionable. But he erred unconsciously in referring to and discussing the 'Drain' theory. He argued in fact that the drain was from the other side and not from India. This is not the proper time to go into the question in all its bearings. We do not think that the younger generation will accept all at once whatever is urged against the 'Drain' theory on behalf of Government, whoever be the speaker. It has been honestly maintained by men of all parties—Ránade, Gokhale, Dádábhái and Tilak. The instance quoted by His Excellency to support the side of Government was unhappy and the way in which he tried to link it with outrages was in every way open to censure. Because Dhingra instanced the drain of wealth from India as an excuse for his crime, it does not prove that the whole of the theory is misleading or that the discussion raised by Dádábhái has led to the deeds of fanatics. Ideas alone rule the world without any hindrance. It cannot be said definitely as to how they will be utilised by the people. And it may be said that Dádábhái knew more of the 'Drain' theory than Dhingra, the murderer. Dádábhái studied the subject for forty years. Students realise that though Dádábhái holds the 'Drain' theory to be true, still he wants the British Government to continue. We do not think that the attempt of His Excellency to frighten the students by laying before them the origin of the 'Drain' theory would be successful. But His Excellency was successful if he meant only to convey to the students that every question has two sides. We know that Government of late have begun systematically to combat the 'Drain' theory and we do not object to it. We are told that the Honourable Mr. Sharp argued the other day that the ideas about questions of political economy ended with murder sometimes! Government should first make men like Dádábhái take back their words. Till then the attempt to convince the students of the futility of the 'Drain' theory somewhat on the strength of authority would prove fruitless. The economic condition of India is not changed whether we style her rich or poor. Even such a generous-minded and sympathetic Governor as His Excellency cannot change the tide of public opinion formed by patriots like Dádábhái. But this is human nature. No one can help it.

Bombay Samáchár (69), 13th Sept.; *Sánj Vartamán* (44), 10th Sept.; *Jám-e-Jamshed* (37), 15th Sept.

21. We are indeed grateful to His Excellency for adverting to two most important questions in addressing the students of the Fergusson College. The first question related to the welding together of the heterogeneous elements existing in India and the building up of the Indian people into one nation and the other referred to the 'Drain' theory. We know the views of the educated classes and the leading politicians of the country on these questions, but up till now we were completely in the dark as to what the official position was; except that Gov-

ernment were not prepared to subscribe to the unofficial view. His Excellency has, therefore, broken the ice in that direction and examined these much discussed problems in the light of the official view. Although the views expressed by His Excellency would not find acceptance, they would at least give the other side an opportunity to correct the mistakes, if any, in their conclusions and to present their case in a sounder and more impartial form. The unification of the Indian people has been looked upon by some as a visionary dream; but they will now be surprised to learn that the officials do not share their views. In supporting this high ideal of the Indian leaders His Excellency has magnanimously said: "It is our object and our duty to lead the mixed races of India onwards towards the time when a nation will have been built up capable of self-government." We would urge those who dismiss the attempts toward the unification of the Indian people as visionary and also those minorities which believe that the preservation of their separate entity would bring them Government favours, to study His Excellency's utterances with patience and care. The thought of unifying India into a nation is not an imaginary one, and as the authorities also desire to see that ideal realised, it is incumbent upon all sections and sub-sections of the Indian people to set aside their prejudices and sectional interests and to conduct themselves in such a way as to facilitate the realisation of the cherished wish of all. His Excellency's declaration leaves no doubt that the unrest in the country can be traced to the mischief-makers who take a peculiar pleasure in setting the various sections of the community by the ear, and we hope it will be a sufficient warning to them to desist from their mischievous programme. His Excellency's criticism of the 'Drain' theory contains nothing which its supporters would not be prepared to concede. They do not object to the utilisation of foreign capital for the moral and economic development of India, but they endeavour to show that this foreign capital could be better employed and that part of it could be dispensed with by availing ourselves of native agencies. The yearly increase in the country's debt is devoted to the army, the expenses of the Civil Departments and the building of railways while little importance is attached to subjects of such prime importance as canals and the education of the masses. His Excellency has cited, in this connection, the examples of Japan and Australia. But Australia has not accepted the principles of free-trade to the detriment of its interests, and it participates in the Imperial defence at its own sweet will. On the other hand, Japan has recognised the necessity of making education free and compulsory, and by extending all possible help to her factories has been endeavouring to make herself industrially independent of foreign nations. The Government of India's attempt at curtailing their Civil expenditure and throwing open additional higher posts to Indians of proved merit and ability can be regarded as a victory for those who have been propounding the 'Drain' theory. [The *Sánj Vartamán* and the *Jám-e-Jamshed* applaud His Excellency's speech as a remarkable utterance.]

Dnyán Prakásh (48), 12th Sept.; *Sudhárak* (156), 12th Sept.

22. The address delivered by His Excellency Sir George Clarke to the students of the Fergusson College, Poona, was instinct with the broad-mindedness and sympathy His Excellency usually evinces towards the political aspirations of the Indians. It is, however, to be regretted that this beautiful speech was marred by an unpleasant reference to the 'Drain' theory, which seems to be an outcome of the instructions issued by the Government of India to the Provincial Governments some time ago. We hope this will not be followed up by lectures on the evils of the 'Drain' theory by the Collectors of Districts at their Durbars. The 'Drain' theory is not a new one and as it has not been effectively controverted during the last forty years, it has secured a strong hold on the minds of Indian students which is not likely to be shaken by the mere dogmatic assertions of those in power. The warning given by His Excellency to enthusiasts in the field of politics is worthy of serious consideration. The appeal made by His Excellency to the educated communities on behalf of the depressed and untouchable classes would, it is hoped, wake them up and show them the path of real progress. [The *Sudhárak* writes:—It is a matter for no small gratification to learn from His Excellency Sir George Clarke's address at the Fergusson College that he sympathises with the legitimate aspiration of the Indians to see India growing to the status of a nation. The 'Drain' theory was propounded by Dádábhái Naoroji forty years ago and its *pros* and *cons* have been discussed by many eminent authorities with the result that instead of more light being thrown on the subject it has been mystified more than ever. His Excellency by his remarks on the theory has effectively showed that there is another side to the question worthy of consideration and that passion and imagination have played a large part in its presentation. We hope the students of the Fergusson College will try to work out the regeneration of India on the lines suggested by Sir George Clarke.]

Comments on His Excellency the Governor's speech at the opening ceremony of the Ránade Industrial and Economic Institute at Poona.

Gujaráti (33), 18th Sept., Eng. cols.; *Indian Social Reformer* (9), 18th Sept.

***23.** "On Thursday last His Excellency Sir George Clarke performed the opening ceremony of the Ránade Industrial and Economic Institute and delivered, as usual, a thoughtful and sympathetic speech which deserves to be very widely read, just as much as the striking address he delivered to the students of the Fergusson College. One may not implicitly agree with everything said by His Excellency in his last pronouncement, but both the utterances deserve to be studied by all classes of Indians, especially in the Deccan, with the attention and respect they deserve. His Excellency in studying Mr. Ránade's writings and utterances was struck with the admirable restraint which distinguishes them. Lord Minto's public utterances have been masterpieces in this respect, even when His Excellency might have excusably indulged in stronger language, and have done more to lessen friction and bitterness of feeling than any other measure. Sir George Clarke's speeches also have, on the whole, been conceived in the same strain and challenged public attention by the tone of moderation, spirit of sympathy and thoughtfulness which have been their leading characteristics. It is, indeed, a fortunate circumstance that the opening ceremony of the Institute was performed by His Excellency, and that the Institution has received blessings at his hands.......... His Excellency made a significant remark when he observed that the intellectual activity of Poona was liable to expand itself in ways not calculated to promote the progress of India. Not a few of the recent troubles in India have been due amongst other causes to the fact that new outlets that were urgently needed to divert the energies of Indians into useful channels have not been provided, as any far-seeing and sympathetic administration ought to have done, and we are glad Poona will now have an Institute for the cultivation of sound *swadeshism* on truly patriotic lines instead of the misleading lessons that have so often been preached by ill-informed and short-sighted enthusiasts." [The *Indian Social Reformer* writes:—"No memorial would have been more appropriate to preserve the memory of the late Mr. Justice Ránade in Poona than the Industrial and Economic Institute which His Excellency the Governor opened on Thursday.......... We are glad that His Excellency the Governor expressed himself sympathetically in regard to the suggestion that Local Boards should be asked to make contributions to the Institute."]

Bombay Samáchár (69), 17th Sept.; *Jám-e-Jamshed* (37), 17th Sept.

24. In performing the opening ceremony of the Ránade Industrial and Economic Institute in Poona, His Excellency paid a glowing and well deserved tribute to the memory of that great man. Although His Excellency had no opportunity of coming into personal contact with Mr. Ránade, he was deeply impressed by his writings and printed speeches. In view of the very ambitious programme which the Committee of the Institute have laid down for it, the Institute stands greatly in need of funds, and we hope all will respond to the exhortation of His Excellency to assist it. The committee intend to start travelling scholarships, but their intention is hardly likely to be carried out unless liberal donations from the public are forthcoming. During the last few years, Bengal has done much in this direction by sending out nearly a hundred students every year to receive technical education, and we hope that the Institute will in the near future be doing equally useful work. Referring to the Honourable Mr. Gokhale's appeal for funds to the local bodies, His Excellency gave a very encouraging reply when he said that though the Government was very anxious to give a free hand to Municipal bodies, they might rest assured that any applications to such bodies for funds in aid of technical education would be favourably considered. With these words before them, the local bodies in the Presidency can have no objection to come forward to assist such institutions. [The *Jám-e-Jamshed* writes:—Present-day Indians should take a lesson from the life of Ránade. An admirable trait in his writings is his love of restraint and moderation, which should carry weight with our young men of to-day. The amount hitherto subscribed is too meagre for the high objects of the Institute and we hope that the Institute will receive further assistance.]

Comments on His Excellency the Governor's speech at the Provincial Co-operative Conference held at Poona.

Surya Prakásh (46), 10th Sept., Eng. cols.

25. "In his speech at the Bombay Provincial Co-operative Conference at Poona, His Excellency once more furnished the public with evidence of his deep and sympathetic interest in all matters touching the welfare of the people, especially those who belong to the poorer ranks. Though the subject dealt with by His Excellency was technical, he showed in handling it a wide personal knowledge of the conditions under which the rayats live and work, permeated by deep human sympathy. His Excellency's remarks on the chronic indebtedness of the agricultural classes went to the root of the evil. 'The process of getting into debt,' he remarked 'has become an ingrained habit to which the customs of the people and their ways of thought unfortunately lend strength and persistence.' Herein lies at once the cause and the remedy. The remedy does not lie merely in multiplying the number of Co-operative Credit Societies but in a steady curtailment of the causes under which borrowing becomes attractive, imperative and easy.......... This change can be brought about only by the people themselves, particularly those who profess to lead the people. His Excellency, therefore, rightly emphasised the necessity for keen and patriotic workers, men who will educate the people and help them to extricate themselves from the morass into which they have sunk. This, together with the promotion of temperance and a wise extension of the Co-operative system, would be the salvation of the class which has been well described as India's backbone."

Comments on the proceedings of the Co-operative Credit Conference.

Kesari (128), 13th Sept.

26. The chief object of the Co-operative Credit Societies is not only to bring about the economic prosperity of the country but to cultivate the habits of self-reliance and mutual confidence among the people. Government help should be taken only till the people are able to conduct the Societies themselves. Mr. Chitale (Ahmednagar) said at the Co-operative Credit Conference that people had begun to grow suspicious about the Societies as so many shops opened by Government only to facilitate the collection of revenue and urged that such impressions should be combated. Government have no evil motive in starting the Societies. It is a fact that Government do not desire to interfere much in the work of the Societies beyond rendering the necessary assistance to them. Both the public leaders and the bureaucrats should work sympathetically in this cause. It is necessary that correct ideas should prevail among the people with reference to the utility of the Co-operative Societies. It was suggested that village teachers should be impressed for this work, but Government should make some arrangements to pay them better in order to encourage them to take part in it. It would not be proper to saddle the poorly paid teachers with additional duties without any remuneration. It has been urged and rightly urged that the Deccan Agriculturists Relief Act should not be applicable to the Co-operative Societies. In order to free the rayat from indebtedness, the Societies should have ample capital and the assurance of recovering speedily the debt advanced. The Deccan Agriculturists Relief Act comes now much in the way of the work of the Societies. If Government adopt the suggestion of the Conference and exempt the Societies from the operation of the third part of the Act, the difficulty will be removed. Crores of our capital are at present locked up at a low rate of interest in Government securities. If they are set free and

invested in industrial and agricultural projects, the economic condition of the people would be much improved. But the credit of the people should first be improved to attract the capital at present locked up in banks.

Praja Bandhu (42), 11th Sept.

27. The Bombay Provincial Co-operative Conference recently held at Poona was a remarkable success. With the spread of the knowledge of the principles of the co-operative movement in the country people have learnt eagerly to study the reports of co-operative societies. Hence the joint conference of officials and non-officials convened at Poona for the purpose of discussing the various intricate problems bearing on the subject was useful to the presidency in more ways than one. His Excellency Sir George Clarke opened the proceedings of the Conference with a happy and instructive speech discussing the various aspects of the movement. The interesting discussion that followed directed the attention of the authorities to many an anomalous condition in the districts and in the light of the views declared in the Conference, we hope, early endeavours will be made to effect the necessary reforms for which a pressing appeal has been made by the different speakers.

Alleged high rate of interest charged by the Co-operative Credit Societies in Poona.

Bhála (107), 11th Sept.

28. Endeavours are being constantly made by Government to ameliorate the condition of the Indian agriculturists and to remedy their poverty. The Deccan Agriculturists Relief Act was enacted expressly with this object in view, but thirty years' experience of its operation has clearly proved its failure in bringing about the desired improvement in the condition of the cultivators. The Relief Act having thus failed in its object, the starting of Co-operative Credit Societies is now suggested as an effectual means to aid the poor rayat. The object of these Societies, *viz.*, that of supplying agriculturists, with capital at a moderate rate of interest, is no doubt very laudable, but it is hard to understand how the rate of interest, *viz.*, 12½ per cent., which we understand is the rate charged by some of the societies in the Poona District, can be called a light one. The correct way to remove the poverty of the agriculturists consists not in supplying them with capital at a low rate of interest, but in doing away with the causes that have reduced them to penury. Government should advance money without interest to agriculturists for the liquidation of their previous debts, and should direct that on no account should money be advanced to or borrowed by any one on the security of land. That is the only way of saving the agriculturists. We may also suggest the repeal of the Forest Act as it is at the root of many of the hardships which the agriculturists have to undergo.

Comments on the suggestion of the correspondent of the London *Times* that the National Congress should take up the cause of the depressed classes.

Indu of Bombay (12), 12th Sept.

29. "The London *Times* has never loved the Indian National Congress and has missed no opportunity to belittle its success or to misrepresent its aims and objects. Faithful to its traditions, the *Times*' special correspondent too must, of course, follow suit and he has been trying to father the blame for all sorts of movements in this country, from the anti-cow-killing agitation and Shiváji apotheosis down to bomb-throwing, on the Congress, directly or indirectly. One of the latest attempts of this worthy correspondent is to throw blame on the Congress for not doing anything, as he alleges, to ameliorate the lot of the depressed classes.......... We fail to see why the Congress should be taken to task for alleged indifference to the lot of the 'untouchable' people. The Congress is avowedly a political body and it is beyond its province to devise any elaborate schemes for social or religious amelioration.......... Even as it is, the correspondent is wrong in holding that the Congress has done nothing towards the unification of the thousand and one castes and races inhabiting this land. For the first time these many centuries, members of different castes and creeds without distinction and hailing from the four corners of the land have met under one canopy and given birth to the profoundly and fundamentally national idea, in the spread and firm in-rooting of which will lie not only the salvation of the depressed classes, but of all

the innumerable mutually antagonistic castes and communities that compose the Indian people. The Congress has imposed no caste bar on admission to its sittings and a pariah has equal rights to join in its deliberations with any high-caste Brahman. Nor can the charge of burking questions affecting the depressed classes be brought against the Congress as a body. Moreover, many of its prominent leaders are zealous social reformers who have laboured to right the wrongs of the depressed classes by bringing home to their countrymen the injustice of the present social system.......... The *Times* writer makes a most objectionable suggestion, which will be repudiated by all fair-minded officials. The writer dwells upon the political importance of having the 50 millions of depressed classes converted to Christianity and consequently to 'loyalty' to the Government, and makes a veiled suggestion to the Government to utilise the Christian missionary agencies already in the field for this purpose. This unholy suggestion is wholly reprehensible and we hope Government will not lend ear to it."

Comments on the Government Notification *re* higher posts to be given to Indians not belonging to the I. C. S.

Praja Bandhu (42), 11th Sept., Eng. cols.

30. "It must be within the recollection of our readers that the representatives of the people have from time to time been demanding that duly qualified natives of India should have a larger share in the administration of the affairs of their own country. No one can say that this demand is in any way either unreasonable or extravagant.......... It will also be remembered that the Honourable Mr. Gokhale once more brought this question into prominence during the viceroyalty of Lord Curzon, one of the most reactionary Viceroys that the people of India have had the misfortune to have to rule over them. The latter, however, attempted to show that the natives of India had already got an adequate share of Government posts. This attempt on his part failed to produce any appreciable effect on Indian public opinion, for the complaint on the score of this inadequacy referred to the proportion of Indians in the higher posts.......... The narrow-minded policy, however, of Lord Curzon was, as we all know, gradually given up by Lord Minto who succeeded him in office. The recent Notification published in the latest number of the official *Gazette* of the Government of India is quite in conformity with the liberal policy on which our rulers for some time past have embarked, as it concedes to a certain extent the demand made by the Indian National Congress and the leaders of Indian public opinion. This Resolution, therefore, is a valuable document as viewed from the Indian stand-point, and since the mainspring actuating it is nothing but a desire on the part of our rulers to appreciate the just merits of our people, we are sure the concessions embodied therein will be welcomed by the whole country."

Jám-e-Jamshed (37), 12th Sept.; *Káthiáwár and Mahi Kántha Gazette* (77), 11th Sept.; *Gujarát Mitra* (34), 11th Sept.

31. The Notification issued by the Government of our sympathetic Viceroy enabling Provincial Governments to fill up higher posts reserved for members of the Indian Civil Service by Indians of proved merit and ability is no doubt a liberal measure. Hitherto, Indians or members of the Provincial Civil Service were ineligible even for acting appointments for short periods to such posts as those of Collectors or District Magistrates which were reserved for the Indian Civil Service. But under the new liberal rules, Deputy Collectors or Sub-Judges would be eligible to act on these posts, provided the vacancy did not exceed three months. This will save the inconvenience and trouble of bringing over a new man from outside the district even in case of short vacancies. Equally liberal rules have been laid down with regard to the appointments in the Accountant-General's Department. Another welcome feature of the Notification is that it confers full discretion on the Local Governments which had hitherto been under the obligation, when they had to make such appointments, to obtain the sanction of the Imperial Government. On the whole, the Resolution is praiseworthy, and Lord Minto has by issuing it shown his usual liberality by recognising the claims of Indians, for which the public must feel deeply grateful. [The *Káthiáwár and Mahi Kántha Gazette* writes:—We must acknowledge that His Excellency Lord Minto has

during his *regime* tried his utmost to do good to Indians, and had the circumstances been more propitious he would have heaped greater obligations on them. It is a matter for rejoicing that His Excellency has issued a Notification throwing open to Indians those posts which had hitherto been reserved for the Indian Civil Service. No doubt the standard of 'proved merit,' laid down in it is not very explicit, and leaving as it does much into the hands of the local officials may possibly result in some injustice. But this does not detract from the highly commendable intentions of Lord Minto and Lord Morley which are the more commendable in view of the narrow-minded attempts so recently made by Lord Curzon to exclude Indians from the higher grades of service and to explain away the noble pledges of Queen Victoria's Proclamation. Lord Minto has proved himself in word as in deed a noble and sympathetic Viceroy and his auspicious name will always be kept fresh in our memory by his good measures. We pray India may always obtain such liberal-minded rulers. The *Gujarát Mitra* writes:—We owe this welcome change to the Viceroy, the Secretary of State and the liberal Government now in power. The utility of these rules will, of course, depend upon the spirit in which the Provincial Governments administer them.]

Comments on the Government Notification *re* Ganpati Melas.
Jagad Vritt (124), 11th Sept.; *Indu of Bombay* (12), 14th Sept.

32. The *Indu of Bombay* while admitting the mischief done by the Ganpati *melas* argues that it would be wrong on the part of Government to stop them all at once or even hereafter as it would come in the way of the liberty of the people and hurt the religious susceptibilities of some of the pious and religious folk that do not sympathise with the mischievous political propaganda of the Extremists. We are, however, of opinion that the Bombay Government should follow the example of the Bengal Government and stop the *melas* altogether and thus prevent the Extremists from sowing the poisonous seed of hatred against the British rule and maligning Moderates and social reformers. Government are going to ask the Police to watch the *melas*, but it would not be possible for them to watch the proceedings of each of the *melas* from the beginning to the end. It is quite possible that as soon as the Police turn their backs on them, the *melas* will go on reciting the favourite songs of the Extremists and Anarchists. Moreover, as long as these *melas* will be allowed to be organised, the evil objects associated with their origin and development will always be kept in view. Hence we think that Government will do well to stop them entirely. [Commenting on the above the *Indu of Bombay* writes:—"We regret very much we do not know precisely what section of genuine Indian public opinion is represented by the weekly Maráthi *Jagad Vritt*. But for the patronage of our evening contemporary, the *Advocate of India*, which has given prominence to a summary of an article in the *Jagad Vritt* traversing the position taken up by the *Indu*, we should hardly have thought it necessary to notice the *Jagad Vritt's* peremptory recommendation to Government that they should straightway prohibit and suppress the Ganpati *melás*....... The *Jagad Vritt* could not understand the point we sought to make when we said that having been guilty of laches so long, it would not be right for Government to make up for the laches by an extra judicial act going farther than insisting on the observance of the law would warrant. A total suppression of all *melas* would be tantamount to that. For even now there are *melas* that have been singing songs neither abusive nor seditious—notably so in Bombay. We hope the *Jagad Vritt* knows that the working classes of Bombay have many *melas* of their own raised up in imitation of the Brahmin *melas*, but free from the political spirit and leaven of the latter. What would be the effect of a total suppression of these melas on a population not at all tinctured with disaffection? It is issues of this kind, which fire-eating journalistic advocates of a *ne plus ultra* suppressive and repressive policy like the *Jagad Vritt* or its patron, the *Advocate of India*, will never examine, never see or boldly face. Their *rôle* must be different from the *rôle* of journals like ours, which are anxious to save Bombay from becoming another Bengal, whether owing to unjustifiable excesses of the new patriots or undue stretches of the legislative or executive power."]

The new Press Act and the *Kesari*.
Kesari (128), 13th Sept.

33. Though it cannot be argued that the Press Act was specially meant for the *Kesari*, it may be safely said that it passed through a crisis on the very day it was enacted. It would not be surprising if the official and non-official sponsors of the Press Act felt that it was not worth the trouble to pass it, if the *Kesari* be not stopped. And it is natural for the present editor of the journal to feel that it should continue and be safely handed over to Mr. Tilak on his return from jail. But man proposes and God disposes and it need hardly be said that the continuance of the *Kesari* is but dependent on the Divine Will. Sir George Clarke was induced by the same Will not to demand security from the *Kesari* though it is in every way deemed objectionable by Government. The work of the *Kesari* has been allowed to continue, if not without danger, at least without any objection up till now; and we are obliged to His Excellency for it. The *Kesari* was served with a warning a few days ago with reference to its article on "Duties of service of Government servants" (*vide* paragraph No. 2 of Weekly Report No. 29 of 1910). We are conducting the *Kesari* honestly with a view as far as possible of not transgressing the provisions of the Press Act and of maintaining what has become as it were an institution in Maháráshtra. Every one knows how much the freedom of the Press has been restricted by the Press Act. We must confess that our self-confidence has begun to totter since the warning was conveyed to us. But till now Government have not demanded any security from us and we again feel hopeful of attempting the task of continuing the policy of the *Kesari* undisturbed without transgressing the law. We desire, as was stated by Mr. Tilak in 1899, to perform our public duty utilising to the full the freedom allowed by Government. The situation since then of the editors of journals has become more delicate, and we feel suspicious and are afraid though we are but treading the path honestly chalked out beforehand. We were doubtful as to whether we should take into confidence the readers of the *Kesari* regarding all these incidents, but at last we have decided to do so. The continuance of the *Kesari* henceforward depends on the reconciliation between the desire of the bureaucrats to stop it on the one hand and on the other the public necessity of commenting on the measures of Government with a view of exposing their drawbacks and of recognising their merits, consistent with our self-respect and our desire not to take back our words though faced with the danger of coming within the clutches of the law. It lies in our hands only to attempt the task, but it lies with Providence to crown our labours with success.

Necessity of modifying the Indian Law of sedition.
Indu of Bombay, (12), 17th Sept.

34. "That the law of sedition as it obtains to-day whether in the letter of the law or the dicta laid down by Judges in leading cases in the country stands in need of very material modifications in the interests of equity as well as good conscience, has been maintained by us, in common with most of our Indian contemporaries, on several occasions ever since Justice Strachey set the mischievous example of unduly stretching the definition of the term 'disaffection' in the first Tilak trial and the legislature sanctified the misinterpretation by a repressive amendment of the old law. Since then many strange things have been done in the name of sedition and disaffection, making confusion worse confounded in the matter of the law and subjecting the liberty of the individual and the press to precarious conditions of existence. It is not merely the dangerous vagueness of the terms 'sedition,' 'disaffection', 'bringing into contempt and hatred,' 'Government established by law' and so on, that is so irritatingly unsatisfactory, but even in the matter of legal procedure by the executive against so-called sedition no little confusion occurs.......... A recent case that came before the Calcutta Courts exemplified vividly a glaring defect of the law of sedition, the moral of which, we hope, will not be lost upon the powers that be. A Calcutta message told us this week that the Lieutenant-Governor of Bengal has set at liberty Babu Kunja Behari, the author of the drama entitled 'Mátripuja,' who was in July last sentenced by the Chief Presidency Magistrate to one year's rigorous imprisonment. Apparently, the action of the Lieutenant-Governor would seem to have been prompted by motives of mercy alone, but on a careful consideration of the grounds of the memorial submitted by the prisoner, it must appear evident to all that the Lieutenant-Governor must have been influenced by considerations of equity also and that His Honour has sought to redress an act of obvious injustice on the part of the lower executive. From the facts of the case it would appear that the drama was written by the author so long back as 1906 and that it had been staged publicly several times since then. It was staged at the Industrial Exhibition at Calcutta in the beginning of 1907 and a performance of it was actually witnessed by Sir Andrew Fraser, the then Lieutenant-Governor and other officials! Since then the drama has been prominently before the public for over two years and yet no action was taken by the authorities. Only this year the Government scented sedition in it and as a matter of course the unfortunate author was sentenced to hard labour for a year! Could the ridiculousness of the whole procedure, closely resembling the confiscation in our own Presidency under the Press Act of old books—one written 25 years ago—go further! An innocent piece of writing composed years ago is caught hold of by long sleeping and suddenly awakening authorities and is construed into a seditious production, though written at a time and under circumstances when modern sedition was not born, and the executive feel no qualms of conscience in having him clapped into jail.........We cannot but highly commend the present thoroughly just and equitable action of his Honour Sir Edward Baker in releasing the author so soon after his conviction. His Honour must have undoubtedly realised the inherently unjust and unfair nature of the whole procedure, if not in the eyes of the positive law, at least from the standard of equity and good conscience, and humanity too. ....If sedition is to be punished, let it be punished promptly and not allowed to ramify far and wide. But unfortunately that course does not always seem to recommend itself to the powers that be. They seem to believe in what is called in official parlance 'giving the long rope.' Whatever advantages such procedure might possess from the point of view of the Police the dangers accompanying it are obvious, for the evil is sometimes apt to get out of hand causing immense difficulties which could have been well avoided."

Alleged harassment of poor people by the Police.
Kesari (128), 13th Sept.

35. The Honourable Justices Chatterjee and Harrington of the Calcutta High Court remarked while disposing of the Munshiganj security case:—'It is clear from the finding of the Magistrate himself that this public prosecution has been supported more or less by persons interested in the downfall and the humiliation of the petitioners. It is notorious that applications under this section are constantly made with the object of satisfying feelings of spite and hatred and the Magistrate cannot be too cautious in making sure that provisions intended for securing the peace of the community are not utilised for wreaking private vengeance under the ægis of a court prosecution.' It is not that every misconduct of the Police is brought to the notice of the High Court. But what little it sees has elicited the above-mentioned remarks. It may be imagined therefrom as to how the poor and the helpless are harassed by the Police in this country. The policeman and the detective should really speaking be considered as the pillars of justice and the enemies of tyranny. But now-a-days even a loyal man of spotless character is afraid of the Police baton. Many a time the Police institute prosecutions to satisfy their spite and wreak private vengeance, and the angry bureaucrats trust the Police evidence and innocent people are unnecessarily punished. This is the growing conviction of the people. The Police and the judiciary should take better care than they do to remove this popular impression.

Indu Prakásh (121), 15th Sept.

36. The case in which one Monmohini Baisnavi, a woman, charged a police constable, before the Sub-divisional Magistrate of Balurghat (Bengal), with having arrested her wrongfully and beaten her, is one of the many unreported cases of harassment resorted to by the Police. Very few such cases come before the law courts for want of sufficient evidence and owing to the people being afraid of the revenge that the Police might afterwards wreak on those that may proceed against them. It is a matter of everyday experience that prostitutes, hawkers and petty dealers are constantly harassed by the underlings of the Police. The authorities, therefore, would do well to find out the culprits and punish them.

Approval of the appointment of itinerant Hospital Assistants for some of the Tálukas of West Khándesh.

Dnyán Prakásh (48), 16th Sept.

37. Mr. Bomanji, Collector of West Khándesh, has adopted a suggestion made at one of his Durbars, and arranged for sending Hospital Assistants to visit six of the tálukas of his district in which fever is prevalent in an epidemic form during some months of the year. We are glad to see that Mr. Bomanji has always been careful to give favourable consideration to suggestions made at the periodical Durbars. We doubt not that if similar arrangements are made in other districts the mortality from fever will be checked at least to a certain extent.

Education.

Comments on the recommendations of the Committee of the Bombay University Senate appointed to consider the Arts Course.

Bombay Samáchár (69), 15th Sept.

38. We regret to have to say that the recommendations made by the Committee appointed by the Senate to consider the curriculum for the Arts Degree examinations are not likely to add to the importance of these degrees or to raise the standard of the course. In our opinion the recommendations are calculated to take the course back again to the low standard from which it was years back rescued by the late Mr. Telang. The very first mistake which the Committee has committed is the rejection of Dr. Powell's suggestion that students for the Science and Medicine courses should be required to study German and French or Latin. This was a very practical suggestion and would have proved very useful in view of the fact that a vast literature of Science and Medicine exists in these languages. The Committee was of opinion that it would not be possible to find a sufficient number of teachers, but their fears are unfounded. The suggestions in connection with the Previous Examination are also objectionable. They have recommended the substitution of Elementary Science in place of History on the flimsy pretext that the student will thereby get sufficient experience to choose his line of studies. While fully sympathising with all attempts to draw the student towards science, we must say that the reason given is untenable. The Honourable Mr. Setalwad has appropriately pointed out that the Revd. Dr. Mackichan and Father Dreckmann, the highest authorities on the subject in Bombay, have held that the introduction of science in the first year would tend to ruin the teaching of science. It is believed that science teaching requires a higher knowledge of English on the part of the student; but the Committee forget that a study of history is a great help to a study of literature, and further develops the mental powers of the student. The Committee's suggestions with regard to the Intermediate and B. A. courses are equally objectionable. They have placed Logic and Second Language in the former and Political Economy in the latter examination in the category of optional subjects. The result will be that Logic being a difficult subject will be rejected by the majority of students and thus the study of a subject which develops the mind will be neglected. Similarly, the study of Political Economy is urgently necessary in these days in the interests of the country. The suggestions, on the whole, tending as they do to discourage the most important subjects, are detrimental to the interests of the rulers as well as the ruled. We trust the Senate will throw out these objectionable suggestions wholesale.

Alleged necessity of making the study of oriental languages compulsory for Indian students.

Mahrátta (15), 18th Sept.

***39.** " Mr. W. H. L. Rouse, Lecturer in Sanskrit at Cambridge, has taken up a point in connection with the proposed changes in the Indian Civil Service Regulations and has urged that as the knowledge of an oriental classical language is necessary for the right understanding of India, Sanskrit should be made a compulsory subject at the examination. He argues that it should be learnt in England, as official work is heavy in India. Of course, there can be no two opinions as to the importance of including Sanskrit as an obligatory subject for the Indian Civil Service. Mr. F. C. Channing, lately of the Punjáb Service, held the same view. He observed: 'To govern well, one must comprehend and be to a certain extent in sympathy with the thoughts and ideals of the governed.......... My experience is that few Englishmen who have not studied Indian poetry and philosophy as they are found at their best in classical Sanskrit literature get into real touch with the Hindus, whom they try to influence as administrators, or as educationists or missionaries. And this is, I think, not one of the least important causes of the present unrest in India.' This much about the English members of the Indian Civil Service. Much more is the necessity for making an oriental language an obligatory subject in the educational course for Indian students. In our present day universities we have not much encouragement and provision for a masterly and systematic study of our vernaculars. Neither is there any compulsion for the study of an oriental classical language. The result of this is that our students have been cut off from the old traditions and associations; they have been made foreigners to their own national culture. To use the words of Dr. Ananda Coomarswamy, they have become strangers in their own land. This is a deplorable situation. When attempts are made to give a direct and intimate knowledge of Indian culture and ideals to Englishmen and foreigners, is it not necessary that Indians themselves should be familiar with their national culture?"

Comments on the *regime* of Principal A. L. Covernton of Elphinstone College, Bombay.

Oriental Review (17), 14th Sept.

40. "We are not alarmists, but we venture to draw the attention of the Local Government to the tension that exists between the present head of the Elphinstone College and its past and present students.......... When Government superseded a senior officer and went out of its way and brought in an Inspector of Schools as Principal of the premier College in the Presidency we thought the selected person had exceptional qualifications and was not wanting in tact which is one of the most essential qualities necessary to be the successful head of such an institution with its glorious past. He may or may not be a brilliant man. At times like these we do not require very brilliant men to be heads of such important educational institutions. The Elphinstone College has a unique reputation amongst the educational institutions of India. No other educational institution in India can boast of having produced the batch of brilliant students that it has produced and no other College in India had such Principals as Sir Alexander Grant or Dr. Wordsworth. The good name of this institution, which bears the name of one of the noblest benefactors of India, should not be allowed to be tarnished by what appears to us to be some want of tact on the part of its present head. Since the departure of their beloved Professor Macmillan about five years ago the past and present students of the College have not been treated by his successors with the same confidence and respect as in the past. We are told—and we have no reason to disbelieve it—that during the *regime* of the present head of the College the use of the big hall of the College with its electric lights is allowed to outsiders for what appears to be concerts or rehearsals of concerts or some musical entertainment, whereas it is stated that recently a notice was put up asking all present and past students to clear out of even the small room used as a gymkhana after 7-30 P.M. It is said that this is a warning to the past Elphintonians to quit their *alma mater* and not to frequent it any more. Why? We cannot understand. The College gymkhana owes its foundation to the past students. To the past students the Elphinstone College owed its high position in the field of sports which it held up to about three years ago. It was under the leadership of a past student that the Elphinstone College Cricket eleven travelled from Ceylon to Cashmere and Karáchi to Calcutta and has made the name of Elphinstone College so well-known and popular in all the important cities of India. The services of the past students have always been acknowledged by the staff and one of them was only last year presented with a fine cup. Somehow or other every possible attempt seems to be made since the departure of Principal Macmillan to drive out the past students from the

College and its gymkhana. Their presence in the midst of the present students either in the College hall or on the cricket-field or tennis courts seems to be considered a source of some danger and this idea seems to be at the root of all the evil. Why should the past students be treated with so much suspicion, and why after so many years of free intercourse between the past and present students allowed by all the past Principals it should now be considered inadvisable, we cannot understand.......... An inquiry into the grievances of the past and present students is necessary. The present day student should have the same freedom and should be treated with the same consideration as in the past. No occasion has arisen to look at him with suspicion, and we do hope that as in the past confidence will be placed in him and no occasion will arise to regret it."

Suggestion for increasing the pay of low paid Primary teachers long in service.

Satya Shodhak (147), 11th Sept.

41. A correspondent writes to the *Satya Shodhak*:—Government have recently raised the pay of independent primary school teachers to Rs. 11, while the pay of assistant teachers of 5 years' service has been raised to Rs. 10. But it is to be regretted that the case of those teachers who have put in 25 or 30 years of service and are still rotting on Rs. 11 or 12 per mensem has not been taken into consideration. Their case is indeed pitiable as many of them are obliged to work in a half starved condition. I hope this letter will attract the attention of the educational authorities and that something will be done for the poor teachers.

Municipalities.

Comments on the discussion in the Bombay Municipal Corporation over the recent fire in the DeSouza Street.

Bombay Samáchár (69), 17th Sept.; *Sánj Vartamán* (44), 16th Sept.; *Jám-e-Jamshed* (37), 17th Sept.

42. The discussion which took place the other day in the Bombay Municipal Corporation over the report on the DeSouza Street fire submitted by the Municipal Commissioner shows that a section of the Corporators were not satisfied with it and had moved for the appointment of a Committee to inquire into the matter. It is to be deplored that their motion was rejected. In spite of all the terrible experiences of the previous fires, no steps have been taken to place the public in a state of greater security from these calamities. This is due to the fact that the present system of investigation into the causes of fires is not at all satisfactory. The Coroner's jury over the dead bodies of the burnt persons arrived at no important conclusions while the Municipal inquiry, being conducted in private, and some time after the fire, is not at all satisfactory and is considered by the public, rightly or wrongly, as solely directed towards screening the shortcomings and the delinquencies of the Municipal subordinates. The result of this state of affairs is that many important matters are left in the dark and in many cases, the true causes of the fires are not discovered. This is what has happened in the Mandvi fire. Even the Municipal Commissioner was unable to find out the cause of the fire and had to admit that possibly a long time elapsed before the outbreak of the fire was reported to the fire brigade. Why this occurred ought to have been investigated, but unfortunately the matter was shelved by the Corporation on the flimsy pretext that it would create needless excitement in the public mind. We are afraid that in so doing the Corporation has done injustice to the public. They only want protection and security for themselves in cases of fire in the future, and this the Corporation is bound to give. We would, therefore, urge upon those who supported the motion for an inquiry not to let the matter rest here, but to take a step further and urge the question of altering the present unsatisfactory system of investigating the causes of fires. In other civilised countries, they employ a special officer who at once opens an inquiry on the spot, and being specially appointed for it is generally successful in unravelling the causes of fires. Those who have been dissatisfied with the present system should take up this question, for it is high time that the present undesirable system was speedily mended. [The *Sánj*

Vartamán writes :—The way in which the Corporation has discharged its duties in connection with the question is disgraceful and shameful for the first city in India. The main question was whether the fire brigade was immediately on the spot, and if it was, why was it not able to save the twelve men who were burnt alive. The question was most important as it affected the future security of the lives and property of the nine lakhs of people living in Bombay. The public had hoped that the Corporation would take some steps to secure better their lives and property, but these hopes have been disappointed. The Commissioner has published a report which throws no light on the matter and does not suggest any measures for preventing such catastrophes in future, and when the people's representatives asked for the appointment of a Committee of inquiry in order to find out precautionary remedies for the future, the Caucus party succeeded in baffling them. The public pay a special fire-tax and a large sum is spent for the up-keep of the Fire Department. In spite of all this, the Caucus party considered the question of the death of twelve human beings of such minor importance that not only did they themselves forget their duties but hinder other members too from the performance of theirs. We should like to know what object they had in taking up this attitude. Were they afraid that some neglect of the Fire Department would be brought to light? From the proceedings it is quite apparent that the Caucus members came determined to oppose the proposition. The Caucus has many a time thus gone counter to the demands and interests of the public, but its conduct yesterday has passed all bounds. We wish Government's attention would be drawn to the matter. The *Jám-e-Jamshed* writes :—In rejecting the motion for the appointment of a Committee, the Corporation has committed a great blunder and has failed to discharge its duty by the public in a very important matter.]

Native States.

The power of Political Residents to interfere in State matters should not be curtailed unless the States grant more rights to their subjects.

Dnyán Prakásh (48), 14th Sept.

43. The special correspondent of the London *Times* in his article on 'Indian unrest and the Native States' has, evidently with a view to securing the co-operation of Native States in uprooting sedition in India, suggested that Political Residents in these States should abstain from interference in State matters except when it is absolutely unavoidable. There is, however, another side of the question which ought not to be lost sight of. While the people of British India have secured some rights of local self-government and are thus in a position to make their views known to their rulers, the subjects of Native States are ruled by autocrats many of whom have no intention of foregoing their ancient rights and privileges. We are of opinion that unless Native States grant their subjects rights similar to those enjoyed by the British Indian subjects, the power of the Resident to interfere in State matters, which has many a time a very salutary effect, should not be allowed to be relaxed.

Comments on the Proclamation issued by the Idar State *re* the imposition of new taxation.

Bombay Samáchár (69), 15th Sept.; *Jám-e-Jamshed* (37), 16th Sept.; *Gujaráti Punch* (35), 11th Sept.

44. The Proclamation issued by the Idar State *anent* the present troubles in the State is satisfactory to some extent. One thing that is quite clear is that although the Mahárája was carried away too far by his enthusiasm, the object which animated him was a very high one. Some of the stories circulated against the Durbar, such as the taxation of widows continuing in a state of widowhood, appear from the Proclamation to have been concocted by designing people to stir up bad blood between the State and its subjects, and it would be teaching a sound lesson to such people if they were found out and brought to book. Turning to those taxes which the Mahárája has repealed by the Proclamation, we are constrained to say that though animated by the highly laudable object of bettering the condition of his subjects His Highness has committed the mistake of forgetting that his subjects are in too backward a condition to appreciate and accept them. He ought to have borne in mind the lesson which History teaches us that the only ways of improving the social habits and customs of a people are education and persuasion. The restriction upon caste dinners, which, the Proclamation says, was based upon a commendable desire to check the ruinous expenditure on these dinners, was likely to hurt the religious feelings of the people. The order passed with regard to native physicians, though dictated by a wish to save the people from the clutches of quacks, was calculated to needlessly rob those among them, who were competent and honest, of their bread and to deprive the public of their services. The explanation which the Proclamation puts forward in connection with the imposition of a license fee for foreign goods shops, that it was aimed at fostering indigenous industries, is hardly satisfactory, inasmuch as there are practically no local industries in the State. [The *Jám-e-Jamshed* is glad that the Proclamation has put an end to the strike. The Proclamation, the paper adds, has made it quite clear that the uneducated subjects of the State had been misguided by designing agitators without any substantial grievance, and it trusts that they will be discovered and dealt with according to their deserts. The *Gujaráti Punch* congratulates the Mahárája and the Kuar Sáheb on their conciliating the people.]

J. E. SANJANA,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd September 1910.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 39 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th September 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Appreciation of Government's patronage of the Talegaon Glass works . 28
Bengal: Comment on the proceedings of the — Provincial Conference recently held at Calcutta . . . . 18—20
British rule:
  Alleged heaviness of the expenditure on the recent preparation for a military expedition into Tibet 10
  Alleged necessity of establishing an Indian News Agency to supply correct news to newspapers in England 11
  Comments on the alleged usurpation of the powers of the Government of India by the Secretary of State 8
  Comments on the attitude of Government towards the Mackarness pamphlet 13
  Comments on the letters of the correspondent of the London *Times* on unrest in India . . . . 1—6
  Comments on the suggestion of the London *Times* that England should share the cost of the German Crown Prince's visit to India . . 14
  Government should train Indians in Naval and Military science . 12
  What sort of officers would popularise the British rule in India . . 9
  What the unrest in India really signifies 7
Collectors' Durbars: Suggestion that oriental ceremonial should be observed in Durbárs of Collectors, &c. 32
Excise:
  Comments on the Government Resolution on the Foreign Liquors Committees 33
  Suggestion that the non-official element should predominate in the — Committees 34
Ganpati festival: Comments on the recent Ganpati celebration at Poona . 40 & 41
Governor of Bombay:
  Comments on His Excellency the Governor's speech at the Fergusson College, Poona . . . . 21—25
  Comments on His Excellency the Governor's speech at the opening ceremony of the Ránade Institute at Poona . . . . . . 26 & 27
Indians in the Colonies:
  Grievances of Indians in East Africa . . . . 15 & 16
  Treatment of Indians in South Africa 17
Judicial matters:
  Alleged inadequacy of the punishment awarded in a recent cocaine case . . . . 36 & 37
  Approval of the release of the author of "Mátru Puja" (Bengal) from prison and of the commutation of the sentence on H. R. hágvat to one of simple imprisonment 35

PARAGRAPHS.

Politics and the Public Administration—continued.

Native Press:
- Comments on the warning given by the District Magistrate of Navsári (Baroda) to the Editor of the *Chábuk* for certain objectionable articles that appeared therein . . . 39
- Government should check the evil of obscene advertisements appearing in Native papers 38

Public Service:
- Comments on the alleged supersessions in service of Mr. De, a recently retired Bengal Civilian 29
- Comments on the Government Notification *re* higher posts to be given to Indians not belonging to the I. C. S. 30
- Suggestion that the period of probation of successful I. C. S. candidates should be spent in India 31

Sind:
- Alleged corruption in the Lárkána (—) Civil Court 46
- Comments on the alleged boycott of Hindus by Muhammadans at Dabhro (—) . . . . 42 & 43
- Complaint against the appointment of Sahib Zada Sirdar Muhammadkhan to the — Provincial Service 44
- Complaint against the Resident Magistrate of Lárkána (—) . . 45
- Complaint that coins of 1835 and 1840 are not accepted as legal tender in — 47
- Duty of Government to help the inhabitants of Dera Ghazi Khan . 48

Legislation—

Comments on the Bombay Municipal Act Amendment Bill . . . . 49 & 50

Education—

Complaint about the closing of a primary school at Mitral (Nadiád) . . 51

Municipalities—

Bombay:
- Comments on the debate in the — Municipal Corporation on the De-Souza Street Fire 52
- Suggestion that the — Municipality should provide closed carts for removing refuse out of the city 54
- Suggestion for a new market for Girgaum (—) 53

Shikárpur: Alleged malpractices in the — (Sind) Municipality . . . 55

Native States—

Idar: Comments on the proclamation issued by the — State defending the new taxes 56

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st July 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer; Eurasian; 50	500
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Commercial Gazette	Sukkur	Do.	......	...
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	...
8	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M.A.	
9	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
10	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
11	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
12	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A.; Hindu (Karada Brahmin); 50	...
13	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
14	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
15	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
16	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
17	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
18	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
19	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
20	Purity Servant	Bombay	Monthly	Wáman Sadáshiv Sohoni; Chitpávan Bráhman; 32.	250
21	Railway Times	Do.	Weekly	John Alexander Balfour; Christian; 47	1,200
22	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
23	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
24	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
25	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
26	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
27	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
28	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
29	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
30	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—concluded.				
31	Coronation Advertiser	Ahmedabad	Do.	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
32	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
33	Gujaráti	Bombay	Weekly	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
34	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
35	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
36	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
37	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
38	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
39	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
40	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
41	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
42	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
43	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
44	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
45	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
46	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
47	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
48	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
49	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
50	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
51	Subodh Patrika	Poona	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
52	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
53	O Anglo-Lusitáno	Do.	Do.	W. F. Pais	1,000
54	O Gosno	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
55	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
56	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
57	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
58	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
59	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
60	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
61	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
	Anglo-Telegu.				
62	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, MARA'THI AND GUJARA'TI.				
63	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
64	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
65	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
66	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
67	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
68	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
69	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
70	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
71	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
72	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
73	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
74	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
75	Kaira Times	Nadiád (Kaira)	Do.	Mathur Mansukh ; Hindu (Shrávak Bania) ; 28.	300
76	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
77	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
78	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
79	Khabardár	Bombay	Do.	Abdul Váhed Háji Gulám Muhammad Patel ; Muhammadan (Suni) ; 37.	500
80	Lohána Samáchár	Ahmedabad	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
81	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
82	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
83	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
84	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
85	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
86	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
87	Prátahkál	Ahmedabad	Monthly	......	...
88	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
89	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
90	Satsang	Surat	Weekly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
91	Souráshtra	Amreli	Do.	......	...
92	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
93	Swadesh Mitră	Karáchi	Do.	Devkaran Devji ; Hindu (Lohána) ; 42	300
94	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
95	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650
	HINDI.				
96	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40.	6,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	KANARESE.				
97	Digvijayă	Gadag (Dhárwár) ...	Weekly	Shankrápa Gudiyáppa Basrimara; Hindu (Devang); 40.	150
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu ...	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum ...	Do.	......	...
	MARA'THI.				
104	Arya Vaibhav	Jalgaon	Weekly	Dámodar Laxuman Upásani; Hindu (Brahmin); 50.	200
105	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
106	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
107	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
108	Bhagwa Jhenda	Wái (Satára) ...	Monthly	Dattátraya Ganesh Agáshe; Hindu (Chitpáwan Bráhman); 27.	700
109	Bharat Mata ...	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
110	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
111	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
112	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
113	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
114	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
115	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
116	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
117	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
118	Dinbandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
119	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
120	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
121	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
122	Itihás Sangraha	Kolhápur	Monthly	Dattátreya Balvant Párasnis; Hindu (Deshasth Bráhman); 40.	1,000
123	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
124	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
125	Kalpataru	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
126	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
127	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
128	Kesari	Do.	Do.	Krishnáji Prabhákar Khádilkar, B.A.; Hindu (Chitpáwan Bráhman); 36.	20,000
129	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
130	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
131	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
132	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
133	Másik Manoranjan	Bombay	Weekly	Kashinath Raghunath Mitra; Hindu (Gaud Saraswat); 37.	5,500
134	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
135	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
136	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
137	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
138	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
139	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
140	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
141	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
142	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
143	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
144	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
145	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
146	Samálochak	Hubli (Dhárwár)	Do.	Trimbak Gurunáth Kále; Hindu (Deshastha Bráhman) 30.	300
147	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
148	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
149	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
150	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
151	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
152	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
153	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
154	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
155	Sudhákar	Pen (Kolába)	Do.	Náráyan Ganesh Mandlik; Hindu (Chitpáwan Bráhman); 50.	500
156	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
157	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
158	Vaishya Másik	Bombay	Monthly	......	...
159	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
160	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
161	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
162	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
163	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
164	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
165	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman); 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
166	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
167	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
168	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
169	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
170	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
171	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
172	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
173	Mufidc-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
174	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
175	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
176	Jain Mitra	Do.	Monthly	Sital Prasád Jain	1,000
...	MARA'THI AND KA'NARESE.				
177	Chandrika	Bágalkot (Bijápur) .	Weekly	Bando Trimbak Kerur ; Hindu (Deshasth Bráhman) ; 35.	145

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
7A	Evening Dispatch... ...	Poona	Daily	......	...
12A	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
	ENGLISH GUJARATI AND URDU.				
62A	Moslem	Poona	Weekly	......	...
	GUJARATI.				
71A	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavil Brahmin) ; 31.	400
	MARATHI.				
114A	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal ; Hindu (Dáiwadnya) : 45.	500

No. 4, the Editor is Abdul Aziz Sheik Muhamed Suleiman ; 34 ; Muhammadan Sheik ; the circulation of the paper is 450.

No. 53, the Editor of the paper is Dr. Willivald Pais, L.M. & S. ; 30 ; Portuguese.

Nos. 20, 75, 79, 91, 93, 97, 104, 108, 146, 155 and 177 have ceased to exist.

No. 100, the publication of the paper is temporarily suspended.

No. 176 is a fortnightly and not monthly.

Nos. 74 and 94 have temporarily ceased to be published.

No. 90 has become a fortnightly.

No. 128, the present Editor of the paper is Narsinha Chintáman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman) ; 38 ; the circulation is about 20,000.

Politics and the Public Administration.

Comments on the letters of the correspondent of the London *Times* on the unrest in India.

Indu of Bombay (12), 20th Sept.

1. "Thank Heaven—thank the Powers of Peace—Reuter wires that at last the peroration of the sermon has come: and the concluding article of the awfully prolonged 37 chaptered series of dissertations on the 'Indian Unrest' by the special correspondent of the *Times*. has appeared, and the laboriously enlightened British public will now have time to read, digest and think ....The Indian reader now knows well that the prime object of these articles has been to strengthen imperialism, discredit the Indian reform party, throw mud on the Morley-Minto *regime*, strengthen the hold of the bureaucracy, and stop, if not put back, the clock in regard to India's political progress. But Mr. Chirol is not an imperialist of the ordinary brazen type. His views and descriptions, his deductions and admonitions are all clothed in catching style, have truths and untruths cunningly jumbled, and the imperialistic under-current has a fine gilt of seeming impartiality. It has been a masterly performance of the serpentine character—charming and dexterous—quite the sort to mislead the unwary and take in the ignorant.......... The concluding article, Reuter tells us, expresses doubt whether the Morley-Minto policy of mixed repression and reform has done any good or whether it is too late. That, we own, is a sagacious observation, but though the writer has been in India so long and collected 'copy' for 37 long spun articles, he has not been able to come definitely to the true conclusion, namely that it is owing to the repression that the conciliation of the Reforms has become an unpalatable dose and that the Reforms would not prove too late were repression given up and the spirit of the Reforms carried further and further on an onward march of generous response. That alone would firmly rally the Moderates. Instead, the *Times* correspondent appeals to the firmness and patience and statesmanship of the coming Viceroy, and forgetting Lord Morley and the India Office, tells him that he is the personal representative of the King-Emperor of India and the head of 'the Government of India.' A plea for the autocracy of the Viceroy is this in disguise, and the autocracy of the Viceroy, we know, so often means the *regime* of bureaucratic overwhelming of the Viceregal mind and conscience. Mr. Chirol makes no secret of what he would like the Viceroy to do. 'Break up the unnatural alliance between the reactionary forces of Brahminism and the modern progressive forces generated by Western education.' That one sentence has as much venom and falsehood combined in it as ever a Machiavellian could possibly do. All who know India know also full well that if Brahminism is in a province or two associated with reaction, it is almost everywhere still the leader and the sponsor of 'the modern progressive forces generated by Western education.' If Brahmins have at times figured as leaders of sedition or anarchy, it is Brahmin statesmen who have befriended British Rule from the time of the Mutiny and who have been and are still the leading spirits of the legitimate and constitutional movement within the empire. It is a Brahmin again who founded the Arya and the Prarthana Samáj, the Social Conference—aye, even the Depressed Classes amelioration movement. Taboo the Brahmin *in toto*, and Mr. Chirol would find that it would mean a death-blow to the 'modern progressive forces' and the veriest *carte blanche* to 'reaction.' Another recommendation of Mr. Chirol is the exploded idea of an Imperial Council of Ruling Chiefs. He knows not that these Chiefs themselves desire no share in the government of India, just as they desire no interference in their own affairs by the British Politicals. They are too shrewd not to see that the gift of the first kind must inevitably bring on the burden of the second. The proposal to give 'ruling powers to a few great Chiefs of approved loyalty' is another novel recommendation. One wonders what it means. Is it a proposal to multiply Mahárájas of Bobbili? Or does it propose to give ruling powers to zamindárs and others? In either case the scheme must end in arresting 'the modern progressive forces' and setting a premium on 'the reactionary forces' of effete and immobile Indian Aristocratism. Nor are we sure that *Pax Britannica* will gain by multiplying 'Native States' type Governments in the country. We have indeed every

sympathy with the Morley-Minto programme of greater autonomy to our Princes and Chiefs. But we do firmly believe that this step will mark an advance only if the rule of these Princes and Chiefs is democratised at least to an equal degree with the British Government itself. Otherwise, we may have many a dark spot in these Native States' territories. One good suggestion, we are happy to observe, Mr. Chirol does make. He advocates the promotion of Native Officers to field rank and the officering by Indians alone of certain regiments. In itself it is a good suggestion, but its value will comparatively be little if it does not mean an Indian Sandhurst and a deliberate attempt to create an Indian commissioned officers' branch in our Army and enlist for the same men from classes higher than the Indian sepoy is at present drawn from. Let us wait to know the details of Mr. Chirol's scheme. Possibly, it only is a plea for some further loaves and fishes to the present inherently second-rank Indian officers. The main idea of Mr. Chirol works out to this:—patronise the microscopic minority of the Indian aristocracy and the Indian army, strengthen the hold of the bureaucracy and then come down with a heavy and unrelenting hand on the educated classes and the politicians. Spare not even the Moderates, for these Congress men of the constitutional type too are after all an impediment to that grand goal—the autocratic rule of the divine Civil Service manipulating the Viceroy at will, free of any control from Westminster."

**Mahrātta* (15), 25th Sept.; *Kesari* (128), 18th Sept.

2. "The *Times* 'special' man has at last come to the close of his prolonged and tortuous survey of the 'Indian Unrest.' It is really a pity that after so much labour and so distended and rambling a journey through the several phases of the Indian situation, Mr. Valentine Chirol could arrive at no other conclusion than the usual bureaucratic cant of the impossibility of self-government for India. His brain seems to be unhinged at the alleged Brahmanical influence in India, and like the quack doctor, in every movement and every activity he finds the Brahmin to be at the bottom and working out some evil or other. Mr. Chirol might know that Brahmanism—and for the matter of that the intellectual and spiritual class—has been as old and towering as the hills and will be so in future, the fire-eating journalist and his colleagues notwithstanding. He fears an alliance between modern progressive forces and the 'reactionary forces of Brahmanism'—what the latter imply, Mr. Chirol has not revealed to his readers. To keep the whole Indian army in good graces, Mr. Chirol advises gradual promotion of native officers in the army. He suggests the creation of an Imperial Council consisting of Ruling Chiefs—a revised edition of the old scheme of the Council of Notables. He suggests the recasting of the educational system which should be henceforth directed to the formation of character on sound moral basis. The *Times* also supports the special correspondent's view by dwelling upon the impossibility of granting self-government to India on the old worn out and untenable plea of the multiplicity of races, classes and interests. Mr. Valentime Chirol who has brought in a good deal of information gathered mostly from official sources to enliven his dissertations has pleased neither the Tory nor the Liberal press. A section of the conservative Anglo-Indian press in India is displeased with him for having brought into light a good many of 'official secrets,' while his articles are disapproved of by the Liberals as they run at a tangent to their cherished principles. The general opinion is voiced by the *Indian Daily News* of Calcutta: 'The truth is that they are misleading in that the causes of the unrest are sought for without any consideration of the contributory influence of defects of the administrative system, and especially the long denial of reforms prior to Lord Curzon's days, and their refusal by that Viceroy'.......... As a practical contribution to the problem of unrest the *Times*' letters are therefore shorn of much value." [The *Kesari* remarks:—This is the second visit of Mr. Chirol to India and he has become quite an expert in the Anglo-Indian policy and knows exceedingly well how to dress his ideas in spicy language. He has but repeated in his series of articles the usual stock arguments of the Anglo-Indians regarding Tilak, Brahmin agitators and Congressmen. It is neither possible nor safe in these times to reply at length to the cannonade of Mr. Chirol. The

Press Act has performed the miracle of keeping one party armed and free and the other gagged and it has incited a purely one-sided struggle between the two. The bureaucrats can safely allege that more than anything else it was the 'Drain' theory that was instrumental in producing the anarchists. But if any one thinks of refuting this altogether untenable doctrine and of defending the 'Drain' theory, the Damocles' sword is kept hanging over his head. The paper then proceeds to enumerate the salient points in the concluding letter of Mr. Chirol and to criticise Sir Francis Younghusband's letter in the *Times* on the present situation in India.]

Gujarâti (33), 25th Sept., Eng. cols.

***3.** "Mr. Chirol is a man of talent and experience, and has tried to study the unrest problem from certain points of view.......... It may, however, be said that his dissertations on the psychological, religious and political aspects of the unrest are not conceived in the light of full knowledge nor in a right spirit and that his conclusions are consequently far from correct. He does not rise above the level of the ordinary Anglo-Indian and Tory critic in England when he speaks, to take only two instances, of the devoted Brahmin and the much-maligned National Congress. His remarks upon the character and the work of the latter are extremely uncharitable and ill-conceived. In his final article, a short summary of which has been cabled by Reuter, Mr. Chirol, however, throws out a suggestion which Government would do well to take up. He 'warmly commends a scheme of gradual promotion of natives, carefully selected and trained to field rank in a certain number of regiments which will ultimately be entirely officered by Indians.' The National Congress has been long fighting for this measure of justice to Indians and it is something to get the suggestion from the correspondent of the *Times*. There is nothing new or unexpected in his emphatic assertion about the impossibility of self-government in India. The 'fur-coat' argument of Lord Morley has already imprinted the mark of perpetual unfitness for self-government upon India, and a Tory critic cannot be expected to do better than repeat parrot-like that trite, premature and unjustifiably sweeping judgment. The *Nation*, a Liberal English paper, while commenting upon the articles in the *Times*, in a leader headed 'The only way in India' takes a sane view on the subject and evinces a far-sightedness and appreciation of forces now at work in India which deserve to be copied on all hands. It very properly brushes aside as unwise and impolitic Mr. Chirol's ignorant and silly suggestion that Government might, with advantage, help Christian missions in converting the many millions of the Indian depressed classes to the faith of their rulers, and thus create large masses of loyalists who would be proof against all kinds of sedition. Indian rulers, the paper says, must have Indian support. An attempt of this kind was made during Lord Curzon's *regime* to rely upon the Moslem minority, but the expedient has failed as it was bound to do. Where is then the support to be sought? The Liberal paper says that 'the choice for us lies between reviving the dominant Indian tendency and the Liberal Nationalism which guided the Indian Congress ten years ago and is still represented by such great figures as Mr. Gokhale, or fighting for ever the reactionary and obscurantist Nationalism of the Extremists.' So long the tendency has been to confound the Indian Liberal and Extremist together and treat both with the same scant courtesy. The article concludes with these remarks:—'We have failed as yet to hold out any reasonable ideal that can satisfy their (Indian Liberals') ambitions. Until we are prepared to say that complete self-government is the goal toward which we are striving, we shall fail to rally the only classes in India whose support is worth winning. An Empire which can progress and will endure must rest on the reasoned loyalty of educated men'."

Râst Goftâr (43), 25th Sept., Eng. cols.

***4.** "Whatever may be said of the academical merits of the articles, the outcome of the lengthy brooding is an addled egg. In the first place, the writer proceeds to a belated investigation of conditions which have long since undergone entire modification. There is no longer any serious unrest to speak of, and the country has all but recovered its normal condition. It is the blended policy, which the writer deprecates, that has facilitated the return of the country to the settled state which obtained in India before Lord Curzon assumed the reins of its administration. The writer has his misgivings if the dual policy of repression and conciliation has cowed the forces of criminal disorder and rallied the representatives of moderate opinion to the cause of constitutional progress. The writer obviously holds that the repressive action of recent years for the suppression of lawlessness furnishes a deterrent all too insufficient to those who own an irresistible proclivity for crime. But their class bears an infinitesimally small proportion to the population, and stringency at law has to be exercised with caution that the innocent millions may not suffer for the guilty few. No administration, short of one governed by martial law, would control in the pledged enemies of peace their craving for criminal excesses, and we cannot indeed bring ourselves to suspect in the writer an inclination to cavil at the constituted authorities for not having experimented with a rule of terror for the delectation of controlling stray forces of criminal disorder!...... The writer is ready with a word of caution to the incoming Viceroy and an advice not to put too great a reliance on the measures which Lords Minto and Morley employed with immeasurable success at a critical period in the history of the country. He lacks fairness to admit that the psychological moment has long since been passed over, which in his imagination he thinks is still to come. He would have been assigned the credit for being a veracious critic of men and events if he had in this connection substituted the name of Lord Minto in place of that of his would-be successor. Really, no Viceroy for fifty years had come to India at so critical a moment as did Lord Minto. It is a truism which cannot be repudiated without belittling the services which he has rendered to this country and his own. But there is an active campaign of calumny and misrepresentation at work against the Viceroy and his great colleague at the India Office in certain quarters. And a critic asks who rules India. No one cares whether it is from Whitehall or Simla that the key to the complex machinery which administers the country is turned, so long as it goes on smoothly and with clock-work precision."

Bombay Samáchár (69), 23rd Sept.; *Jám-e-Jamshed* (37), 20th and 21st Sept.

5. The thirty-seven articles on the Indian unrest published by Mr. Chirol, the specially deputed correspondent of the London *Times* together with the *Times'* own review of these articles, do great injustice to the Secretary of State, the Viceroy and the people of India. Mr. Chirol's investigations are evidently incomplete and one-sided. From the very outset he appears to have had certain pre-conceived notions, and so he began his investigations at the wrong end. Notwithstanding the fact so often acknowledged that the prevailing unrest was the outcome of the repressive policy of Lord Curzon and that the liberal policy inaugurated under the Minto-Morley *regime* has appreciably improved the situation, Mr. Chirol has attempted in his letters to draw just the opposite conclusions and to show off Lord Curzon's *regime* at the expense of the present liberal and just policy and to lower the Indians in the eyes of the British public. The reason for this attitude is not far to seek. Mr. Chirol is a particular friend and admirer of Lord Curzon and during his Viceroyalty he had made it his business to extol his actions while decrying those of his opponents. To send out such a prejudiced man to India was a great mistake on the part of the London *Times*. The duty of an impartial correspondent is to see personally the leaders of the various parties and hear their arguments and then to form his conclusions. But Mr. Chirol appears to have done nothing of the sort. He has mixed with people of his own views and examined one side of the shield only. We believe that if he were to publish a list of the persons whom he interviewed during his stay in India, it would be found that most of them were either totally unacquainted with the political problems of the country or had not the moral courage to avow their innermost convictions. In his concluding letter, Mr. Chirol has summed up the result of his investigations and in so doing has made an unfair attempt to frighten Lord Hardinge by doubting if the present mixed policy of repression and conciliation has been successful. We trust Lord

Hardinge will not be led away by such opinions, but will continue the liberal and progressive policy inaugurated by Lord Morley. Another thing which the *Times* and its correspondent are opposed to is the spread of western education in India, which they declare develops the mental faculties while neglecting religion and morality. The most convincing reply to their argument would be the great success with which educated Indians have held high Government posts. Again, the system of education in India is the same as that in England and to decry the former would be to insult the British nation. The true reason for the *Times'* dislike of the spread of western education is that it opens the eyes of the people to their political and economic rights and shows them the constitutional means of attaining them. This is what is distasteful to the advocates of autocracy and that is why they would interdict the spread of liberal education. [The *Jám-e-Jamshed* writes :—An impartial student of Mr. Chirol's articles will have to admit that he wrote them under the spell of the night-mare of sedition. No man who considers the present activity exclusively as an outcome of a desire to oust the British out of India can be expected to judge impartially of Indian affairs. It is this which accounts for the harsh way in which he has judged of Hindus and of Brahmins. Mr. Chirol opines that *swarájya* is impossible in India. This is exactly what Lord Curzon said, but since that time a great change has come over the country and every community is trying its best to improve its condition so that if the present activities continue, Mr. Chirol might have to alter his opinions within a decade or two. Mr. Chirol's writings will possibly be welcomed by the Anglo-Indians, but is it not strange that the very people who object to Lord Morley governing India by cable should be so ready to support the suggestions made by an irresponsible correspondent during a few months' stay in India? In its next issue the paper writes :—Mr. Chirol urges the British public to deal justly with India. We have heard such talk long enough. Is the London *Times* prepared to get for Indians their rights in the Colonies, from which they are being driven out by the Colonists?]

Mumbai Vaibhav (135), 20th Sept.

6. The special correspondent of the *Times* has by his letters on the 'Indian Unrest' roused fresh interest in matters Indian among the British public, it is true, but his treatment of the question is wholly one-sided and is evidently influenced by the opinions of Lord Curzon whose guest he had the honour to be at one time. In our opinion much of the discontent roused by the autocratic policy of Lord Curzon has now been allayed by the wisdom of Lords Morley and Minto and the new Viceroy will not have a very hard task before him as is forecasted by the correspondent.

What the unrest in India really signifies.

Chábuk (71A), 22nd Sept.

7. Has sedition taken root in the public mind in India? From our experience of the manners and customs of the people, we make bold to say that not even the smallest particles of sedition have entered any part of the country. And yet we have been noting for the last 14 or 15 years that the Government of India is every now and then being startled by the phantom of sedition. Ever since the Poona sedition trials of 1897 Government have been scenting sedition off and on. We cannot understand the reason of this. For, a nation whose religion lays down that the king, who protects his subjects, should be considered as a father and that the subjects should behave towards their ruler in the same way as he behaves towards them, cannot even dream of being disloyal if the ruler properly protects them. Of course, we cannot say that there is no ground at all for Government's activity, but we must say that this activity is out of all proportion to the infinitesimally little discontent that exists in the country. In fact the Police have been making a mountain out of a mole-hill. The most surprising thing is that while the Indians are being thus called seditious and the sword of bureaucracy is thoughtlessly unsheathed before them, the authorities are, on the other hand, loudly trumpeting forth that Indians are loyal and peaceful. All this clearly shows that there is no sedition worth mentioning in the country, but that Government are weak-mindedly adopting repressive measures under pressure from the Anglo-Indian papers. That there does exist a feeling of discontent in the country we cannot deny, but that is due to defects in the present system of administration. It is the removal of these which the native press and popular leaders have been clamouring for, and if this clamour is confounded with sedition, it would be the most unfortunate thing possible. To point out defects in the system of administration is quite different from inciting people to rebellion. If in spite of all this Government misinterpret such writings as likely to excite the public mind, all we can say is that the British Government has not established itself as firmly as it ought to. The great Akbar established himself so well in the hearts of his people within 20 years of his accession that even now people remember him. The British Government after a rule of 154 years has not won the hearts of the people as is proved by the institution of so many seditious trials. This shows that our British rulers are not equal in statecraft to the less educated Moghals. When the British Government have not succeeded in winning the hearts of their subjects and consider them seditious, there must be something wrong at the bottom. If Government but try, they will find that this something is not, as they believe, sedition, but discontent which is directed not towards driving them out, but towards making them permanent. Is it not possible to remove the causes of this discontent?

Comments on the alleged usurpation of the powers of the Government of India by the Secretary of State.
Sánj Vartamán (44), 19th Sept., Eng. cols.

8. Referring to the letter of 'Asiaticus' in the *Daily Mail* on the relations between the Secretary of State for India and the Viceroy the *Sánj Vartamán* writes:—"We are afraid the writer has set himself to prove too much. In the vehemence of his indignation he has allowed himself to over-shoot the mark. He is lavish in accusations and assertions. But we search in vain for any proof of evidence in support of them. It may be that Lord Morley has drawn all this storm around his head because he refused to be a cipher himself, because he preferred to follow his own judgment and did not act as a mere figure-head following the advice implicitly of the India Office at home and the bureaucracy in this country."

What sort of officers would popularise the British rule in India.
Gujaráti (33), 18th Sept.

9. The *Pioneer's* sketch of Mr. Brojendra Kumar De, the retiring District Magistrate of Hoogli, should give a clear idea as to what sort of officers can spread peace and tranquility in their districts. The paper points out how while the greater portion of Bengal was seething with discontent in 1905, Mr. De's district was quite tranquil and remarks that if there were a larger number of such officers and that if their services were properly appreciated and rewarded by Government, the prevailing discontent would be eradicated. We perfectly agree with these remarks of the *Pioneer*. It is but too true that the Government is slow to recognise the merits of deserving officers. Another officer of Mr. De's type was Mr. Streetfield, once District Officer in Bakarganj, and the result of his sympathetic attitude was that during his tenure of office his district produced no case of *swadeshi*-boycott or sedition. What can be more strange than the fact that such officers who kept their districts so peaceful have not been rewarded in any way? This clearly means that the more mischievous officers are rewarded, while those that are tactful and considerate receive no recognition. A third case is that of Mr. Inglis, who when he heard that two poor women, who were charged with grazing cattle in his compound, were sentenced to ten days' imprisonment, was moved to tears and at once ran down to the Court of the trying Magistrate, prayed to him to give him a certified copy of the judgment, and in the end released them. When this incident became known to the public, the people of the district were overpowered with joy at the thought that they had such a godly officer over them. It was officers like these who strengthened the foundations of the British Empire in India. If this spirit animated the criminal investigations of the present day, would there be any room for dissatisfaction in the public mind? Another quality required in the officers for strengthening Government is a good knowledge of the language and the habits and customs of the country. In many a case we have seen that owing to their ignorance of the vernacular the officers trying sedition cases against newspapers made a mess of the whole thing. The case of the Rangpur *Vártávah*, in which the Magistrate convicted the accused but the High Court acquitted them on the ground that the English translations put in by the prosecution were perverse, is an instance in point. In order that proper justice might be meted out to parties, the Judges should, especially in sedition cases, be able to understand the original writings. If this were done, most of the writings which have been put down as seditious would be adjudged harmless.

Alleged heaviness of the expenditure on the recent preparation for a military expedition into Tibet.
Indu of Bombay (12), 20th Sept.

10. "Whenever suggestions not to the immediate liking of Government have come from non-official members of our Legislative Councils or from popular bodies, for some popular project requiring financial aid from Government, one of the readiest excuses in the hands of the Local and Supreme Governments has been the plea of lack of funds.......... Of course, the demands on the Government's purse have been multiplying with the progress of time and we cannot expect them to satisfy every one of the demands to the full. But it is wonderful how, when Government are favourably inclined towards a project after their own heart, ample funds are forthcoming without demur or murmur. There is ample money for extravagant railway projects, for our little military expeditions and the growing military charges, for the annual official exoduses to the Olympian hills, and for creating costly berths on the higher rungs of the ladder, even for launching costly state trials *ad infinitum.* Lord Curzon could spend crores on empty durbars like the one at Delhi or on a vainglorious expedition like the one into Tibet. Even at the present day with the Imperial and Local Governments all pleading emptiness of treasury and proceeding to levy new taxation to make the two ends meet, the Indian Government could spend fifteen lakhs on the mere preparations of that abortive project of a few months back to send an expedition across the Tibetan frontier to intimidate the Chinese troops supposed to be advancing towards our frontier.......... The preparations might have been justified, but as 'Max' in the *Capital* observes with much truth, the whole thing shows how promptly and ungrudgingly money to any amount can be found for a warlike expedition, compared with the plea of lack of funds or a blank refusal that is forthcoming when proposals are made in the interests of education and the like."

Alleged necessity of establishing an Indian News Agency to supply correct news to newspapers in England.
Praja Bandhu (42), 18th Sept., Eng. cols.; *Kesari* (128), 20th Sept.

11. "The suggestion put forward by our esteemed contemporary of the *Bengalee* that there is an urgent need for establishing an Indian News Agency in the interests of the whole Indian nation deserves no doubt serious consideration. As is well-known, those who hold the opinion that the people of India should not have further political rights and privileges are doing their best to prejudice our case before the British nation. They even do not hesitate to call every friend of India in the British Parliament an enemy of British rule in this country. They seize upon occasional cases of violence in India as an indication of deep unrest throughout India, and they put it forward as a plea for the adoption of stringent measures by the Indian authorities. The need for an Indian News Agency always existing has thus considerably increased of late, because the opponents of Indian progress are substantially helped by those in charge of the work of transmitting news from this country to England. It is a matter of history that for some years past Reuter has been sending news from India to England and *vice versa* that is in a great measure coloured by official prejudice.......... If an Indian News Agency is properly organised we think it is quite possible that it may receive assistance from a few Liberal organs of public opinion in England in whom the instinct of fairness and justice is fortunately not yet extinct. This News Agency must send news of true Indian progress and freely quote the opinions of well-known and sober Indian newspapers on important questions, so that the British public may be acquainted with the true state of affairs.......... The entire Indian Press ought in our opinion to co-operate in this matter with one another." [The *Kesari* also welcomes the idea of an Indian News Agency.]

12. India has a vast sea-board and Indians have a large experience of sea-borne trade and sea-faring life. It is said that a few centuries ago, European nations used to order ships built by the old Parsi contractors of Bombay and that the flagship of Nelson at Trafalgar was built in Bombay. But at present most of our foreign trade and passenger traffic is entirely at the mercy of the foreign shipping merchants. It is not surprising, under these circumstances, that we are absolutely ignorant of naval science. Anglo-Indians like Sir Francis Younghusband always make it out as a defect in us that even if India be granted independence, she will be at best able to cope with the invading land forces, but that she will be left entirely defenceless as to her sea-board, as she has no navy and no trained sailors. But they should bear in mind that it is the first and holy duty of the rulers to train their subjects in naval and military sciences and enable them to defend their motherland. The English rulers have not only not done it, but they have not made any arrangements to preserve even our shipping trade.

Government should train Indians in Naval and Military science.
Kesari (128), 20th Sept.

***13.** Commenting on the Mackarness pamphlet the *Gujaráti* writes:—"The Honourable Mr. Gokhale voiced the public feeling in India with regard to the pamphlet when he said the other day in the Imperial Council that, if there were any misstatements or exaggerations in that publication, the best way to deal with it would have been to have exposed the mistakes and presented the other side, so that the public might have been enabled to form a proper judgment in the matter. As a matter of fact Mr. Mackarness has not drawn upon his imagination in drawing the picture of the Indian Police. He has used official reports and the judgment of the Courts as his material to base his strictures upon. If there are any extenuating circumstances, they ought to be made public. We all know that attempts are being made to improve our Police and also that it must be long before a thorough-going and wholesome change is brought about in its character and constitution. Even supposing that the pamphlet in question is garbled and contains some misstatements, it is difficult to see how Government were justified in using against it one of the potent weapons forged to put down sedition. The case of Mr. Mackarness' publication is a convincing commentary on the assurances given on behalf of Government that the new powers given to the executive by recent legislation would be or are being cautiously and moderately used. This is a danger inherent in the exercise of extra power placed in the hands of the executive, and explains the attitude of the Indian press and the popular representatives in the Viceroy's Council with regard to measures like the Seditious Meetings Act. No responsible person would grudge to Government the assumption of power that may be required to root out effectually all traces of sedition and violence wherever they may be lurking. But care has to be taken not to trench on what are properly regarded as public liberties."

Comments on the attitude of Government towards the Mackarness pamphlet.
Gujaráti (33), 25th Sept., Eng. cols.

14. "It is again contemplated to charge to Indian revenues expenses in connection with the forthcoming visit of the German Crown Prince to this country. This time Indian tax-payers have been fortunate in getting an able and influential champion in the *Times* which has strongly raised its protest against making India pay for the reception of England's guest, for surely the Crown Prince of Germany cannot be considered to be only the guest of India. England will gain not a little from the good feeling which may arise between her and Germany consequent upon this visit, and the *Times* is right in observing that Indian people themselves will not derive much benefit from the visit of the future Kaiser. It is indeed strange how Lord Morley could have agreed to such an inequitable arrangement which would unnecessarily irritate the Indian people. Nor can we conceive why His Excellency Lord Minto did not protest, as Lord Curzon once protested,

Comments on the suggestion of the London *Times* that England should share the cost of the German Crown Prince's visit to India.
Oriental Review (17), 21st Sept.

against an expensive and unjust scheme of Mr. Brodrick (now Lord Middleton). But it is not yet too late and British statesmen can well see their way to making an arrangement by which England will pay her due share if not the whole of the expenses for the proposed visit. This is a matter on which the people of all shades of opinion will agree and it will not be difficult to send an united protest from this country."

Grievances of Indians in East Africa.
Oriental Review (17), 21st Sept.

15. "While there is trouble in South Africa with regard to the question of the settlement of Indians there, many Englishmen complacently advise that Indians should settle in East Africa. But it appears from the campaign the Honourable Mr. Jivanji is conducting in England that even that land is not free from unhappy race prejudices and rivalry. European settlers are obsessed in almost all countries by the idea that they ought to have the best sites for themselves. This has led them to reserve for themselves an area of some 4,000 square miles on the uplands between Mombassa and Port Florence. On the very face of it such an arrangement is unjust and yet the London correspondent of the *Times of India* favours it whole-heartedly.......... Some people cannot realise the difference between what is ethically right and what is convenient for a particular race. It is not the question of Indians being able to accommodate themselves in some other locality. It is the question of whether any Government, which calls itself paternal, is justified in laying down a barrier against a particular section of its subjects settling down wherever they like. To us it has but only one answer—the action is utterly unjust and unrighteous."

Bombay Samáchár (69), 21st Sept.; *Sánj Vartamán* (44), 22nd Sept.

16. The Government policy of conniving at the ill-treatment of the Indian settlers by the Transvaal authorities, it should be noted, is bearing deplorable fruit and as apprehended the infection has been fast spreading to other parts of Africa. There has been a temporary lull in the struggle as high hopes have been built upon the Union Parliament which meets early in November. It is impossible at this stage to form any conjecture as to the policy the representatives of South African Colonies meeting in Parliament would adopt in regard to the much-vexed and rather over-discussed question of Indian immigration, yet it is not too much to hope that some satisfactory solution would be found out of the difficulty. The decision of Parliament would be practically binding on the four Colonies forming the Union, yet there is nothing to prevent other African States from shaping their policy on this decision. Much, therefore, depends upon the way the question of Indian immigration is discussed from the very opening of the Union Parliament and hence it is absolutely necessary for the Indian people to strengthen the hands of Messrs. Polak, Gándhi and others in order that they may be able to raise from the beginning an Indian party in the African Parliament. That such a course would result in some good being done to the Indian settler would be readily conceded by all who have studied the question. As said above, the infection is rapidly spreading and the authorities in British East Africa are said to be eagerly following in the wake of the Transvaalers and devising restrictions tending to debar Indian immigrants from the Colony. This is a danger of no mean proportion and so in order to avert it we should take timely precautions as suggested above. [The *Sánj Vartamán* pointedly refers to the grievances of Indians in the East African Colony, extols the efforts made by the Honourable Mr. A. M. Jivanji to get them redressed by the authorities concerned, and appeals to Indians to support Mr. Jivanji in his efforts in the noble cause.]

Treatment of Indians in South Africa.
Pársi (41), 25th Sept., Eng. cols.

***17.** **"The elections in South Africa are over and the Unionists, under Raider Jameson, are reported to be elated at having secured more than one-third of the seats, and they even hoped that General Botha would refuse to form a Nationalist Ministry. However, a party amounting to one-third cannot expect too much, and the idea of Botha's resignation was soon dropped in favour of that of a**

co-alition Ministry. As the Indian question has been left so conspicuously out of the 'platforms' of both parties, it is to be feared that the one subject upon which such a co-alition would agree would be the continued ill-treatment of the Indians......... As a contrast to Transvaal official profession of honourable, if harsh, dealing, comes Mr. Ritch's description of the discreditable trick by which Indians, even those colonial-born, are chivied out of the country. The dirty piece of juggling is done with the aid of the Portuguese authorities, which ends in the Indian finding himself dumped on the shores of India, though he may not know even an Indian language, while his family and dependents are left helpless and unprotected in Africa. The statements of deported Indians have long been disregarded as prejudiced, and even if anybody confronts Parliament with Mr. Ritch's story he is not likely to make any impression on the impenetrable ignorance of the Colonial Office."

Comments on the proceedings of the Bengal Provincial Conference recently held at Calcutta.

Indian Spectator (10), 24th Sept.

18. "Much was said at the Bengal Provincial Conference about repressive measures and the denial of free speech to the people. If the Conference did not indulge in free speech, we wonder what freedom of speech means. Several of the speeches were more than free: they were fiery. The Government had prohibited the 'boycott demonstration' on the 7th of August. The Conference condemned the Lieutenant-Governor's action and seems to have entirely frustrated the object with which the Government had prohibited the demonstration, so far at least as speech-making was concerned; for it is difficult to conceive how on the 7th of August any speeches could have been made of a more critical, and even inflammatory, nature than some of the speakers made at the Provincial Conference. Much depends upon the character of the audience, but as the speeches read on paper they were of the kind which the Government evidently wished to prevent in connection with the boycott demonstration. We notice that the Conference urged upon the people to take in hand the questions of the settlement of disputes by arbitration, village sanitation, social reform, and the formation of co-operative credit societies; also that they should take practical steps for the amelioration of the depressed classes. It does not seem to be the practice for these Conferences to inquire officially what steps are actually taken in these directions, and whether the recommendations bear any fruit."

Mahrátta (15), 25th Sept.

***19.** "The United Bengal Provincial Conference met at Calcutta on the 17th and 18th instant under the presidency of Babu Ambica Charan Muzumdar of Faridpur. A large part of his presidential address was taken up with a survey of the present situation in the country. Babu Ambica Charan rightly said that the present phase of new life—or the present situation—was 'neither a rebellion nor a revolution, but the first distinct manifestation of an evolution in the natural development of a people slowly nurtured and strengthened for over a century under the bracing influence of free and progressive institutions of one of the most advanced nations of the world.' He referred to the statesmen of England who already anticipated such an evolution and were justly proud for having sown the seeds for it. Macaulay thought in 1833 that the 'proudest day' for England would be when the Indians trained under British rule for better Government would demand European institutions; and he said that he would never attempt to avert or retard it. Babu Ambica Charan pensively observed: 'unfortunately, however, though the "proudest day" has dawned, that just pride has degenerated into jealousy and suspicion.'......... He painted in strong and powerful words the evils of the policy of repression followed steadily by the Government, which were aggravated by the irritation caused by the unusual activities of the ubiquitous C. I. D. 'Nothing is sacred, nothing is inviolable against these legalized trespassers.'......... He referred to the Reformed Councils, protested against the Partition and exhorted the audience to uphold *swadeshism*. With regard to the latter, he said that besides its economic benefits, it had elevated the tone of the moral character and strengthened the moral fibre of the people. It was not a movement based on hatred or jealousy, but it had its birth in love and self-preservation.

He emphatically asserted the unanimous opinion of the country when he said: 'we certainly deprecate violence either in *swadeshism* or any other matter; but boycott or no boycott, we are pledged not to use foreign articles so far as practicable, and to that pledge we adhere, call the movement by any name you like'."

Bombay Samáchár (69), 21st Sept.

20. Babu Ambica Charan Muzumdár delivered a remarkable speech as President of the Bengal Provincial Conference. In the opening passage Mr. Muzumdár pathetically describes how the happy realisation of Lord Macaulay's prophecy of a self-governing India has been cruelly delayed by the anarchical misdeeds of a handful of visionary maniacs. The speaker seems to deplore the change which has obviously come over the attitude of Government since the perpetration of these murderous assaults and perhaps he would wish the authorities to neglect the existence of the anarchists in the country altogether. We cannot agree with Babu Muzumdár on these points, for even though Lord Minto and Lord Morley were persistent in their endeavours to repress sedition and anarchy, they were not slow to meet the legitimate aspirations of the educated classes. If they had not made herculean efforts to nip the mischievous spirit of sedition in the bud it is impossible to say what mighty proportions it would not have assumed. It is indeed true that owing to the doings of a mere handful of *badmashes* the whole country has been stigmatised as a hot-bed of mischief, but for all this the Bengali people have to thank themselves. If they had shown sufficient nerve from the very beginning and helped the authorities in unearthing the wide ramifications of a dangerous movement, the situation in the country would not have been so alarming as it was a few months ago. We have received Babu Muzumdár's assurance that all secret societies and conspiracies have now been laid bare, but we wish he had not been carried away in making a wholesale allegation against Government and charging them with keeping the Bengalis and the Maráthas at arm's length. As could be easily shown, the portals of Government service have not been indiscriminately closed against these classes of people and Government have readily recognised the merits of the deserving and conferred upon them the highest distinctions which a native of this country can aspire to.

Comments on His Excellency the Governor's speech at the Fergusson College, Poona.

Mahrátta (15), 25th Sept.

*21. "We publish elsewhere the speech delivered by His Excellency Sir George Clarke at the Fergusson College, in which he tried to lay before his youthful audience the 'other side' of the 'Drain' theory. Any one who goes through the speech is bound to acknowledge and appreciate the excellent spirit in which it was delivered and the sober and unimpassioned way in which the arguments were put forward.......... Every question may be broadly said to have two sides, and any 'honest' opinion about it could be arrived at only after the reasons on both the sides are carefully studied and digested. We could understand and even appreciate the frame of mind of His Excellency if he intended—as we believe, he did—his address only as an exposition of one aspect of a public question—a question which is directly connected with the economic well-being and progress of the whole country. But when His Excellency proceeds to assert that the 'Drain' theory has more than any other helped to produce the assassin, we feel bound to question the fairness and justice of the argument. Because a stray fanatical assassin here and there might have taken shelter under the theory to give a fair colouring to his dark deed, would it be fair, would it be reasonable, to infer that the theory has given birth to the assassin? The question about the economic drain of India has been before the public for more than the last half a century, and it has been pronounced upon by almost all leading Indian publicists as well as by some eminent English politicians and statesmen. We are surprised to see so responsible and reasonable a person as His Excellency expressing a view which is hardly in accord with the accepted canons of reasoning. We are here reminded of the observation of Sir Lawrence Jenkins, Chief Justice of the Calcutta High Court, in a recent political case, in which His Lordship held that from ideas dominating political agitations to actual crimes was a far cry. We fear His Excellency was not on solid ground in making the statement. It is as unreasonable to argue that the 'Drain' theory produces assassins as it is to hold that the very ideas of independence mean physical conflict with the Government—a view shared by a section of the moderate politicians. The Anglo-Indian press, for the last few days, has been dangling the idea before the public eye that as certain fanatical misguided youths had in their possession the Bhagvadgita, that sacred book was the birth-place of the bomb-thrower and the anarchists. We fear His Excellency has stretched the argument a little further and applied it to the 'Drain' theory. It is said that the Devil does cite scripture for his purpose. Is it to be inferred therefrom that the Bible has produced or produces all the devilish characters in the Christian world? If once this principle or this line of argument is accepted, there is no knowing to what absurd lengths one might go in drawing the chain of cause and effect. To-day the chain has been extended to the 'Drain' theory; to-morrow, it might be carried on to the study of Political Economy; the next day it might go to the study of History, and some time hence it might extend to the very existence of schools and colleges which enable the people to study these 'objectionable' things! Why, a person of a wild and rich imagination, proceeding on these lines, may go even a step further and assert with all the show of his fallacious reasoning that it is the British rule that is at the root of the mischief, which established schools and colleges whence the evil spreads! But such a line of reasoning will hardly find acceptance with sensible persons. We wish His Excellency had not marred his otherwise excellent and thoughtful speech by making such an unreasoned statement. For the past few days a regular campaign seems to have been arranged by the Anglo-Indian bureaucracy against the 'Drain' theory. The Anglo-Indian press has hitherto let no opportunity go unused which it could seize for attacking the doctrine. About a year ago Professor Lees Smith, who had been specially brought by the Government to lecture on commercial subjects for the Bombay University, wound up his lectures by attempting to refute the theory. Then came the speech of the Master of Elibank in introducing the Indian Budget in the House of Commons in August 1909 in which he too attacked the 'Drain' theory. Taking up this official cue the Jingo press in England and the Anglo-Indian press in India waxed eloquent on the mischief wrought by the theory to the prestige and reputation of the British *ráj*. Then in February last, Sir Herbert Risley adduced the 'Drain' theory as an example of perversion of truth and veiled sedition in his memorable speech while introducing the Press Act in the Imperial Legislative Council. This was followed up by the attack in the Sedition Circular issued by the Government of India in March last. And lastly, we might mention the present speech of His Excellency at the Fergusson College. That roughly brings the history of the new campaign against the 'Drain' theory up to date. It is to be noted that the greater part in this regular agitation is borne by officials; and the attack from that quarter ought to be reckoned as the strongest and therefore deserving our attention most. If the instructions in the Sedition Circular of March last would be carried out in full, we shall soon have to expect a regular course of lectures against the 'Drain' theory from District Collectors and their subordinates. The official agitation against the theory promises to be a vigorous one in course of time. It is quite necessary on the ground of argument that the official campaign must be met, therefore, by the Indian publicists. The 'Drain' theory has been before the Indian and English public for nearly the last sixty years. Men like Mr. Dádábhái Naoroji, who have been known to be the most calm, thoughtful and sober exponents of Indian public opinion, have fought for it life-long in the press and on the platform. The late Babu Romesh Chandra Dutt, a high official of the Bengal Government, and a member of the Decentralisation Commission, and late Dewan of Baroda, supported the theory, which may be said to be the life-work of Mr. Dádábhái Naoroji. It has had its confirmation and corroboration at the hands of Mr. Digby, a well-known student of Indian problems. The minority members of the Royal Commission on Indian Expenditure, known as the Welby Commission, favoured the 'Drain' theory. Mr. Digby established beyond the shadow of doubt the truth of the elementary facts which make up the economic drain on India, and even challenged Lord George Hamilton, the then Secretary of State for India, to refute his facts and views, a challenge which remains as yet unanswered in the bold and convincing manner in which it was offered."

Jagad Vritt (124), 18th Sept.

22. The address delivered by His Excellency Sir George Clarke to the students of the Fergusson College, Poona, would be of immense use to all well-wishers of this country in guiding them to the true path of regeneration. The noble sentiments expressed by His Excellency about Indian nationalism illustrate the broad-mindedness of the English politicians in ruling India. Western education created among the Indian public a craving for reform—social, industrial and political. The enthusiasm manifested for social reform has now almost died out and as the industrial regeneration requires patient work it has not attracted many votaries. The English being naturally lovers of freedom, encouraged the growth of political ideas among Indians. Indians who first took to politics were deeply read in history and were thus able to form balanced opinions. They were unfortunately followed by a set of people who had a mere smattering of history and politics and who grew impatient at the slow progress the country was making. They leagued themselves together to create wide-spread political discontent in the country and in order to gain their end made religion a plank in their platform. As it happened, all these nationalists were Hindus and in consequence all the non-Hindus came to be excluded from the fraternity. His Excellency Sir George Clarke has pointed out the grave evil resulting from such a propaganda and has conclusively shown that Indians cannot attain nationhood unless all racial considerations are merged together for national welfare. His Excellency has given a timely warning to the student-world of the suicidal policy of the anarchists, and we hope that those for whom the advice is meant will always bear it in mind, and that the nation at large will be greatly benefited thereby.

Gujarát Mitra (34), Sept., Eng. cols.

23. "The economic drain inflicted on India by British rule is the cry which is being continually raised in this country. .... Not unoften do we see statements made in public which on closer scrutiny are found not to coincide with facts, and the perversion of young untrained minds which misconceptions arising therefrom help to promote results in creating dissatisfaction with the British rule in the country. Sir George Clarke in his address to the students of the Fergusson College the other day referred to this important matter, and with facts and statistics which should not fail to prove of great value to the casual reader and the economic student alike, His Excellency refuted with considerable emphasis the incorrectness of the theory of the drain of India's wealth. Where His Excellency's assertions fail to carry conviction with them, they undoubtedly have the merit of stating what are evidently the facts at any rate, and must go to disillusionise the public mind largely with regard to these oft-repeated statements which many swallow as Gospel without any examination."

Gujaráti (33), 18th Sept.; *Praja Bandhu* (42), 18th Sept.; *Gujaráti Punch* (35), 18th Sept.; *Sayáji Vijaya* (45), 22nd Sept.

24. The address delivered by His Excellency Sir George Clarke to the students of the Fergusson College was interesting and instructive in several respects. Some of the issues raised by His Excellency are of so important a character that the utterance will not fail to be critically noticed throughout the country. There has been a general belief, and His Excellency has but subscribed to it, that the national idea has been merely borrowed by Indians from the West. There may be some truth in such an assertion, but we do not think it is an absolute truth. In our opinion this idea of nationhood was conceived by the Indians after, if not before, their advent to this country. After a temporary lull, the Aryans as a nation were called upon to fight the chronic Moslem incursions in order to maintain their nationhood. The vicissitudes through which they had to pass in the succeeding centuries served no doubt to benumb their feelings in this direction, which were roused again into activity by the doings of the Marathas. But their mutual jealousies, internal quarrels, false pride and greed of power transferred the supremacy of India to the hands of the British. That was indeed a fortunate circumstance for the people as they soon began to hope for a speedy development of their notion of nationhood under the ægis of England. India's expectations in this direction were being gradually fulfilled under the beneficent rule of Lord Cornwallis, Lord William Bentinck and others and the people looked up to English statesmen of noble views for their advancement. On the assumption of the government of India by the Crown, these Indian aspirations were emphatically iterated by Queen Victoria and subsequently encouraged by her August son, King Edward VII. If in the light of this royal support Indians are tempted to work for their elevation, we think it behoves all who dismiss their efforts as misguided to direct attention to the history of the past and the promises given. Proceeding His Excellency wisely declared it to be the object and duty of Government "to lead the mixed races of India onwards towards the time when a nation will have been built up capable of self-government." If the realisation of this ideal is to come decades hence, have not Government lengthened the period by establishing a cleavage between Hindus and Muhammadans by their recent reforms? Adverting to the much discussed 'Drain' theory His Excellency has cited some instances to show that the allegations were unsound and based on a misconception of the whole question. We do not think the arguments advanced by His Excellency in this behalf would in any way be acceptable to the supporters of the theory. We know that efforts have been, and are being, made to attribute the commission of anarchical outrages in the country to the mischievous propagation of this 'Drain' theory and His Excellency was not slow to deduce a similar inference. But unless Government are prepared with the help of statistics to dislodge Mr. Dádábhái Naoroji from the position he has taken in connection with this question, we do not think such efforts will be of any avail. Perhaps a check might be placed on the discussion of this theory, but that could not raise the official statements to the dignity of gospel truth to be silently believed in by all. [The *Praja Bandhu* welcomes His Excellency's speech in so far as it gave wholesome advice to the students and referred to Indian aspirations, but the paper refuses to accept the conclusions His Excellency arrived at on the subject of the 'Drain' theory. It challenges the authorities to give statistics sufficient to disprove Mr. Dádábhái's theory. The *Gujaráti Punch* regards the speech as a remarkably interesting and instructive pronouncement of the day. The *Sayáji Vijaya* criticises the attitude of His Excellency in regard to the 'Drain' theory and declares that nothing could be definitely said as to whether India is being bled or bleeding other countries till sustained efforts have been made for the encouragement of her indigenous industries.]

Sánj Vartamán (44), 11th Sept., Eng. cols.

25. "Sir George Clarke seems to agree with the view of the Government of India that a great deal of mischief is caused by the propagation of fallacies on the economic question. He devoted a portion of his address towards demonstrating that the drain is not so terrible as it is represented to be, and that it is not without any compensating advantage. Is India being ruined under the rule of the alien? The question can only be answered in the negative. Our progress is both moral and material, only we wish it were more rapid."

Comments on His Excellency the Governor's speech at the opening ceremony of the Ránade Institute at Poona.

Praja Bandhu (42), 18th Sept., Eng. cols.; *Dnyán Prakásh* (48), 17th Sept.

26. "The speech delivered by Sir George Clarke at the opening ceremony of the Ránade Institute was in every way worthy of the occasion as well as of him. He spoke in highly appreciative terms of the many excellent qualities both of head and heart of the late Mr. Ránade. His Excellency was pleased to accord his complete approval to the memorial. As we have already remarked, the Institute, if we wish it to do the maximum good of which it is capable, deserves to be financially supported by the wealthy section of our people. In bringing his excellent speech to a close His Excellency urged upon the wealthy to follow his example. Sir George was also pleased to give an assurance that any applications from local bodies to allocate funds in aid of the special form of education will be favourably considered by Government. This is, indeed, quite welcome, and we hope the utmost possible advantage will be taken of it by those in charge of the Ránade Institute." [The *Dnyán Prakásh* writes :—Though His Excellency had not the good fortune of being personally acquainted with the late Mr. Ránade, the rare quality, which Sir George Clarke possesses, of earnest study stood him in good stead in forming a sound opinion about the great man, and it was well expressed in the course of His Excellency's speech at the time of opening the Ránade Institute. His Excellency deserves thanks for making it clear that Local Boards and Municipalities may contribute their mite towards this laudable institution, but it is doubtful whether they will be able to do so after satisfying their own demands.]

Kesari (128), 18th Sept.

27. The *Kesari* publishes an eulogy of Ránade and writes that the memorial Institute opened recently at Poona is a fitting monument in his honour and that it has revived the memory of Ránade in the thoughts of his countrymen. It remarks :—We have no doubt that the example of Sir Gangádharráo, Chief of Miraj, who has endowed the Ránade Institute with a gift of Rs. 30,000, will be widely followed. We have a right to demand Government aid to the Institute as it will be mainly conducted for the good of the people. Government spend crores of people's money according to their sweet will without consulting the people to the extent and in the manner they should do. They need not find it hard on fitting occasions to entrust Government money to private institutions and to confide in them. Moreover, the constitution of the Ránade Economic Institute is unexceptionable. Government should give up their policy of excessive caution and endow generously the Institute. His Excellency highly praised Ránade and said that his life was an example which deserved to be widely followed all over India. People are anxiously waiting to see how much Government will contribute to keep Ránade's memory green in the hearts of the people. We congratulate the Honourable Mr. Gokhale for raising a memorial to Ránade befitting his extraordinary devotion to his *guru*.

Appreciation of Government's patronage of the Talegaon Glass Works.
Sind Journal (24), 15th Sept.

28. "The Indian Glass industry seems to have a very good future before it. Glass is being successfully manufactured in several places in India out of indigenous raw material. And there is no earthly reason why it should not. There is a glass factory at Talegaon in Poona District which was started two years ago by the *Paisa* Fund Committee and has already so far attracted official notice that the Bombay Government have issued a special Resolution directing that glass articles for Government Departments should as far as possible be purchased from that factory......... Reading the Bombay Government Resolution on the encouragement of the products of the glass factory we are struck by one thing. When two or three years ago the Government of India issued their famous *swadeshi* Resolution in which officers were directed to purchase locally for Government requirements all sorts of articles available in India, the rider was added that the quality should be the same or nearly the same as that of the foreign article and so also the price. In the Resolution of the Bombay Government recently issued we find no such qualification—at least none is specifically mentioned. The words 'so far as possible' do not appear to have any reference to quality or price but only, we should think, to a particular article being available in the factory or not. If our interpretation is correct, then the Bombay Government has advanced a step further than even the Government of India. This should not surprise any one who has closely watched Sir George Clarke's masterful policy."

Comments on the alleged supersessions in service of Mr. De, a recently retired Bengal Civilian.

Indu of Bombay (12), 21st Sept.

29. "The story of Mr. De, the Bengali Civilian's career as a Magistrate, which has been related by the *Amrita Bazar Patrika*, reads more like a mediæval episode than anything that could happen in reality under so civilised a Government as the British in India in the Twentieth Century. Yet it is given with so much detail that few will have hesitation in believing that most of it is a statement of facts, however strange they may appear. Mr. De's strange experiences may not be largely characteristic of the lot of the sons of the soil who, having competed for and shone on equal terms at the entrances to the various services under the Government in India, still find themselves hampered in their careers apparently for no other reason than the colour of their skin and the land of their birth. Yet, who would deny that Mr. De is not alone among his countrymen, who in spite of their bright talents and approved capacity to serve ably and loyally, find themselves rudely pulled back by mysterous wire-pulling to make room for some member of the ruling race, however raw in service the latter might be and however inefficient he might have proved himself?......... Their sorrows are necessarily silent sorrows, for they know that there can be no appeal for justice to higher authorities except in very rare cases where the head of the Government is known to be a lover of stern righteousness and will brook no nepotism. If, mustering courage and regardless of consequence, they protest against the injustice, they are not unoften snubbed and punished, as Mr. De was, through that much dreaded but notoriously common device of a sudden transfer to some far away and unhealthy district. We do not speak here of the sacrifices of honour, popularity, wealth and not the least, of conscience—which an Indian member has to make to keep himself in the good books of his superiors, lest any taint of political ideals of even the most innocent type should attach to his public or private life. We know even Anglo-Indian Civilians are not spared the rebuffs and humiliations which bureaucracy takes care should fall to the lot of any servant of theirs who shows any 'undue' leniency towards the educated classes. An English paper told us recently of the treatment which the late Mr. Jackson received. .... But, apart from this aspect of the policy, which is prompted mainly by political reasons, that cases like those of Mr. De should occur under a civilised Government cannot redound to the glory of Great Britain........... We may say that they are no less potent seeds of mischief—of unrest—than the so-called 'methods of the Indian Police.' While the latter evil is eating into the vitals of the masses, the former is no less dangerous a canker at the heart of the educated classes. With so few of the higher posts thrown open to the children of the soil, to refuse proper promotion for even those few who distinguish themselves above their compeers, is not only unfair and unjust but is not calculated to enhance the confidence of the educated classes in the justice and impartiality of British rule as a whole."

Comments on the Government Notification *re* higher posts to be given to Indians not belonging to the I. C. S.

Sind Journal (24), 15th Sept.

30. "Before laying down the reins of office Lord Minto has given another proof of his liberal attitude towards Indian aspirations. With the sanction of the Secretary of State and the concurrence of a majority (not the entire body) of the members of the Executive Council, he has promulgated new rules empowering Local Governments to confer certain appointments (which must be previously notified), ordinarily held by members of the Civil Service, on 'Natives of India' of proved merit and ability belonging to the Provincial Service or not. There is a certain restriction as regards the proportion of appointments which can thus be held by Indians, but this is natural. Under the new rules a Deputy Collector can be appointed permanent Collector and a Sub-Judge can sit on the Bench of the District Court. This is in a manner an improved revival of the old Statutory Civil Service. Of course, there is no obligation on Provincial Governments actually to make these appointments, but with this standard before him the publicist can at least take a Provincial Government to task for doing little or nothing and disregarding the good intentions of the Supreme Government. We know the opposition will be very great on the part of the Civil Service the members of which are very jealous of their rights, and little practical effect will be given to the suggestions of Lord Minto's Government, but still the step taken by Lord Minto paves the way for future demands on our part, and as time goes on, even the Civil Service can hardly resist the very reasonable claim of Indians to a larger participation in the higher offices of State regardless of barriers in the shape of an examination in England."

Suggestion that the period of probation of successful I. C. S. candidates should be spent in India.

Surya Prakásh (46), 17th Sept., Eng. cols.

31. "Reuter announces that it is proposed to increase the probationary period of candidates for the I. C. S. to two years, the object being to make the candidates go through a complete course in Indian law and languages before being given an appointment. We are not sure that this will be a change for the better. What is required is that a candidate for the I. C. S. should after passing the usual test in England be sent out to India and serve a full probationary period here instead of trying to learn from books in London. By probation we mean that the new arrival should not be attached to any post, but should be thoroughly well grounded in the vernaculars and Indian law and what is of paramount importance, should acquaint himself with the habits, the feelings, &c., of the people whom he has been brought out to rule. Let him loaf about for a time, if need be, and feel his way to the minds and hearts of the people and then and then only attach him to one of your red-tape and report-manufacturing bureaus. What is the use of cooping up the candidates in London for a year or two when on their arrival at the Ballard Pier they will be dazed by the sight of the first Indian crowd? No, no. Send out your I. C. S. here at once. Let him learn our languages, ceasing to be dumb and deaf to us; let him be 'acclimatised', know the people and their ways, and then see whether he does not play his part nobly and well as Collector, Judge, or even as a file-devouring Secretary to Government."

Suggestion that Oriental ceremonial should be observed in Durbars of Collectors, &c.

Surya Prakásh (46), 12th Sept., Eng. cols.

32. "The Commissioner of the Northern Division recently held one of those Durbars which have now become a standing feature in the administration. Mr. Barrow's speech was felicitous in every way and the occasion was rendered more impressive than usual by the conferring of *sanads* on some new recipients of honours. In this connection we should like to suggest that it would be better if Government were to be more oriental, or, if we may so put it, to adopt some part of the ceremonial adopted on such occasions in Native Courts. All that is done at present is to address a few complimentary words to the new Ráo Bahádur or Ráo Sáheb and then—to hand him a bit of foolscap! It would be more consistent with Indian and time-honoured views on the subject if the recipient of the *sanad* were also given a *poshák, i. e.*, a dress of honour consisting of shawls, turbans, &c. The cost would be trifling, but such an act of courtesy would be highly valued. In the East when a person is honoured by the Crown it means that he receives some tangible mark of favour—a condition which is not fulfilled by the handing over of a *sanad*. Distribution of *pán-supári, attar*, rose-water would also be very appropriate on such occasions according to Indian ideals. A Durbar where the only thing done is speech-making is distinctly not a Durbar according to our notions."

Comments on the Government Resolution on the Foreign Liquors Committees.

Kesari (128), 20th Sept.

33. Government have issued their Resolution nearly eighteen months after the report of the Foreign Liquors Committee was submitted to them. Government do not concur with the opinion of the Committee that foreign liquor is more tempting as it smells less and is merely nicely bottled than country liquor. But they have not adduced any reasons for their opinion. They also think that there is no noticeable increase in the sale of foreign liquor. They do not know how and in what proportion foreign liquor landed in Bombay is distributed all over India. Government have put a forced interpretation on the views of the Committee that they urge that some steps should be taken to make foreign liquor smell worse and thus make it less tempting. But any one can see that the Committee wanted only to point out that foreign liquor is more dangerous as it is more tempting. In Bombay water and various spicy ingredients are mixed with foreign liquor and it is sold in bottles bearing deceptive labels. Government have resolved, therefore, to start a central warehouse where foreign liquor will be bottled under their supervision. The Committee suggested that bottles bearing deceptive labels should not be allowed to be sold. But Government have not approved of the suggestion. It is difficult to make out why Government refuse to carry out the suggestion of the Committee, as they can easily see that bottles bear true labels when the warehouse is started.

Suggestion that the non-official element should predominate in the Excise Committees.
Sudhárak (156), 19th Sept.

34. It is evident from the report of the Commissioner of Abkári on the working of the Excise Committees that the suggestions of these Committees for curbing the vice of drinking have not been treated with the respect they deserve. The constitution of these Committees should be so changed that the non-official element should be predominant and they should have a right to make suggestions without being consulted.

Approval of the release of the author of "Matru Puja" (Bengal) from prison and of the commutation of the sentence on H. R. Bhágwat to one of simple imprisonment.
Indu Prakásh (121), 17th Sept.

35. We beg to record our hearty approval of the policy lately adopted by Government of tempering justice with mercy in cancelling the sentence passed against Babu Kunjbihari (Bengal) for publishing a book called "Matru Puja" and commuting to simple imprisonment the sentence passed on H. R. Bhágwat, editor of the *Bande Màtaram* of Poona. Mercy instead of lowering the prestige of Government adds to it, and we hope Government in future will continue to show it to their erring subjects as in the present instance.

Alleged inadequacy of the punishment awarded in a recent cocaine case.
Pársi (41), 25th Sept., Eng. cols.

***36.** "The cocaine habit has proved so extremely deleterious to the natives of India that the Government has exerted itself to the utmost to suppress it, and even a grain of cocaine in an ointment obtained at a European chemist's in the city has to be duly registered and accounted for. This naturally makes the illicit traffic all the more profitable, but what can be said of men of education who exert their ingenuity to defeat the good intentions of Government and for the sake of a few vile rupees engage in the ruin, body and soul, of the poor wretches who crave for the drug? A doctor, above all, should know better, and an Englishman guilty of such an offence is doubly culpable. Mr. Setalvad has convicted Dr. Fonseca and Captain Harrison of being leaders of a smuggling gang. They were caught in the act, at a transaction amounting to over Rs. 6,000, and received respectively two months' and six weeks' simple imprisonment and a fine of Rs. 500 each. Considering the heinousness of their offence, the punishment seems utterly inadequate. The fine, certainly, does not represent the profits on a single deal."

Jám-e-Jamshed (37), 21st Sept.

37. The consumption of cocaine appears to be on the increase in India, and with it the number of cases of cocaine smuggling are multiplying, in spite of all the stringent regulations of Government. Only two days ago the Presidency Magistrate, Bombay, had to pass sentence of imprisonment on two very respectable men, Captain Harrison and Doctor Fonseca, for the offence of selling cocaine in large quantities. Will these sentences prove deterrent? Experience tells us that they will not. Will the cocaine dealers be so easily induced to give up a lucrative business which brings a profit of two to three hundred per cent.? It is necessary that some philanthropic body should come forward to distribute handbills in the different vernaculars fully explaining the ruinous effects of this drug and the means of getting out of its clutches. Still more important is the question of finding out the country from which cocaine is smuggled into India. The duty of taking up this task lies upon the public as much as upon Government.

Government should check the evil of obscene advertisements appearing in Native Papers.

Akhbár-e-Soudágar (27), 19th Sept., Eng. cols.

38. In the course of a long effusion in connection with a notice given to the paper by the Commissioner of Police *re* indecent advertisements, the *Akhbár-e-Souddgar* writes:—"With some compunction, yet without any hesitation or fear of being possibly misjudged and look small in the eyes of our own readers and readers of other journals we take this opportunity of calling the attention of the public in general to the salient measures now being adopted by the local Police at the instance of Government or its advisers in law. Whatever the contentions of advertisers *per se* or their legal advisers and supporters may be on a legal point of view (and we for ourselves are prepared to admit the genuineness, if not the force of such legal arguments *qua* arguments), we think the endeavours now being made to suppress demoralising advertisements, however otherwise unobjectionable, deserve to be applauded and actively supported by us if not by the entire native press as a whole. We personally are entirely at one with those advisers of our present Government who appear to have set our otherwise unobtrusive, quiet and impartial Police Commissioner and his staff of able Deputies and others in motion for checking the publication of indecent or otherwise demoralising advertisements published by order of our energetic native Vaidyas or Hakims who have heretofore fed or are now feeding fat on the follies of inconsiderate human beings. We ourselves like every other vernacular journal of the city used to be freely favoured by unsolicited advertisements relating to native preparations declared to be of great efficacy in various forms of blood poisoning due mostly to contamination from improper persons in unpleasant paths of life.......... We hasten to give expression to our own humble views on the subject of the now overwhelmingly luring nature of the methods adopted by interested manufacturers and dealers to puff up various articles said to cure any and every vile venereal and other blood disease. Let curiosity and jealousy alike laugh out and scoff as much as they like at this our bold assertion in the cause of public morality and of honourable self-breeding amongst our youngsters as a whole, but age and experience are with us and we do honestly and emphatically assert that the movement now being inaugurated by our Police is salient and sound and in the interest not only of the existing breed of youngsters of all races, but also of their children and brethren in future.......... We believe, nay we contend with all due vigour of honesty, that the tempting words and phrases employed in vernacular advertisements at least serve as an unconscious bait for raw youths and inconsiderate elders. Government as the common parent of all its subjects can, may and ought to be regarded heartless and sinful if after knowing these results and these probabilities it sits at ease and makes no move to check the further conscious development of free-going viciousness amongst us. We are, therefore, quite agreeable to the friendly directions given us by our worthy Police superiors for deleting vice-encouraging and demoralising advertisements from our columns and at the same time we hold ourselves ready as in this very instance to exert such iufluence as we humbly can to improve the tone of future public notices even at the risk of losing a material portion of our legitimate, easy, and self-flowing income. At the same time we hope Government will see its way to deal with our brother Journalists exactly as with ourselves and also that all of them will heartily co-operate with the Police and like us volunteer to work in the cause of public morals and genuine safeguard of the true interests of our present and our rising generations."

Comments on the warning given by the District Magistrate, Navsári, (Baroda), to the editor of the *Chábuk* for certain objectionable articles that appeared therein.

Chábuk (71A), 22nd Sept.

39. We had resolved to devote our efforts to depicting the condition of our miserable countrymen and the improper deeds of autocratic officials. But we had also resolved not to transgress legal bounds. In spite of this we were summoned by the District Magistrate, Navsári, in pursuance of an order received from the Dewán and told that some of the articles in our issues of the 14th and 21st July and of the 4th August were objectionable. He warned us not to publish such articles in future and ordered us to give an undertaking to that effect. Our readers know well that there was nothing objectionable in those articles and yet when we are harassed like this we are constrained to restrict our writings to idle gossip and aimless disquisitions. We have resolved to confine ourselves merely to publishing news and to delete political matters from our writings. Let Government do anything whether good or bad, we shall abstain from criticising their actions. There are many other ways of serving one's country besides this, and, therefore, we have resolved to abandon the fearful path of political discussion.

Comments on the recent Ganpati celebration at Poona.

*Mahrátta (15), 25th Sept.; Kesari (128), 20th Sept.

40. "The annual Ganpati Festival passed off last week as usual. A number of lectures on social, religious and economic subjects were delivered, and the procession on the last day of the festival—last Sunday—was as successful as before. The absence of the annual melas was the only unusual feature of this year's festival. And that was more or less due to the unnecessarily stringent conditions imposed by the local Police authorities for obtaining licenses as usual. The District Magistrate had formed a Committee of certain prominent local gentlemen to examine the songs to be sung by the melas, and only those pieces that had passed through the censorship of the Committee were to be publicly recited. Of course, censorship, official or non-official, is hardly consistent with freedom of expression; but looking to the circumstances around, the melas were well advised in agreeing to subject their songs to it. But even this would not satisfy the local Police. They demanded a full register of all the persons composing ('*involved*' in, for that was the word actually used in the notification) a mela, as a condition precedent to granting the usual license. The mela people thought the demand as unwarrantable and refused to comply with it. In our last issue has already appeared the representation sent by the Ganesh Mandal—a private body constituted annually for managing the festival—on this point, and we have not heard of any reply having been sent to it as yet. The Bombay Government's Press Note about the festival stated that Government would watch the mela songs this year, and if no improvement seemed to be made, the question of their complete prohibition would be dealt with next year. Now as a means to put in practice the wishes of the Government, we believe, the local censorising Committee was established, probably under instructions from the Government. The melas submitted to the censorship of the Committee. Why then, we ask, demand further stringent—and humiliating—conditions from them? When the songs of the melas have been shorn of their objectionable features—if any—by the official censorship Committee, then wherein lies the necessity of tying up the hands of the melas further by conditions like the above, for singing these innocent songs? If the melas sing songs other than those approved, the law is there to take its course. Surely there seems to be no ostensibly fair reason for this demand by the local Police. We are hopeful that the Government will favourably redress the grievance submitted by the melas through the Ganesh Mandal, at least next year." [The *Kesari* remarks:—We are glad to see that the Police did not in any way interfere with the Ganpati procession. The festival lost much of its interest, because there were no melas this year at Poona. The Police demanded the names of the melawallas and it may be argued that their request should have been complied with. But most of them are uneducated and it is but natural for them to feel chary of Police attentions. They contend that to demand names of them is to treat them as so many suspects and their contention is right.]

41. The public character given to the Ganpati celebrations fifteen years ago in order to wean the sympathies of the Hindus from the Muharrum festival and to provide a vent for their religious fervour had for a long time come to be regarded as an expensive affair and its popularity was on the wane. It is a matter of common experience that the organisers of the melas intermixed politics with religious songs and of late the mela songs teemed with abuse of Government and of the Moderate political leaders. The warning given by Government to the organisers of melas to steer clear of politics had a very salutary effect in striking at the root of the evil that had spread poison among the students. The District Magistrate, Poona, did very well in asking for the names of all those that intended to take part in the melas. The very fact that people did not give their names shows that the mela songs that were to be sung were not quite unobjectionable. Magistrates in other districts would do well to follow the example set at Poona. We hope the pernicious effects of the present-day celebration of the Ganpati festival will induce the people to return to the quiet religious observances of former days.

Sudhdrak (156), 19th Sept.

Comments on the alleged boycott of Hindus by Muhammadans at Dabhro (Sind).

Commercial Gazette (4), 6th Sept.

42. "We have frequently had to notice in these columns the hostile attitude of Hindus towards Muhammadans and have on several occasions pointed out how eager Hindus generally are in seizing every possible opportunity of calumniating respectable Muhammadans. The recent events at Dabhro and the consequent hue and cry raised by Hindus only serve to prove further their unfriendly attitude towards Mussalmans. They have been wilfully magnifying matters, otherwise of insignificant nature, with no other object than that of showing to the authorities that they are being harassed by Mussalmans. But an intimate knowledge of events, as they have actually happened at Dabhro, will show that Mussalmans are not to blame, and that Hindus have always assumed the offensive. Their continued hue and cry in the press, their petitions against the Honourable Syed Allah Ando Shah and other Mussalmans, and their constant judicial contests with Muhammadans in Courts have been the source of much trouble and annoyance to the latter. Such a behaviour on their part is bound to embitter the feelings of Mussalmans and will only serve to widen the gulf separating the two communities......... According to the opinion of the Hindu Press, the Honourable Syed Allah Ando Shah is considered to be at the bottom of the present disturbances. But we may as well inform our readers that the Honourable Syed is an intelligent and far-sighted person and will never do anything that might be harmful to others. Being an Honorary Magistrate of long standing, he is sufficiently well posted in the knowledge of the law to see what constitutes an offence.......... The only drawback in him, if drawback it can be called, is that he is against corruption, and never allows any one connected with him to offer bribes to an officer. Perhaps this conduct on his part may have enraged some Government employees whose sole occupation throughout their lives has been to receive bribes, and it is but natural that such persons should endeavour to malign him.......... We now propose giving a detailed account of all that has transpired at Dabhro which will show to our readers that all that is being reported against the Honourable Syed is the work of persons whose sole object is to create mischief. [Here the paper gives instances of alleged misrepresentations of occurrences at Dabhro by Hindus.] These and other incidents of like nature have convinced Mussalmans that it is difficult for them to hold their own against Hindus who are being supported by officials who are their co-religionists. They have further realised that Hindus are bent upon ruining them; so they are unable to see what they should do in this predicament. They have boycotted the Hindus simply to escape their further persecutions, for which no sensible person can blame them. The Syed, however, has no hand in the matter and has not instigated the Muhamadans to boycott the Hindus; they have done it simply in self-defence. In fact the Muhamadans have learnt the lesson of boycott from the Hindus.......... It will be sheer injustice to blame the Syed for the actions of Mussalmans with whom he has no direct concern; the Hindus accuse him of having caused these disturbances because they are jealous of the eminent position that he has attained by virtue of his excellent qualities of head and heart and do not like that he should command so much respect and exercise so much influence."

Sookhree (61), 7th Sept., Eng. cols.

43. "It is sincerely to be trusted that the Commissioner in Sind will see his way to give his earnest attention to the petition that has been submitted to him by the Hindu residents of the village of Dabhro (Nawshero Taluka) which furnishes evidence of a boycott of a very scandalous character and contains a typical instance of the high-handed oppression and undue favouritism systematically practised by a Muhammadan gentleman of influence and power. We do not know how matters stand. But should the heavy bill of grievances contained in the petition be even partially correct, then nothing can be more regrettable. We hope and trust that an immediate enquiry will be conducted by a thorough competent official free from all prejudices, local or racial."

Complaint against the appointment of Sahib Zada Sirdar Muhammad Khan to the Sind Provincial Service.

Sind Journal (24), 15th Sept.

44. "Comment on individual appointments to the subordinate, upper-subordinate, or even to the Deputy Collectors' grade is, as a rule, out of place in the public press, but we cannot help condemning, on principle, the latest direct appointment to the Sind Branch of the Bombay Provincial Service. Sahib Zada Sirdar Muhammad Khan (of Ajmere, it is said) is the fortunate recipient of the honour and he has been placed under the orders of the Commissioner in Sind. We can hardly believe that the suggestion to appoint a Muhammadan for the fourth or fifth time (while not once has a Hindu from Sind been selected) and to import the man all the way from Ajmere could have emanated from Mr. Younghusband, our statesman-like Commissioner in Sind. Nor can we understand how a Governor like Sir George Clarke could with open eyes and in opposition to the views of the Commissioner in Sind have sanctioned such an appointment. It is hardly possible that he could have fallen a victim to the clamour of Moulvi Raffiuddin and his party. It would be no exaggeration to say that every fair-minded man was looking forward to the appointment of a Sindhi Hindu this time, but it seems the Fates are against it. As we said, we condemn this appointment on principle, and not on its merits which we do not know, and should in any case hesitate to discuss. We hear another vacancy is shortly to occur and we trust that the Commissioner in Sind will strongly recommend the appointment of a Hindu."

Complaints against the Resident Magistrate of Lárkána (Sind).

Lárkána Gazette (57), 10th Sept., Eng. cols.

45. "We are really surprised to find the present Resident Magistrate of Lárkána holding his Court, in the afternoon of almost every day, under the shady grove of the Nim trees, in front of his private residence, towards the back of the Madressah. But we fear this is not always done. 'The best course to cope with the work he has to do would be to sit a little longer in the office-room, even after the prescribed time, and not to subject pleaders' parties and witnesses to the indignity and inconvenience of dancing attendance on him at his private residence and under a scorching sun.' With the Magistrate sitting in his loose dress on a common cot surrounded by pleaders with glittering hats and a crowd of persons concerned in the case, all herded together under the shade of the trees at a time when the heat is intense—really the sight is odd enough, if not anything else, especially when it is remembered that Lárkána is not an out-of-the-way place, but a District Head Quarter town. We trust that the District Magistrate will be pleased to forthwith put a stop to this objectionable practice. We have also reason to believe that the attitude of the Resident Magistrate to the parties and witnesses is not what it should be. This time, however,

we would content ourselves with simply advising him to be more polite and gentlemanly in his dealings with all concerned in the hope that this hint will have the desired effect whereby we shall be spared the painful necessity of reverting to the subject again."

Alleged corruption in the Lárkána (Sind) Civil Court.
Sind Patrika (59), 17th Sept.

46. "Corruption is said to have assumed abnormal proportions in the local Civil Court, so much so that litigants are subjected to extortionate demands. This is indeed an unpleasant revelation and calls for a sifting enquiry. Even a cursory glance over the account books of a few local banias would enable the authorities to gauge the extent of scandalous practices. We hope the matter will attract the attention of the Sub-Judges and prompt steps will be taken to uproot the evil."

Complaint that coins of 1835 and 1840 are not accepted as legal tender in Sind.
Sindhi (60), 17th Sept., Eng. cols.

47. "It has been noticed that the coins of the East India Company bearing the stamp of Her late Majesty Queen Victoria and her predecessors are being rejected not only by the people but even by the Railways, Post Offices, Banks and Government Sub-Treasuries. This is a new kind of grievance in this part of Sind and Government can realise the hardship resulting from these coins not being accepted. In the event of Government Departments rejecting these coins, it is impossible that the public will accept them. We believe that Government have issued orders that any person rejecting British coins of 1835 or 40 was to be brought to book. We, therefore, hope that a notification will be issued enjoining all to accept these coins and thus to remove the prevalent inconvenience."

Duty of Government to help the inhabitants of Dera Ghazi Khan.
Pársi (41), 25th Sept., Eng. cols.

***48.** "Dera Ghazi Khan has, after many attacks which seemed as if they must annihilate the city, at last been overwhelmed. The skill of the engineers has failed, and the Indus riots over the site of man's frail habitations. An appeal has been made for help, and the high official who drafted it attempts to strengthen it by disowning Government's liability in the matter. That is a principle, one supposes, like Lord Minto's dictum that Government are under no obligation to feed the famine-stricken, which will remain in the realm of theory; and it is so obvious that there must be ample scope for private charity after the official agency has done all it can, that we would rather have seen the appeal without the argument. Government, instead of philosophically setting a bound to its obligations, should set in earnest about the creation of a model city on the new site."

Legislation.

Comments on the Bombay Municipal Act Amendment Bill.
Bombay Samáchár (69), 20th Sept.

49. The Bill to amend the City of Bombay Municipal Act, published by the Government of Bombay, hardly contains anything to which objection could be taken save the clause abrogating the tax on bicycles and tricycles. All the amendments incorporated in the present Bill have been undertaken at the express desire and suggestion of the Corporation and it is hoped that when they are passed into law, the working of the various Municipal Departments would be placed on a satisfactory basis. The appointment of a Hydraulic Engineer on a high salary would go far to remove the crying evils in the Water Department. The deficiency of water-supply has been one of the sad experiences of the people of Bombay during recent years, and so it is expected that the creation of a separate Water Department would allay at an early date the grievances long complained of. Proper control of bake-houses as well as of the manufacture of ærated waters has not been found feasible under the existing law and the Municipality has, therefore, wisely suggested the amendment of the provisions relating thereto. The new section provided in the draft Bill for the purpose would no doubt meet the exigencies of the situation. The powers taken under the Bill to check the illicit import of meat into Bombay would, it is trusted, remove a crying evil, to the great relief of the people. The only exception that we can take to the Bill is that it exempts bicycles and tricycles from the levy of the vehicle-tax. The reasons advanced for the course are the unpopularity of the tax and the consequent difficulty of collecting it. These cycles are usually the appendages of well-to-do classes and we cannot understand how persons affording to keep costly machines could reasonably refuse to pay the tax. It is not shown that the cyclists' use of the public roads is not injurious to the thoroughfares. On the other hand, they have proved themselves a veritable nuisance to pedestrians. The difficulties of collecting the tax could not be so insurmountable as to necessitate the total abolition of the tax. A more careful numbering of the machines in use would have obviated such a course. It is proposed to fix the tax on motor-cars and cycles at Rs. 15 and Rs. 8 respectively. These figures are ridiculously low, as will be seen from a glance at the revised rates recently introduced in England. The tax on these vehicles should range between Rs. 100 and Rs. 25 per year.

Rást Goftár (43), 25th Sept., Eng. cols.

***50.** "Viewed as a whole, the Bombay City Municipal Act Amendment Bill contemplates changes which would be a distinct step in improvement. First and foremost, the Water Department will be endowed as per Corporation's wishes with the services of a Hydraulic Engineer, and the Municipality will be empowered to make the appointment.......... The industrial progress of the city and the introduction of the flushing system have tended to increase the demand for water, and the services of an independent and responsible officer specially appointed for the sole control of the Department were more than ever needed. The Bill proposes to exempt bicycles and tricycles from the levy of wheel tax, whilst it suggests an increase of the maximum tax on motor cars and motor cycles. The reason adduced for the elimination of the tax on the former species of vehicles is weird enough in all conscience. In correspondence columns of newspapers it sounds well, but the last place in which it must secure ventilation is the Legislative Council. No taxes are ever known to have fascination for any class of people. The poor and the wealthy resent them equally, and greet their abolition as a welcome relief. That the tax on cycles is difficult of collection is a different question, though we believe that, properly administered, the recovery of the tax on cycles should not be more difficult than that on motor cars and other vehicles. The maximum limit under the existing schedule of tax on motor-cars is ridiculously small. It is less than half of the maximum leviable on a carriage and horse. The owners of motor cars are as a rule well-to-do people, and the proposed maximum could have very well been doubled or trebled without its proving a burden upon their owners. The road hogs work the greatest mischief with the roads, and it is only fair that their owners should be compelled to pay a sufficient sum in tax towards the cost of their repair."

Education.

Complaint about the closing of a primary school at Mitral (Nadiád).

Sánj Vartamán (44), 23rd Sept.

51. A correspondent writing to the *Sánj Vartamán* complains:—A part of the Pátidárs' Dharmashala was originally hired at a monthly rental of Rs. 2 for the primary school at Mitral in Nadiád Táluka of the Kaira District. For the convenience of the school the Pátidárs were induced by the educational authorities to repair the first floor of the building. The Pátidárs demanded Rs. 5 as monthly rent, but on the intervention of Mr. Vrajrái, the then Deputy Educational Inspector, it was fixed at Rs. 4 as per his No. 157, dated 20th May 1907. When no action was taken on that order, the Pátidárs again moved the Deputy Educational Inspector, Mr. Chaturbhái, who informed them by his No. 542, dated 11th September 1907, that as there was no provision in the Budget for that year they would be paid at the rate of Rs. 4 from 1st March 1908. When even after that order no rent was paid for a year and a half, the Pátidárs served the then Deputy Educational Inspector, Mr. Kadri, with a notice to pay up the rent or to vacate the building. Taking advantage of this opportunity Mr. Kadri told the authorities that as the Pátidárs were persistent in their demands for increased rent, the school should be closed. Neither the Collector nor the higher educational authorities properly inquired into the complaint and they at once ordered the school to be closed. Since then the District Local Board discussed the subject with a degree of warmth at their meeting on 10th December 1909 and resolved that on the mere question of rental the school should not be closed. Though a long time has elapsed since then, the school has not yet been opened. The Pátidárs do not demand any higher rent than what has already been sanctioned by the authorities. For such trifling reason the entire school has been closed and the children of the village have been denied the advantages of education. If the Pátidárs who were the owners of the building in question were obstinate in their demand, that was no fault of the villagers. Mitral has 2,100 inhabitants belonging to the Pátidár, Dharála and Moslem communities, and it would not be just and fair to deprive the children of other communities of the means of education for the supposed fault of the Pátidárs. The school has been in the village for the last 40 years and the number of students attending it was nearly 150. It is deplorable that such a useful institution should have had such a fate. It is hoped the Educational Inspector and the Collector of Kaira will investigate the matter and order the school to be opened at an early date.

Municipalities.

Comments on the debate in the Bombay Municipal Corporation on the De Souza Street Fire.
Jám-e-Jamshed (37), 20th Sept., Eng. cols.; *Mumbai Vaibhav* (135), 17th Sept.

52. "The debate in the Bombay Municipal Corporation, last week, on the De Souza Street Fire, must have left a most unhappy impression on the public mind. It would be manifestly unjust to charge those responsible for the passing of Mr. Tod's amendment on the subject with callous indifference to the safety and interest of the population of the native town; but at the same time, it has to be observed that there are not a few who hold that the Bombay Corporation would not have been in such a hurry to pass the Commissioner's Report, had the fire occurred in some other locality of the town and the complaints which called for a closer investigation on the part of the Corporation had emanated from more influential quarters.......... The Corporation would have lost nothing by being a little more patient and submitting to a Committee the Commissioner's Report for consideration in consultation with him as proposed by Dr. Sukhia.......... We can well make allowance for the Corporation riding rough-shod, at times, over the opinions and opposition of some of its younger and less prominant members; but, certainly, it was little short of a hardihood to have ignored the very just contentions and advice of men like Sir Bhálchandra Krishna and the Honourable Mr. Ibrahim.......... The Honourable Mr. Ibrahim put the whole case in a nut-shell when he contended that, 'as grave allegations were made in the case, it would look as if they desired to shirk the inquiry if they refused to allow the matter to go to the Committee.' In face of this, it was nothing but inexplicable hardihood to reject Dr. Sukhia's very reasonable proposition. The Corporation would have lost nothing by accepting it, whereas, on the other hand, by rejecting it, it has shown that it cares little for the grievances and opinions of the native section of the population and that it does not hesitate to ride rough shod over even the reasonable contentions and arguments of its most trusted representatives at the bidding of the Executive." [The *Mumbai Vaibhav* also condemns the refusal of the Corporation to subject the Municipal Commissioner's report on the DeSouza Street fire to scrutiny by a Committee and attributes the result to the action of the 'Caucus' party and to the unnecessarily predominant position which representatives of house-owners occupy in the Corporation.]

Suggestion for a new market for Girgaum (Bombay).

Indu of Bombay (12), 21st Sept.

53. **A. S. Dalvi** writes to the *Indu of Bombay* :—" Girgaum has got a large population, but the people of the locality are greatly inconvenienced as they have to go to distant places like Crawford Market, Bhuleshwar, Cheera Bazaar and Nul Bazaar for their daily necessaries. I would, therefore, urge upon the representatives of the Girgaum Ward the necessity of bringing before the Corporation a proposal for a market at a suitable place in Girgaum. The Malabar Hill people also will find the Girgaum Market nearer than the other markets referred to above." [The *Indu of Bombay* commenting on the above writes :—" We are in complete accord with our correspondent in holding that a fruit and vegetable market is an urgent necessity in Girgaum. That there is ample scope for a market in Girgaum is evidenced by the host of non-descript vegetable-sellers who ply their trade in all sorts of dirty nooks and lanes.......... Not only Girgaum, but adjoining places too, like Grant Road, Gamdevi, Babulnath and Malabar Hill, also feel badly the absence of a market in their vicinity as they too have to proceed to Nalbazaar, Bhuleshwar, etc., for fresh vegetables. A market in some central place in Girgaum will thus serve not only the needs of its own population, but will also go to mitigate the grievances of the residents of surrounding localities."]

Suggestion that the Bombay Municipality should provide closed carts for removing refuse out of the City.

Indu Prakásh (121), 23rd Sept.

54. We beg to suggest to our Municipality that it should provide closed carts for removing dirt out of the City. At present open carts are used for this purpose and the offensive smell issuing from them is simply abhorrent to passers-by and a great nuisance to the localities through which the carts pass. It is greatly to be regretted that the Health Department should not have as yet stopped this nuisance. If closed carts will be used, people will be spared much nauseating experience.

Alleged malpractices in the Shikárpur (Sind) Municipality.

Sind Journal (24), 15th Sept.

55. A Shikárpur correspondent writes :—" In September 1909 a large scheme costing over Rs. 5,000 was placed before the Corporation by the Chairman of the Managing Committee, without there being any provision for it in that year's Budget. The scheme consisted in paving foot-paths by the sides of a large public road about 40 feet in width on which stood the Chairman's own house. The Municipality rejected the proposal holding that the work was unnecessary and that there was no provision in the budget. But the Chairman was anxious for the scheme being carried out in his time. The term of his office was to expire on the 31st of March 1910, after which a new Board was to be formed. The Chairman might or might not be a member of the new Board. The opportunity was not to be lost. On the 29th of March 1910, only two days before the expiry of the term, a meeting of the Managing Committee is called and the above scheme is cut into several sections, each costing under Rs. 500, *i.e.*, the limit up to which, under the Shikárpur Municipal Rules, the Managing Committee could order the execution of any emergent work, and each section is called a separate work and three of these so-called separate works aggregating between Rs. 1,400 and 1,500 are passed by the Committee under three separate Resolutions! The contract was, however, given to the same contractor. The Chairman's house is on the northern side of the road. But it could not come within the first section and therefore in order to bring it within the sanctioned pavement the two sections were taken up on the northern side of the road and one on the southern side. The Committee could not be so partial as to carry out the whole of the work on the northern side. In the new Municipality the Chairman was fortunate to be returned with a large majority and he has risen to the position of Vice-President. It is his party which is now in power. Although the official President could see the illegality of the action of the Managing Committee, yet the majority was with the quondam Chairman and the present Vice-President. At the instance of one of the Councillors the contractor's bill has been detained, but these bills were sanctioned for payment at the last meeting of the Board which took place on the 30th August 1910. Thus we see the phenomenon of a Managing Committee over-riding with impunity a clear Resolution of the general body and driving a coach and four through the rules laid down for its guidance. If this is the spirit which rules in the Municipalities, what good are they likely to do the public?"

Native States.

Comments on the proclamation issued by the Idar State defending the new taxes.

Sánj Vartamán (44), 21st Sept.; *Hind Vijay* (63), 21st Sept.; *Káthiáwár and Mahi Kántha Gazette* (77), 18th Sept.

56. The complaints made by the subjects of the Idar State and the proclamation issued by the authorities in reply to them show that both sides have been guilty of grave mistakes. The new taxes imposed were of such a character that it is not surprising if the illiterate subjects of Idar were dissatisfied. During the last ten years, taxation has been going up by leaps and bounds, and the peasantry in particular have been over-burdened with taxes. The fresh taxes were of such a strange nature that the reasons for them set forth in the proclamation are not satisfactory. Thus the birth-duties are sought to be justified on the flimsy pretext that birth registers were necessary for properly deciding succession suits. The proclamation further declares that the public have been misled by designing people; but had the State consulted the public before imposing the taxes? The Kumár Sáheb should remember that the old times when the native princes used to act as they liked are past. High hopes of administrative reforms were entertained when Colonel Sir Pratápsingji came to the throne, but they have not been fulfilled. The blame for all the discontent among the people lies on those who carry on the administration. [The *Hind Vijay* writes:—We cannot believe the proclamation has given any satisfaction to the subjects, as the strike continues. Why was it that the proclamation was not issued earlier? It denies the imposition of the death tax and of the tax on widows, but the fact that the State authorities kept silent so long makes one suspect that they have done so owing to the great clamour raised against these levies. It looks as if the proclamation were issued with some ulterior object or to silence the criticism of outsiders. The *Káthiáwár and Mahi Kántha Gazette* writes:—It is the Durbar's own fault that the stories about the death-tax and widow-tax were circulated, inasmuch as the people had at the very outset asked for copies of the rules with regard to the new taxes, but their request was not complied with. We cannot believe that they were designedly circulated by some *badmash*. The proclamation, even as it is, is not satisfactory. Elsewhere, the paper publishes three letters from correspondents who try to show that the defence of the taxes made in the proclamation is not tenable and that there were no wire-pullers, as alleged in it, who had misled the people, but that the latter came forward of their own accord owing to the heavy burdens imposed upon them.]

J. E. SANJANA,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 29th September 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

CON 1407—10

the position of Vice-Presidents. It is his party which is now in power. Although the official President could see the illegality of the action of the Managing Committee, yet the majority was with the existing Chairman and the present Vice-Presidents. At the instance of one of the Committee the [illegible] and [illegible], yet these bills were [illegible], the [illegible] at the last meeting of the Board which took place on the 30th August [illegible] the [illegible] of a Managing Committee over [illegible] [illegible] of the general body and [illegible] a [illegible] [illegible] the [illegible] for its [illegible]. If this is the spirit which [illegible] in [illegible], what [illegible] they likely to do the [illegible]?

[illegible] subjects of the late State [illegible] by the authorities in [illegible] show that both sides have been guilty [illegible]. The new taxes imposed were [illegible] that it is not surprising if the [illegible] were dissatisfied. Duties [illegible] been going on in [illegible] in particular [illegible] taken [illegible] them [illegible] been [illegible]

CONFIDENTIAL.] [No. 40 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st October 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Bengal: Comments on the proceedings of the Bengal Provincial Conference. 27 & 28
- British rule:
  - Achievements of Count Cavour, the Italian patriot 15
  - Christianity is more responsible for anarchist outrages than Hinduism . 1
  - Comments on Mr. Frank G. Carpenter's interview with the Lieut.-Governor of Bengal . . . . 10 & 11
  - Comments on the alleged usurpation of the Viceroy's powers by the Secretary of State for India . . . . 2 & 3
  - Comments on the letters of the London *Times* correspondent on unrest in India . . . . 4—6
  - Comments on the opinion expressed by Major R. Ross in the London *Times* that the Indian unrest is due to want of sanitation . . 7—9
  - Comments on the revelations in the Násik conspiracy trial at Bombay . 17
  - Comments *re* the payment of the expenses of the forthcoming German Crown Prince's tour in India 14
  - The idea of limited monarchy was borrowed by others from the Aryans. 12
  - Three requisites for successful self-government 16
  - True significance of the *Shradda* ceremony 13
- Collectors' Durbars:
  - Comments on Collectors' Durbars 34
  - Comments on the Durbar recently held by the Collector of Ahmedabad. 35
- Comments on the new J. P's. list 42
- Comments on the proposed abolition of the Opium trade with China . . 18
- Comments on the refusal of the French Government to permit the holding of the Congress of the Egyptian Nationalists at Paris . . . 19
- Co-operative Credit Societies: Certain marvellous effects of the Co-operative Credit movement 36
- Excise: Smuggling of large quantities of cocaine due to lax supervision at the Port of Bombay. 44
- Expansion of Bombay: Comments on the attitude of Government towards the scheme for the expansion of the City of Bombay . . . . 39—41
- Ganpati festival:
  - Comments on the Ganpati celebration at Poona 38
  - Presence of portraits of Shiváji does not invest the — with a political aspect 37
- Governor of Bombay: Comments on His Excellency the Governor's speech at the Fergusson College, Poona . . . . 30 & 31
- Hajis: Alleged grievances of the — 46

PARAGRAPHS.

Politics and the Public Administration—continued.

Indians in the Colonies:
- Adverse comments on a recent decision of the Transvaal Supreme Court disentitling children of Transvaal Indians born in India from registration under the Asiatic Act 20
- Comments on the Blue-Book on Asiatic Legislation in the Transvaal . 21 & 22
- Grievances of Indians in British East Africa . . . . 23 & 24
- The thrift of Asiatics alleged to be the cause of their ill treatment in the Colonies 25

Indian National Congress: Bengal and the — 26

Indian students in England: Certificate of identity should not be refused to any student intending to study abroad 29

Native Press: A proposed new English daily paper for Bombay . . . 32

Pandharpur Fair: Comments on the Government Resolution on the Ashádhi Fair at Pandharpur 45

Plague: Appreciation of the steps taken by Government for the popularisation of inoculation 33

Police: Motor-car drivers should be more severely punished than at present for reckless driving 43

Sind:
- Alleged defects in the assessment of the Income-Tax in — 47
- Alleged favouritism in the appointment of pleaders for minors at Lárkána (—) 48
- Alleged restoration of amicable relations between Hindus and Muhammadans at Dabhro (—) 49
- Complaint that the Civil Surgeon of Karáchi refuses to see any patient who goes to him with shoes on 51
- Suggestion that Muhammadans who have passed the Lower Standard Examination should be made Mukhtiárkars in — 50

Education—

Comments on the revision of the Bombay University Arts Course . . 52—55

Comments on the suggestion to build the Science Institute on the Gawalia Tank site, Bombay 56

Municipalities—

Bombay:
- Comments on the — Government's reply to the — Municipality in connection with the proposed Training College in — . . . 57
- Comments on the recent house collapse in Bazaar Gate Street, — . 58

Native States—

Idar: Comments on the proclamation issued by the — State defending the imposition of new taxes 59

Travancore: Comments on the deportation of the editor of a newspaper and the confiscation of his press in the State of — 60

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
33	Deshi Mitrá	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
35	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Mahásbankar; Hindu (Nagar);	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
47	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A,; Hindu (Karaháda Brahmin); 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	......	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
64	Weekly Trade Review	......	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania): 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavil Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Ncorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	......	...
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	800
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámis-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Christianity is more responsible for anarchist outrages than Hinduism.

Mahrátta (17), 2nd Oct.

*1. "The Revd. R. F. Pearce of Bengal, speaking at the annual meeting of the Church Missionary Society recently held in London, is reported to have said that while 'the Hindu religion far from restraining the evil of anarchical outrages was inclined to encourage it, it was only Christianity which would stem the tide of discontent and outrage.' Now such an assertion may be good enough for home consumption, especially when an enthusiastic appeal for funds has to be made to a credulous congregation.......... We have no quarrel with any missionary who honestly believes in the sovereign virtues of Christianity. But we cannot allow unchallenged any mischievous allusion to the Hindu religion, such as the one made by Mr. Pearce and referred to above. The testimony of history is simply against it. It has already been noticed by Indian writers that anarchy is an exotic in this land of the Hindus; that, to be more specific, it is imported into India from the West—from Christian countries. The point was not so far laboured for the obvious reason that no sane man could dispute it. But when we find Christian missionaries openly assailing the Hindu religion and claiming an ideal excellence for Christianity we must take the matter out from the indifference with which it was treated in mere political polemics, and must also do a bit of plain speaking. For we really believe that if Christianity be introduced into India, it will be so much the worse for England. It is only because India consists of mild, god-fearing Hindus and such pious Brahmins that England has been able to retain India. If it consisted of flesh-eating Christians, their murderous instinct would sooner have showed itself in a painful manner, and India would have been worse than Ireland or Russia. What the Hindu gains in point of religion he loses in point of practical politics; and woe to England if Indians were as politically wise, ambitious and assertive as the average Christian in any European country. Ransack the records of Hinduism however carefully you may, you will not find in it either that disregard for human life—much less that justification and glorification of murder— which you find in the annals of the Christian Church. Is Revd. Mr. Pearce ignorant of the murders instigated by Jesuits and committed in the name of Christianity? Is he ignorant of Mariana, the scholastic Jesuit who takes for his text the assassination of Henry III of France by Clement, and openly justifies it? Need we tell him that Mariana has actually related, in a tone of evident admiration, how this Clement, who was a young Dominician impelled by a religious enthusiasm, who having fortified his courage by the services of the Church, had contrived to obtain an interview with the king, and stabbed him to death with a poisoned knife and himself fallen beneath the sword of the attendants? And what were the words of this Christian Mariana in Judgment upon this murder? 'Thus,' he says, 'did Clement perish as many deem to the eternal honour of France—a youth but four and twenty years of age, simple in mind and weak in body; but a higher might confirmed both in courage and his strength!' In examining the moral character of this act, Lecky tells us in his History of Rationalism in Europe (vol. II) that there was 'a great division of opinion'. Very many extolled it as worthy of immortality; others, however, whose learning and sagacity were not to be despised, severely condemned it. Mariana in his treatise has examined the arguments against the murder and deliberately says 'the champions of the people could urge others that are not less numerous or less powerful. The common voice, he says, of mankind had enrolled the great tyrannicides of the past among the noblest of mankind' 'Who,' says he, 'ever censured the acts or failed to admire the heroism of Harmodius or Aristogeiton, or Brutus, or of those who freed their land from the tyranny of a Domitian, or a Caracalla, or a Heliogabalus? And what was this common sentiment but the voice of nature that is within us, teaching us, to distinguish what is right from what is wrong? If some ferocious beast had been let loose upon the land and was devastating all around him, who would hesitate to applaud the man, who, at the risk of his life, had ventured to slay it? Or what words would be too strong to brand the coward who remained a passive spectator while his mother or the wife of his soil was torn and crushed? Yet the most average animal is but an inadequate image of a tyrant and neither wife nor mother has so high a claim upon our affections as our country.' Look at these words of a Christian, Mr. Pearce! The task, says Mariana, of distinguishing between different cases, was an easy one. Thus the tyrant may be a conqueror who by force of arms and without any appeal to the people had obtained possession of the sovereign power; in that case, says Mariana, there is no obscurity. 'The example of Ehud was a guide, and the tyrant might be justly slain by any of the people.........If the king who had degenerated into a tyrant had suppressed the right of assembly no steps should be taken unless the tyranny was flagrant, unquestionable and intolerable. But if this were so, the individual who, interpreting the wishes of the people, slew the sovereign, should be applauded!' So on and so on, *ad nauseam*. Mariana indeed recognises that few tyrants among the great multitude can be slain in this way. 'But it is,' says Mariana, 'a salutary thought for Princes to dwell upon that if they oppress their people and make themselves intolerable by their vices, to slay them is not only without guilt but is an act of the highest merit.' Are not these the words of a Christian, Mr. Pearce?"

Comments on the alleged usurpation of the Viceroy's powers by the Secretary of State for India.

Gujaráti (34), 25th Sept.

2. Mr. Montagu's unguarded reference in his speech on the Indian Budget to the system of Government in this country has raised an animated discussion in England on the question as to who rules India. Those who have been taking part in the discussion and protesting against the exercise by the Secretary of State of the powers vested in him by statute have some sinister object in view. In one breath they plead that the Viceroy should have uncontrolled authority in India, but the very next moment they apprehend that such a course would render the Viceroy totally independent. Again, they complain that Lord Morley has been ruling India from White Hall in the most unconstitutional manner and without being hampered by any control. Moreover, the letter of "Asiaticus" in the *Daily Mail* goes further and pointedly declares that Lord Morley has deliberately undermined the honour and prestige of the Civil Service. The writer does not expressly say how all this has happened, but this much is certain that the point-blank refusal of Lord Morley to allow Lord Minto to dance to the tune of the Civil Service has raised this storm. So far as we are aware neither Lord Morley nor Lord Minto has done anything during recent years which would not do credit to their administration of India. While mentioning this fact Mr. Valentine Chirol in one of his letters to the London *Times* cleverly endeavours to alarm Lord Hardinge against the alleged autocracy of Lord Morley. If this attempt succeeds, Lord Morley should either resign or be a tool in the hands of Lord Hardinge. Either of these things would make the condition of the people of India hopelessly miserable. Before such an event happens, will not the British Parliament listen to the voice of the teeming millions of India? Let "Asiaticus" and persons of the type of Mr. Chirol know that so long as the benefits of western education have not been denied to Indians there is no likelihood of Parliament turning a deaf ear to the complaints of the Indians. Lord Hardinge is a great diplomat and we do not think he would be so weak-minded as to be easily cajoled into believing as gospel truth all that has been urged in this behalf. Whatever may be the real motive of the *Pioneer*, the *Daily Mail* and most of other papers in starting the controversy, the Indians have got a good opportunity of getting an insight into the inner working of the governing machinery of this country. Just as when thieves fall out honest men get back their own, so on account of the sharp conflict between the rival parties in England we get at the truth. The Anglo-Indians and one class of British politicians have been persistently endeavouring to show that it is disastrous to involve India in the British party strife. That may be true to a certain extent, yet at the same time it affords a good opportunity to study the policy adopted by rival parties in

regard to India. When Lord Morley urged repressive measures, the Conservatives were the foremost in extolling his services, but when he effected certain changes in the constitution, they turned round and questioned his right to rule India. In criticising Lord Morley, "Asiaticus" has gone the length of declaring the State Secretary to be of an irresolute and vacillating temperament and so least likely to command any confidence. Thus this is a tussle between autocracy and bureaucracy neither of which is for the well-being of this country and its people."

Dnyán Prakásh (49), 26th Sept.

3. The Anglo-Indian papers have gone quite into a rage at the statement made by Mr. Montagu in the course of the Budget debate in Parliament that the Secretary of State rules India through the agency of the Viceroy and they are agitating for the removal of the control of the Secretary of State which is exercised in accordance with an Act of 1833. We are of opinion that the control of the Secretary of State has a very salutary effect on the internal administration of India as also in maintaining peaceful relations with our neighbours, and it should not be relaxed as long as the official element predominates in the Viceregal Council.

Comments on the letters of the London *Times* correspondent on unrest in India.

Indu of Bombay (13), 27th Sept.

4. "When even such an admittedly Jingo paper like the *Englishman* of Calcutta gives the lie to one of the main contentions of Mr. Chirol, it is time, indeed, for the worthy special to consider whether he had not been all along the victim of a nightmare of his own conjuring. Mr. Chirol has been harping in season and out of season on what he terms the 'unnatural alliance between the reactionary forces of Brahmanism and the modern progressive forms generated by western education.' But here is what the *Englishman*, a paper which Mr. Chirol will not, we are sure, consider as biased against him, has to say on sedition in that most seditious of provinces, namely Bengal. 'Whatever may be the case in other parts of India, in Bengal at least Brahmanism has played a very small part in fomenting trouble. Although a few Bengali Brahmans have attempted to turn the forces of disorder into directions which would generate riches and power for themselves, the most prominent leaders have not been Brahmans.'......... This coming from such a quarter as Hare Street is the unkindest cut of all on Mr. Chirol. But he has himself to thank for it, for he has allowed his hatred of the Deccani Brahman to inoculate him with a Brahminophobia which his predecessor on special duty, we mean Mr. Lovat Fraser, was wary enough not to catch. Mr. Chirol has spoiled his case by his own egregious blunders and exaggerations. In one of his recent articles Mr. Chirol remarked that the Moslems on account of their military and other political propensities approached nearer to the British race than the 'mild' Hindus and that, therefore, Englishmen should look upon them as members of their own race, fitted to receive the lion's share of the legacy of British rule in India in times to come.......... That the Moslem has a greater love for the white-skinned European than for his dusky brother of Asia and that therefore his loyalty is something based on unshakable foundations is a Chirolean truth which may be commended to the notice of the French Government, who fought shy of Pan-Islamism and went to the length of prohibiting the Egyptian Moslem Nationalist Congress. We have no wish to rake up old memories, but it is a matter of history, testified to by British Generals and British historians, that the troubles of the Fifties in India were more Moslem than Hindu in complexion. We need not speak of the Ghazis of still more recent times, but Mr. Chirol's pious sentiment shows how in 'unrest' as in adversity we are ready to fly into the arms of strange bed-fellows.......... It is on such perversions of truths that he has based some of his most mischievous conclusions, and it will be an evil day for the British public, responsible for the well-being of millions of their Indian subjects, if they gullibly swallow this hotch-potch of truths, half-truths and untruths so temptingly served before them."

5. The *Indu of Bombay* in the course of a contributed article says:—

Indu of Bombay (13), 24th Sept.

"Different though our general stand-point is from that of Mr. Chirol, the special correspondent of the London *Times*, yet we think we may well subscribe to his view that 'no Viceroy for fifty years has gone to India at so critical a moment as Lord Hardinge.' Lord Canning on the morrow of the Great Mutiny had no more momentous task before him in winning back the outraged confidence of the great military classes of the country than Lord Hardinge will have in winning back to the British Empire the wounded loyalty and esteem of a whole country, or at least the only section of it that will really count, *viz.*, the educated classes and the vast masses of the people whose representatives, mouth-pieces and leaders these educated classes are. The revolt of the Fifties was a sudden spasmodic movement, terribly intense it was true, but limited in its scope and well defined in its nature, being mainly a military revolt in which the mass of people had neither hand nor part. But the present is a more widespread movement, varied in its manifestations, and hundred times more elusive than the former, being really a national movement, which no honest eyes could mistake. There would have been no danger in this movement, were it not that the circumstances that gave it the spark of self-realisation were rather violent and hostile. For this Lord Curzon was mainly responsible, but His Lordship himself, fortunately for him, was not destined to reap the whirlwind. It fell to Lord Minto's share to bear the whole brunt of the storm that came on. The storm has now blown over, but not without leaving some noxious evils behind, evils of rudely shaken confidence in British justice and British impartiality among the ruled on the one hand, and distrust and steeling of hearts against sympathy among the rulers on the other. The most glaring fruits of these are sedition and violence on the one hand and repression and counter-violence on the other. Lord Minto and Lord Morley, it is true, have been trying to restore things to their normal state by an admixture of concessions to the genuine national movement with the repressive policy. But it must be patent to the meanest intelligence that the Reform Scheme, mainly by reason of the ungenerous and unstatesmanlike whittling down of it in its final shape, has not been sufficient to meet the demand of the hour. While the outward growths of the movement have been handled, the roots have still remained neglected. Situated as he was, perhaps Lord Minto could not be expected to probe the evil to its depths, though we are of opinion His Excellency could have easily gone further than he did in his attempt. The task, however, is left to the new Viceroy and in so far as he is successful in his attempt to go to the roots of the 'Unrest' and to satisfy the national aspirations which have given rise to it, shall his *regime* be reckoned as memorable in the annals of British rule in India. If he fails in his task, if he fails to win back once for all the esteem of all progressive elements in the national movement to all that is noblest in British institutions, it will mean England's failure in India—perhaps an irrevocable failure. England stands at a turning point in the history of India—as it once before stood in 1858. Then the situation was saved by the exhibition of the highest statesmanship—which, in spite of the cries of vengeance for blood and in spite of the demands of the men on the spot, gave the Great Charter of Rights which we so much prize. Will British statesmanship rise equal to the supreme demand of the present situation, or will England be misled by the yellow journalists who cry for blood by misrepresentating the movement as mainly a reactionary Brahmanical revolt against the Western institutions, or by the most clamant among the 'men on the spot' who ask for further and further repressive measures. Let England and her representatives in this country devise whatever measures they like, not even excepting the puppet show of the Not-ables, but let her not mistake the tendencies of the national movement now past the age at which it could be ignored. Those tendencies point to equality—absolute equality of citizenship in the Empire, in common with other members, white, black, yellow or red, and to a type of self-government suited to India's needs, and broad based on her own loyal acceptance— we do not care what shape it

takes so long as Government gives the fullest scope for national advancement, as is the case with the other members of the Empire. The impossibility of self-government in India of which the *Times* and its correspondent talk is one of those fatal flapdoodles which anticipate the verdict of Providence which may be left to work out by itself in whatever way it likes."

Gujaráti (34), 25th Sept.; *Káthiáwár and Mahi Kántha Gazette* (81), 25th Sept.

6. The special correspondent who was deputed by the London *Times* to study the Indian unrest has enjoyed the hospitality of high officials, listened to their talk, collected at his sweet will some scraps of rumours that reached him, and raising a castle over these bits of information, resolved in his mind that there was unrest in the country and that England was in imminent danger of losing India. Reuter informs us that the correspondent has published his 37th and last letter on 'the unrest in India.' The long night has passed away and it is dawn, a series of suspicions and doubts has ended, or really speaking the task of exciting the British Nation against the Indians is well-nigh over. It would be impossible just at present to form an estimate of the effects these writings would produce in England. But this much is clear that the *Times* correspondent has been carried away by the superficial information he collected. Mr. Valentine Chirol in winding up his observations has not hesitated to frighten Lord Hardinge of Penhurst by expressing a doubt if the repressive measures adopted by Lord Morley and Lord Minto have produced the desired effect. Mr. Chirol does not seem to approve of this policy. He recommends Lord Hardinge to enter upon his task with a firm determination to curb the combination of the seditious Brahmins and the educated Indians seeking the advancement of their country. What is this combination that the correspondent has been talking of and who are these Brahmin revolutionaries? Indeed these are simply the signs of a poisoned mind and of the poison that has been poured into it by the officials. When this correspondent was in India he did not even once visit the spokesmen of the people, he did not endeavour to enter Indian society, he did not care to know their views. How far could views expressed under such circumstances be true? There is only one relieving feature in these voluminous writings and that is the recognition of the need of reform in the educational system of the country. [The *Káthiáwár and Mahi Kántha Gazette* remarks that Mr. Chirol has but echoed the views and opinions held by Anglo-Indian officials in India on the important questions of the day and observes that had he but taken pains to study the life of Indian Princes and their habits he would hardly have revived the agitation in behalf of establishing advisory Councils. It wishes Mr. Chirol had particularly seen the policy that has been pursued by Sir Pratápsingji of Idar and examined the condition of his subjects. If he had done so, the paper concludes, he would not have dangled before the public such a visionary project.]

Comments on the opinion expressed by Major R. Ross in the London *Times* that the Indian unrest is due to want of sanitation.

Jám-e-Jamshed (38), 27th Sept., Eng. cols.

7. "Among the wise men, who have been writing to the English papers on that tiresome and thrice-told tale, the Indian Unrest, is Major Ronald Ross, the Malaria Expert. He appears to have been writing a whole series of articles on the subject and, according to Reuter, has taken the opportunity, at the conclusion of the series, to point out that one of the principal causes of unrest is bad housing and insanitary surroundings.......... Really, what does Major Ross know of political or social India that he should have rushed into the *Times* with a series of articles on Indian Unrest?......... Far from bad housing and insanitary surroundings being one of the principal causes of unrest, the methods of the modern sanitarian have been causing risks of grave disturbance in many places, so much so that we have had even the more progressive Indian publicists advising Government to go slow in their well-meant efforts 'to save the people in spite of themselves' by weaning them from their own ancestral habits and customs and compelling them to pay better heed to the laws of modern sanitation and hygiene.......... Of course, Major Ross means well. But we hope that well-meaning men like **him, who put so much stress upon the promotion of sanitation in India, will**

not seek to put their benevolent projects into execution by means which are calculated more to create unpleasantness between the *Sarkár* and the people than to win for the former the gratitude and affection of the latter."

Mahrátta (17), 2nd Oct.

***8.** "Major Ronald Ross, who is known as a medical man much better than as a doctor of unrest, has just chosen to give his own prescription for the Indian unrest. He has found out insanitation as a principal cause of the situation in India.......... Insanitation prevalent in the country is surely undesirable. But it can be said to contribute to the making of the Indian unrest in its own way, inasmuch only as it has a very close connection with the problem of the poverty of the people It must be admitted, however, that the diagnosis of Major Ronald Ross, who follows up the articles of the *Times* special man, has the merit of originality in contrast to the dressed up platitudes in the hundred-column 'Chirolics'. ....The *Englishman* points out that it is want of good and sufficient food, and squalor, the offsprings of poverty, that create discontent and thus unrest. The opinion is generally shared by Indian publicists that it is poverty that lies at the root of the present unrest—poverty due to a hundred and one causes that are eating away the economic vitals of the country. The *Investor's Review*, an English financial paper that deals more in facts than in speculative theories, while writing about the Indian unrest very properly observes: 'the cause of their discontent lies much deeper—lies in fact in the stomach. They are hungry, tens of millions of them, year in and year out, and the forcing upon them of costly Western civilisation, with all its appurtenances, with its incessantly growing demands for money, is increasing the hunger. Life is becoming harder for the great bulk of the Indian natives on the average of years, prices are rising, and earnings not. That is why they are becoming ripe for rebellion.' Curiously enough, the *Englishman* supports this view, though in suggestive yet unambiguous terms, by saying that 'insufficient food and a general want of healthy influences by way of sanitation and spacious environment,' are the root causes of discontent. No amount of gagging of the press and the platform, and 'doing' the agitator, can remove the root causes—the extreme poverty—that give rise to the unrest."

Gujaráti (34), 2nd Oct., Eng. cols.

***9.** "Major Ronald Ross is the exponent of a novel theory and has traced in the *Times* the Indian unrest to bad housing and insanitary surroundings. He reiterates the necessity for the construction of an efficient sanitary service and of closer attention to the housing and town-managing problems and allied questions. However defective and unsatisfactory the existing sanitary arrangements in India may be—and they are extremely unsatisfactory—to lay the present unrest exclusively at their door is to betray blissful ignorance of the whole situation. To-morrow we may expect to hear that the unrest is due to our defective system of internal communications or to our bad clothing! It is no use looking to the surface of things for causes which are recondite and fundamental. So long as root causes are not discovered proper remedies cannot be even thought of. The unrest is a complicated disease and there are no easy panaceas to cure it. Anti-drain-theory pills or religious-education plasters will not avail. The efficacious remedy must go to the root of the evil. The causes are mainly economic and political. The disease will die out with the general improvement of the people, the recognition of their political and social rights, increase of wealth in the country, and a more satisfactory distribution thereof among the various classes. British statesmanship and India's common sense are on their trial. The results will be commensurate with their display in the present trying times."

Comments on Mr. Frank G. Carpenter's interview with the Lieut.-Governor of Bengal.

Mahrátta (17), 2nd Oct.

***10.** "When Mr. Frank G. Carpenter, the American tourist, who had been lately in India, had an interview with Lord Minto on the question of *swadeshi*-Boycott, Lord Minto expressed his surprise that the *swadeshi* advocates had not made the protective tariff their watch-word instead of the Boycott, and that protection would have seemed a natural demand. His Excellency, however, assured Mr. Carpenter that Great

Britain would not allow a protective tariff for India, being pressed hard by Manchester and Birmingham. So in Lord Minto's view the demand for protection for India at the hands of Britain would be only a crying for the moon. Lord Minto is fully aware of the necessity and importance of protection in the case of Indian industries. The Government would not give that protection. Then whence was it to be obtained? The Indian publicists and advocates of *swadeshi*-Boycott, in fact, anticipated Lord Minto's view, and sought out a way somehow or other—a perfectly legitimate and constitutional way—by which the protection required would be given to Indian industries, despite the British Government's apathy. And they found out a means in the Boycott, which meant nothing else than voluntary protection or preference to home-made products required for consumption. They were fully aware that a Boycott, pure and simple, unaided by constructive attempts for starting and developing new indigenous industries would not alone serve the purpose in the long run. Hence they laid as great a stress on the constructive side of the movement as on the protective side. That was the real significance of the *swadeshi*-Boycott movement. The necessity of protection for Indian industrial progress is equally, if not more, clearly and fully perceived by Sir Edward Baker, Lieutenant-Governor of Bengal. When asked by Mr. Carpenter, as could be seen from the account of the interview published in our last issue, as to what he would do for the progress of the people and the country, if he were made the sole ruler of India, Sir Edward said that he would give them a protective tariff. As it is, the manufacturing industries of Great Britain rule the fiscal policy of India. The old protective tariff of 5 per cent. on British goods was done away with at the dictation of the Manchester Mill-owners, and a countervailing excise levied in its place! Sir Edward did not wonder that Indians object strongly to such a policy. Even at present, when much tall talk is heard about the justice and equity of the British rule in India, there is hardly any prospect of the 'odious' excise being repealed, much less of a protective tariff being raised for the growth and development of Indian industries. The British Government in India seem to be quite at the mercy of the manufacturers of Great Britain in matters fiscal and relating to India.......... The views of Lord Minto and Sir Edward Baker only show that they fully appreciate, nay they would enforce if they could, the underlying principle of protection in the Boycott movement. The *swadeshi*-Boycott movement has its own justification from the people's point of view, but in the interviews before us, we have an official justification of the movement from high officials like Sir Edward Baker and Lord Minto. Those who are advocates and followers of the *swadeshi*-Boycott Movement, are only so many helping-hands of the Indian Government in a task which, though ardently desirous, they are unable to achieve under the present circumstances. Sir Edward Baker's interview brings out still more clearly one thing, that England gets several advantages from her connection with India. The question of the relations between England and India has been attracting much public attention, both in England and India, in connection with the discussions about Indian unrest. We have had a florid description of the pure and absolute philanthropy of the British rule in India. One can have an idea of the vast efforts and energy exerted by Great Britain in carrying on her administration of India One can very well appreciate the extent to which British dominion over India has to draw upon the resources of Britishers. But to say that all this expenditure of British talent and energy is without its corresponding return in some shape or other would be hardly reckoned as having any basis of truth and fact."

Kesari (125), 27th Sept.

11. Sir Edward Baker admitted that England derived many benefits from her connection with India indirectly, though all the taxes levied in India were spent in the country itself. He also expressed himself in favour of protection and said that a mighty industrial empire would be evolved in India if that policy were followed. This interview explains why the *swadeshi*-Boycott agitation, though it has been suppressed a little by the repressive policy of Government, has in it indestructible germs of life. It also explodes the doctrine that England rules India with a philanthropic motive.

The idea of limited monarchy was borrowed by others from the Aryans.
Kesari (125), 27th Sept.

12. The ideas of limited monarchy were borrowed by other nations from the Aryans and when the time has come for them to discharge the debt, they are denying the creditors. The Aryan country taught other nations representative Government. But time worked a change in her fate and to-day some people enticed by the love of power have swerved from their duty and are making improper attempts to keep others away from civilisation. There was a time when there was no king. The Atharvaveda also testifies to that effect. But it should be borne in mind that kinglessness excludes the ideas of anarchism as it is directed against kings. Evidently, when there was no king, anarchism could not thrive. The learned Rishis thought then of a constitution. The selfishness or liberalism of man spoiled or improved the constitution provided by the Rishis. European and Asiatic Aryans dwelt in the beginning in the same place and it is easy to imagine how the Aryan civilisation spread all over the world. The Rishis introduced good Government where there was no king and replaced the former by *swarájya* later on. In the Vedas, all these stages of political life are mentioned. The Atharvaveda mentions that village meetings evolved into provincial conferences and that those only who knew the evolution of these institutions were fit to become the members thereof. These national assemblies had to elect the king and assign him powers. Mr. Griffith says: "This Samiti appears to have been a general assembly of the people on some important occasion such as the election of the king." The Aryan assembly had the power to elect, depose and reinstate, on some conditions, the king. It is for the historian to see whether these ideas evidence absolute or limited monarchy. The king prays in the Atharvaveda to God to make the kings and makers of the kings side with him. The expression "makers of the kings" denotes the political ideas prevailing at that time. The king had to seek protection of the people and other passages in the Atharvaveda show that kingship was sometimes elective. It is plain from these passages that kings were not born but made. The heir-apparent became the king only if the people elected him. Whether kings are born or made, they are respected and honoured all the same. Even presidents of democratic nations are honoured though they are not kings. The autocratic king is only apparently respected on many an occasion, but the king elected or approved by the people is heartily honoured. The king in the Vedic age was elected and was thus honoured no less than an absolute king. He is frequently mentioned in the Rigveda as the ornament and glory of the nation. The root meaning of the word "Rája" is "to please". The qualities connoted by it such as devotion to the good of the people have been found in the Aryan kings from times immemorial. Details may differ from modern conditions, but it can be conclusively proved that the kings of the Aryans were elected and that they had to submit to public opinion.

True significance of the *Shráddha* ceremony.
Chábuk (76), 29th Sept.

13. From times immemorial, our ancestors have laid down the duty of solacing the manes of our departed fathers by performing *Shráddha*; and our past history shows that numerous lives were sacrificed in the discharge of this duty. But now we content ourselves with offering them mere handfuls of water and partaking of good dinners for these sixteen days in every year. Do you believe that by this you will satisfy their manes unless you carry out your duty of completing the many things inaugurated by them? What a pity it is that the sons of those saints who spent their whole lives in the study of the Vedas have abandoned their grand undertakings and are now rotting in slavery! If, for example, the descendants of Pratápsinh do not carry out the vow taken by him, they would not be fit to bear the name of his descendants. The proper way of satisfying the forefathers is that adopted by the Japanese. How truly have they satisfied their ancestors! If these people who once were our kith and kin, have thus properly satisfied their ancestors and obtained their blessings, why should we rest content with offering mere handfuls of water? The opium-ridden Chinese and the young Turk have been doing their duty by their ancestors. Are we so debased as to be unable to do anything for our fathers?

Comments *re* the payment of the expenses of the forthcoming German Crown Prince's tour in India.

Kesari (125), 27th Sept.

14. The Crown Prince of Germany will visit India next December. As a foreign traveller and as the heir-apparent of a leading sovereign in Europe he will visit all the interesting places in India. It is but obvious that England will derive all the political benefit from this visit and any man with ordinary commonsense need not be told as to who should bear the expenses of his tour in India. But the practice hitherto followed in such cases is to charge India with the expenses. On one occasion, some Sultan was entertained at the India Office at the expense of India. It is satisfactory to note that the *Times* feels that such extraordinary partnership between India and England is unjust to the former. It holds that a part of the expenses should be borne by the Imperial Exchequer and that the Crown Prince of Germany should be regarded not only as the guest of the Government of India but also as the guest of the Imperial Government. The *Advocate of India* suggests that the Native States should be assisted as they are likely to spend more than they can afford in entertaining the guest. It is a good sign that the *Times* and the *Advocate* have changed their tone and expressed themselves of their own accord in this manner, without waiting for any agitation on the part of Indians.

Achievements of Count Cavour, the Italian patriot.

Indu Prakásh (119), 29th Sept.

15. It has become very dangerous to sing the praises of Italian or any other patriot since thoughtless and foolish people have begun to misuse their biographies and deeds. These persons begin to hate the Muhammadans as soon as they hear of Shiváji's heroism and they do not hesitate to form secret conspiracies against the British Government on reading the life of Mazzini. They do not pay much attention to the qualities of the great heroes of the world, but they absurdly think of imitating their actions. If any one writes the lives of great men with the object of exciting hatred against and contempt for Government in the minds of the people, his books will be productive of more evil than good. It is better that such effusions were kept out of the reach of the younger generation. At the same time, it is not desirable to remain ignorant of the lives of great heroes. Biographies written with an eye to the present conditions and with careful discrimination are necessary. Though Garibaldi and Mazzini have a particular importance of their own in connection with the independence of Italy, the work of Count Cavour and Victor Emmanuel is no less noble. Mazzini and Garibaldi achieved in Italy what was accomplished in Maháráshtra by saints and ascetics and warriors like Tánáji Málsure who prepared the minds of the people before the advent of Shiváji Maháráj. Italians, though they are the descendants of Romans, had sunk to a very degraded condition by their vices at the time of Mazzini. The work of men who infused hopes and enthusiasm into the Italians who were dependent and idle is no doubt great. But the greatness of the statesman who harnessed all this new life to the good service of the country is still more important. Cavour made use of Mazzini and Garibaldi, but checked their untimely and impossible agitation for the establishment of democratic Government in Italy. He sought the aid of every person and country which would advance the cause of the unification of Italy. He steered clear of all murderous agitation and conducted his administration with a view to establishing limited monarchy in Italy on the model of that in England. He never thought of forsaking his mother-land when she was under foreign rule and in a miserable condition. His name is famous in the history of the world along with that of Prince Bismarck as a great constructive statesman. His centenary was celebrated the other day in Italy with great enthusiasm.

Three requisites for successful self-government.

Indian Spectator (11), 1st Oct.

16. "There are at least three essential conditions of successful Government, whatever its form—capacity, character and combination. The last of these conditions is conspicuously and indisputably lacking in India. Neither Mr. Balfour nor anyone else may be expected to maintain openly that the Orientals form a distinct species naturally and incurably stamped with a character which eternally unfits them for self-government. It is generally conceded that with sufficient training the Orientals may acquire the necessary capacity and character. On the other hand, most Indians will, we believe, admit that at present, even apart from the divided condition of the population, the requisite amount of character and capacity is lacking in this country. In one of his articles on the Indian unrest received here yesterday the special correspondent of the *Times* quotes Mr. Gokhale to the effect that the Servants of India Society was founded, among other reasons, for building up a higher type of character and capacity than is at present available in the country. It is hardly necessary to insist that the first step in the building up of this type is education. It will improve character as well as capacity, and teach the advantages of combination."

Comments on the revelation in the Násik Conspiracy trial in Bombay.
Sind Journal (25), 22nd Sept.

17. "We almost shudder to read the account the Advocate General gave in his opening speech in connection with the Násik Conspiracy Case in which Sávarkar and 37 others are being tried by a special tribunal at the Bombay High Court. A secret revolutionary society, with ramifications in various parts of India and even in Europe, is said to have been formed at Násik, of which Sávarkar was apparently the chief organiser. The Society has been issuing and circulating, with more or less secrecy, literature calculated to incite people to revolt. Now sedition is bad enough, but secret societies, working in the dark—at first, it may be against Government, but gradually against all who cannot see eye to eye with them—are infinitely worse, a danger to society, and destructive of the very principles of civilised life. No one can be safe in expressing his honest views which may differ from those of the revolutionaries. For the credit of the Bombay Presidency let us hope that the Police have, as they are accustomed to do, exaggerated the matter a good deal. If not, then both Government and the public must face the stern situation with wisdom and sobriety joined to firmness."

Comments on the proposed abolition of the Opium Trade with China.
Oriental Review (19), 28th Sept.

18. "The conscience of John Bull is sometimes active when the affairs of other people are concerned. Several Temperance reformers in their anxiety for the soul of the Chinaman made it their fad to get reduced, and afterwards to get abolished, the opium trade of India. Their efforts have succeeded in the Government of India entering into an agreement to abolish in ten years' time the whole of the opium trade. We can ignore the huge loss which Indian revenues will suffer in consequence of this Temperance reform if we can be sure that opium will not be succeeded by whisky, brandy and inferior spirits and liquors. Such a hope is vain if we are to believe a writer who some time ago observed that the drink demon was taking the place of the opium demon in China, and that streets in which drink shops were located presented a far more brutal appearance than those in which opium dens were situated. Such a description must not be regarded as untrue, for it is a fact that drink produces physically and morally more evil effects than opium. At whose doors are we to lay the blame of all this ruin and degeneration? Are poor Indian tax-payers to be burdened with heavier taxation for this? And yet there are pious Christians who think that a great evil is being removed by the sacrifice which Indian people are compelled to make for the supposed uplifting of China. Last week a Congress of the Church of England headed by leading Bishops forwarded representations to the Government urging them to make still greater efforts to abolish the opium trade soon! Indeed! And what about the spirits and liquor trade which is taking the place of opium in China and is sapping away the manhood of Great Britain itself?"

19. The Congress of the Egyptian Nationalists was held last year at Brussels, and was to assemble this year at Paris, but was prohibited by the French Government. It had, therefore, to meet at Brussels. In most of the European nations, the rulers cherished freedom of speech and freedom of the Press. Persons tyrannised over by any other country were welcomed by them and some of the nations used to take pride in extending their protection to such men. The English used to maintain that individuals politically or privately harassed became free, the moment they touched the shores of England. But the old days of liberal independence have now been succeeded by narrow nationalism. The prohibition of the Egyptian Congress is but a sign of this new age. The French Government have announced that they do not approve of the Pan-Islamic propaganda and that they do not want to make Paris a centre of anti-British agitation. It is undoubtedly a sign of degradation that France—a country on behalf of which Napoleon had declared that all those who agitated against despotic and autocratic rule and in favour of democratic Government were his friends and would be supported in their cause—should be afraid of Pan-Islamism. If it is no sin for the white people and Christian nations to unite against others, why should the French regard Pan-Islamism as a heinous crime? France may feel it a danger because it goes against the interests of the French. But just as France looks to her interests, Egypt and other Moslem nations have also their own interests to serve. The French Government have termed the Egyptian agitation as anti-British propaganda, but the designation is not correct. The English have not won Egypt like India by the strength of the sword. Egypt does not form a part of the British Empire. Egyptians are not the subjects of Emperor George, and he or the English have no right to the loyalty of Egypt. Under these circumstances, it is difficult to understand how thinking about the progress of Egypt and devising remedies to attain it becomes an anti-British propaganda.

Comments on the refusal of the French Government to permit the holding of the Congress of the Egyptian Nationalists at Paris.
Kesari (125), 27th Sept.

20. "Reuter wired briefly on Tuesday last that the Transvaal 'Supreme Court has decided that a minor born and resident in India is not entitled, because his father is domiciled in the Transvaal, to registration under the Asiatic Act,' and that 'the decision will have an important bearing on future immigration.' This message does not sufficiently explain the sinister genesis and the diabolical effect of this new and sufficiently wicked move on the part of the Transvaal authorities. Nor do the words 'important bearing' give a clear idea of the potency for mischief which the decision of the Supreme Court will confer on the authorities. The new move is an attempt on the part of the latter to go back on the terms of the compromise arrived at with Mr. Gandhi and his followers in 1908 and is a flagrant breach of trust—one more in the series of breaches of faith which the Transvaal Government has been guilty of towards the Indian community during the last three years. Under the Asiatic Act of 1907 it was indeed necessary for Indian minors in the Colony to be registered directly like the adults. But through the negotiations carried on by Mr. Gandhi with Mr. Botha, a compromise was arrived at in 1908 by which the registration of such children was transferred to their parents' certificates and thus a great hardship was removed. This and one or two other concessions, it must not be forgotten, were achieved with a good deal of sacrifice on the part of Mr. Gandhi and the Indian community, inasmuch as they agreed to register themselves voluntarily in a body. Some of the extremists among the passive resisters did not at first like Mr. Gandhi's compromise and would not voluntarily register themselves. Nay, Mr. Gandhi had even to shed his blood in the cause of peace, having been assaulted by some Pathan extremists on his way to the Registration Office. It was with such sacrifices that the compromise of 1908 was achieved. But we know too well now how in the matter of registration of adults in the Transvaal Government

Adverse comments on a recent decision of the Transvaal Supreme Court, disentitling children of Transvaal Indians born in India from registration under the Asiatic Act.
Indu of Bombay (13), 24th Sept.

threw its past promises to the winds and proceeded to enforce registration by compulsions and threats of dire penalties, and how, as a result of it, the sacrifices of Mr. Gandhi and his confederates have proved of no avail and the whole Indian community have had to suffer untold hardships and humiliations. Though over three thousand of them have had to undergo imprisonment, the Indian community have asked for no quarter, but only bare justice. Now comes the report of the attempt of the Transvaal Government, not satisfied with its past achievements in crooked state-craft and perverted political morality, to hit the Indian community in one of their most tender parts. It seems it has found some flaw in the Amendment Act of 1908, which repaired the grievances of the Asiatic Act of 1907. Consequently the relief given to the minors by the Act of 1908 is said to become now null and void, and they will henceforth have to register directly on their own account and the provisions of the Asiatic Immigration Restriction Act will be applied to them, regardless of their parentage or residence. That means that all the children of the Indian residents there, if they happen to have been born outside the Transvaal, will be forcibly torn away from their parents on their attaining the age of 16 and deported to India, like so many of the adult population of the Indian community. It will be seen that by this new move of the Transvaalers, the fond Indian parents will be faced with the dreadful prospect of seeing their children being exiled from the Transvaal and thrown upon the world, while they themselves will be considered 'lawful residents' if they are domiciled in the country. The wicked cunning of this all is so patent that we wonder how a Government that stoops to such steps can be looked upon as a civilised, not to say Christian, Government, and how an honest Imperial Government can shut its eyes to such inhuman tyranny. If there is a flaw in the law, let the flaw be rectified by new legal enactments and let not the Indian community be made to suffer for the mistakes of the Transvaal Government's legal advisers. That the enactment of 1908 did not intend to put the Indian community in such a cruel position must be apparent to all but shameless prevaricators. The Indian community would never have accepted the compromise of 1908 if they had not understood that at least their children would be safe from the oppression which they themselves were ready to brave for the sake of their honour. But the Transvaal seems to be up to anything. What shall we say of a civilised Government that descends to a crusade against mere children? Probably, one day they will stoop to a crusade against Indian woman-kind too and we shall see the Christian scriptural saying 'their children shall be torn away from their mothers, husbands from their wives, brothers from their sisters' and so on, fulfilled of the Indian community in the Transvaal, at the hands of a twentieth-century Government calling itself Christian. But is no protest against this legalised barbarism called for on the part of the Imperial and Indian Governments at least for the sake of their own prestige, if not for the sake of the suffering Indians? We pause for an answer."

Comments on the Blue-Book on Asiatic Legislation in the Transvaal.
Sánj Vartamán (45), 28th Sept.

21. In the Blue-Book that has been issued in London dealing with Asiatic Legislation in the Transvaal up to August 8th, it is no small gratification to note that Lord Morley and Lord Minto have been doing their utmost in espousing the cause of the Indians. It is, however, deplorable that their efforts have been unavailing in the face of the persistent obstinacy of the African Ministers who insist that there should be no unrestricted immigration of Indians into South Africa. Again, they are desirous of re-considering the question of the Indian settlers before the war. Under the circumstances, unless the Resolution adopted by the Imperial Council about indentured labour is put into force, there is no likelihood of the South African whites being brought to their senses. Lord Morley's expression of regret at the refusal of the Transvaal Ministers to make any concession as regards the observance of Ramzan in the prisons or to exempt high caste Hindu prisoners from tasks involving what they regard as religious 'defilement', has been unheeded and so it is obvious that more stringent measures are needed to bring round the African authorities. The Transvaal is proud to form part

of the British Empire and yet it does not hesitate to ill-treat its fellow-subjects hailing from another part. A new Cabinet will soon be formed and unless after the significant defeat sustained by Mr. Botha he resigns the Premiership, which, later telegrams say, he is not likely to do, there is no hope of a satisfactory solution of the problem. If, however, Mr. Botha retains office, both the Imperial and Home Governments will have to make strenuous efforts to secure justice for the Indians.

Pársi (42), 2nd Oct., Eng cols.

***22.** "Reuter informs us this week of the publication of a thick Blue-Book on the subject of the Transvaal Indians. With the thickness of the book we are not greatly concerned. The essential facts of the case could be stated in a few pages, and summarised down to nothing. As it is, Reuter's paragraph makes it plain that these facts are in a large part omitted. Were the Colonial Office and the India Office to take every official statement emanating from the Transvaal as gospel and to take it as a full and sufficient statement of the case, we could only deplore it, but should have to acknowledge a sort of consistency on their part. The Blue-Book, however, makes it plain enough that a great deal of care has been exercised on behalf of the Transvaal Indians, that many of their specific complaints have been attended to and acted upon, and that the situation has been closely watched. Yet somehow, the worst part of the persecution seems to have been absolutely ignored. The Hindu and Muhammadan prisoners are, of course, grateful for the intervention (though unsuccessful) of the Imperial authorities with regard to prison tasks and Ramazan relaxations. But harsh prison regulations, after all, even though they are exercised upon political prisoners who have a proper claim to better treatment, are not a very vital matter so long as they are merely regulations. What the India Office and the Colonial Office lack the moral courage to do is to indict the good faith of the Transvaal authorities. The disgraceful subterfuges by which Indians long domiciled or even born in the Colony are driven out of it, though proved up to the hilt again and again, the Imperial Secretaries steadfastly refuse to notice. On Wednesday last there was a telegram to the effect that three Indians had been imprisoned for attempting to enter the Colony with false passes. It may have been true. It is the sort of thing that is believed anyhow. The Imperial Government, the Madras Government, the English newspapers, and all those concerned have repeated this sort of charge and have warned Indians that such practices will alienate all sympathy with them. But while they take the truth of such charges for granted, they ignore the underhand trickery and bad faith not of persecuted and hunted individuals, but of a powerful bureaucratic organisation. So long as this is the attitude of our rulers we cannot hope for a remedy. The Blue-Book is a record of evidence, but all evidence for the plaintiff except what the defendants contemptuously admit has been ruled out of order."

Grievances of Indians in British East Africa.
Phœnix (20), 24th Sept.

23. "We are very glad to notice that the mission of our distinguished citizen, the Honourable Mr. A. M. Jeevanjee, in England, in connection with the removal of existing disabilities of Indian immigrants in the British East African Colony has attracted a great deal of attention in the London press. The Honourable Mr. Jeevanjee has been interviewed by representatives of some leading papers, who have devoted several columns to the facts relating to what an official at the Colonial Office of London described as 'by far the most difficult problem of all, which was every day becoming more acute,' and have written leading articles on the subject, strongly advocating the removal of the just and genuine grievances of Indian subjects of King George.......... It is to be fervently hoped that the interest created by Mr. Jeevanjee in London will be productive of some permanent benefit to the Indian community, which Mr. Jeevanjee has laid under great obligation by his labour of love.......... The case of the Indian settlers in British East Africa is immensely strong. As was pointed out in the report of Lord Sanderson's Committee, emigration to the coast districts of the Protectorate from India has existed for several hundred years. As for the present British Protectorate, it is in large measure the creation of

Indian immigrants. It was Indian soldiery that played a principal part in conquering and pacifying the country. It is the Indian trader who has developed it. It was Indian labour that built the railway. It is the Indian banker who found the capital for agriculture, trade and industry. 'Drive away the Indians,' said Sir John Kirk, 'and you may shut up the Protectorate, I think.' In view of such facts, it is difficult not to regard the policy now pursued both as inexpedient, and also as unfair and inconsistent with sound imperialism."

Praja Bandhu (43), 25th Sept.

24. The selfish attitude of the South African colonists towards Indians is producing very bad effects in other colonies also. Australia has already closed its door against Indians, and Canada and Natal are adopting a similar attitude. If the Transvaal succeeds in its selfish policy, it will seriously affect the future of the whole Asiatic continent. The attitude of East Africa will also to a great extent depend upon this. That country has been developed by Indians and is mostly populated by them. Without them, it would have been impossible for the whites to have established themselves in the country. Now, however, that they are well established they are beginning to show their selfish tendencies. As the Honourable Mr. Jivanji has shown, orders have been issued prohibiting Indians from owning lands in the country and from carrying on business on their own account, in spite of the fact that they control 80 per cent. of the business of the country. It is high time that the Indians sent up memorials to the African Parliament and formed a strong Parliamentary party to fight out their battle on the lines of the Indian Parliamentary Committee in England.

The thrift of Asiatics alleged to be the cause of their ill-treatment in the Colonies.

Gujaráti (34), 25th Sept.

25. Generally speaking the thrift of a man brings encomiums upon him and his case is cited as an example to others. But at the present day there exist some kingdoms where improvidence is encouraged. Spendthrifts are protected while the thrifty are punished by laws specially made for the purpose. It will be surprising to some when we say that to this category belong Canada, South Africa and Australia. If what we say is not true, why have Asiatics been restricted from entering these countries? The Statements of Objects and Reasons appended to the anti-Asiatic measures make a pointed reference to the low wages with which the Asiatics remain satisfied as compared with those demanded by the whites. This habit of the Asiatics is attributable to their religion which teaches them to remain satisfied with little. Opposed to this is the practice of the whites who surround themselves with luxuries and whose vision scarcely goes beyond their belly. Fearing lest the advent of the Asiatics into their country should curtail their luxuries they keep their countries close preserves and welcome the spend thrifts alone in their midst. The moral is that the thrift of the Asiatics lies at the root of all the opposition that has been raised against them and that in the British Empire the right to trade and to lead a prosperous life is reserved for profligates. Without examining the question of immigration from the economic point of view we would say in the words of His Highness the Gáekwár that the sole duty of the Indians is to inculcate habits of thrift upon those nations which have lost sight of the simple life, and to teach them simplicity, temperance in food and drink and good manners.

Bengal and the Indian National Congress.

Praja Bandhu (43), 25th Sept.

26. Some of the Bengali papers have been holding forth a threat as they did last year, that unless the Congress creed is amended in accordance with their suggestions, Bengal will not participate in the Congress sessions this year. But just as we were able to dispense with seceders last year, we shall be able to go on without them this year too. Instead of trying to carry out their object by giving such threats, it will be better for them to join the Congress and then bring resolutions in the sessions to amend the creed. We admit that the creed, drawn up as it was in great hurry, stands in need of revision. But the demands made by the Bengali

papers are clearly unreasonable. Thus, to take an instance, they demand that Secretaries should be annually chosen in rotation from each of the Provinces alleging that under the present system Bombay has been monopolising the Secretaryship to the exclusion of other Provinces. This idea that the other Provinces feel hurt because their men are not appointed is quite unjustifiable. The Bengalis will have to repent in the end if they separate themselves from the Congress on such a pretext. The best course for them would be to join the Congress and to lay their proposition before Sir William Wedderburn and they may rest assured that he will not fail to do due justice to them.

Comments on the proceedings of the Bengal Provincial Conference.
Gujarâti Punch (36), 25th Sept.

27. Whatever opinion one may form as to the tone of the address delivered by the President of the Bengal Provincial Conference, this much is certain that it clearly sets forth the grievances of the Bengalis. The pronouncement by a man of Babu A. C. Muzumdâr's position on the condition of India in general, and of Bengal in particular, will show to Government the inner wishes and sentiments of the Bengali people. His speech reminds us once more of the depth of the sense of injury felt by the Bengalis over the partition of their province. Sentiment plays an important part in the government of countries and if the sentiments of the Bengalis had been attended to and due changes made in the Partition, much of the discontent, not only in Bengal, but all over India, would have disappeared. Even now, we believe that a modification of the Partition would produce a very healthy effect on the political atmosphere of the country. Mr. Rasul, while thanking Government for the grant of the reforms, quite properly expressed regret at the sectarian character given to them by Government. We hope that these differences will be shortly removed and that Hindus and Muhammadans will soon be amalgamated into the electorate.

Gujarât Mitra (35), 25th Sept., Eng. cols.

28. "The Presidential address of the Bengal Provincial Conference reiterated that the Partition was still a living grievance with the people and most keenly felt by them. The resolution on the subject, which the Conference passed, urged a modification of the Partition of Bengal in such a manner as to place the entire Bengali-speaking community under one and the same administration and refused to accept the Partition as a settled fact and urged people to continue the agitation against it. They refused to acknowledge that the Partition was a dead issue. And Mr. Surendranâth Bannerji declared with much vehemence that it would never be a dead issue until it was reversed or modified. With a dogged and strenuous persistency, worthy surely of a better cause the whole Bengal stood out against the Partition, and every sane person paused to enquire if the game the Bengalis played was really worth the candle. If it was not, was it wise for them to continue an agitation that had done evidently great harm to the whole country?"

Certificate of identity should not be refused to any student intending to study abroad.
Indian Social Reformer (10), 2nd Oct.

***29.** Commenting on the Government Notification, advising Indian students intending to study abroad, to provide themselves with certificates of identity, the *Indian Social Reformer* writes:—"The Notification is conceived in an entirely helpful spirit and an Indian who does not act on the suggestion contained in it must thank himself if he finds his path in foreign countries made less smooth for him than it need be. But we wish to point out that no person applying for a certificate of identity should be exposed to the indignity of a refusal. Let us take the case, say, of an Indian student who wishes to go to England. The certificate of identity is not a permit, but only a means of assisting the India Office to obtain a passport if a person wishes to travel to foreign countries or to deal with his application for relief if he is reduced to destitution. We are utterly unable to see that there is any justification for the officers mentioned to refuse to certify the identity of the student on any ground whatsoever. Much less is a refusal to give such a certificate for unspecified reasons, covered by the intention of the Secretary of State's instructions. May we point out that such a refusal, while it cannot prevent the young man from going to England, is calculated to put him in a frame of mind which is the very reverse of what the highest officials have been labouring to ensure in Indian students in England? If it was intended that the local authority should have a right to give or refuse certificates of identity for reasons unconnected with those which the Secretary of State requires them for, it should have been expressly so stated in the Notification. Perhaps, we ought to say that we have not raised the question without occasion. We have information of a case in which a young man, a graduate, was refused a certificate and all requests for reasons were politely but firmly declined. Nothing is more calculated to thwart attempts to establish a frank and cordial understanding between the administration and the public than the employment of a process avowedly intended to assist members of the public, as a means of exercising executive control over their movements."

Comments on His Excellency the Governor's speech at the Fergusson College, Poona.

Indian Spectator (11), 1st Oct.

30. "From the opinions which we have published on His Excellency Sir George Clarke's speech at the Fergusson College, it may be seen that there is a general disinclination in the Indian press to admit that the 'Drain' theory is in any appreciable degree responsible for the hatred of British rule. It is uncharitable, a contemporary argues, to suppose that a theory with which the names of Mr. D. Naoroji and Mr. Gokhale are in one way or another associated, can produce assassins. The fact is that the Government, too, admits the theory in a certain sense. But there are various forms in which it is preached. Sir Curzon Wyllie's assassin had got it into his head that the drain was continually impoverishing India and that people were falling an easy prey to famine, plague and other diseases in consequence of their increasing poverty. The Government admits that some wealth goes out of the country, and so far admits the 'Drain'. The leaders of our moderate politicians seem to go further and, while admitting the benefit derived by the country from the return that it gets, insist that the same benefit, or as much of it as the country cares for, may be secured by reducing the drain. So far the theory is not dangerous. The danger begins when it is declared that the return that is obtained for the drain is not adequate and does not save the people from the wolf at the door, but that it positively impoverishes them and makes them succumb easily to the inroads of disease. It does not matter who preaches this theory; we must look to the theory itself. It will cease to be mischievous when it is bereft of all that is false in it, and when the benefits of the 'Drain' are presented as vividly as its alleged evil effects. It is no good dragging in the name of Mr. Naoroji or anyone else in discussing His Excellency's speech at the Fergusson College. Mr. Naoroji did not lecture to students who were ignorant of the economic resources, liabilities, and progress of the country. His representations were addressed to Government and the public who were competent to judge and urge their case on Government, and who knew the return that the country was deriving from the drain. What is urged from the public platform and in the press is not intended for the instruction and edification of students, but of grown up men who already know one side of the question. Only that side is presented for discussion where improvement is needed. If students remembered that, there would be no danger in their hearing the debates. What happens now is that the controversial propositions are mistaken for a complete treatment of the subject in its various aspects; and as the student does not see all sides of the 'Drain' placed before him, he imagines that what is maintained by politicians for the practical purpose of securing some change is all that he has to learn about it. A controversial treatise written with a particular object cannot always be accepted as a text-book for students. As His Excellency advised the young men of Poona, they must first study all the facts relating to the influx, the production, the distribution and the efflux of wealth, before they can understand the controversial parts of the 'Drain' theory, as it is preached by some people."

31. His Excellency Sir George Clarke in his address at the Fergusson College struck a true key-note when he declared that Indian students should receive instruction in politics in schools and colleges. We are of opinion that the subject of politics is of vital importance to the citizens of India and that the policy of keeping Indian students away from its study is as pernicious in its effects as the propaganda of a certain class of political agitators who play upon the inflammable minds of youths by inculcating upon them one-sided views and unhealthy ideas. As it is in the interests of Government and of the people that students should not fall into the hands of such agitators, it lies with the authorities to arrange for the instruction of students in healthy politics with a view to enabling them to observe the golden mean in their conduct. The Honourable Mr. Gokhale has already expressed views similar to those of His Excellency at the Students' Brotherhood last year.

Indu Prakásh (119), 23rd Sept.

32. "It will be remembered that the idea of starting a well-conducted and up to date daily paper in Bombay with a capital of about seven lakhs and a half was reported about two years ago to be engaging the attention of Sir Pherozeshah M. Mehta.......... It was given out at the time that Sir Pherozeshah was trying to secure the services of Mr. Ratcliffe, former editor of the *Statesman* of Calcutta, as the editor of the proposed paper. But for some reasons the idea did not become an accomplished fact.......... We are glad to learn that Sir Pherozeshah has not abandoned the idea, though he has been compelled to postpone it for some time owing to some difficulties. We understand on very good authority that during his present visit to England he is trying to make arrangements for the starting of the paper. He is trying to persuade Mr. Ratcliffe to take charge of it. As editor of the *Statesman* in some of its best days Mr. Ratcliffe has earned great reputation in India as a sound and sympathetic journalist and those who know him well will no doubt agree that he will be the best editor of the new paper in the critical stage of infancy. We hope Sir Pherozeshah's efforts in this direction will be successful and we shall ere long have a first-class daily paper in Bombay."

A proposed new English daily paper for Bombay.
Phœnix (20), 24th Sept.

33. "Thanks largely to the efforts of His Excellency Sir George Clarke in the direction of popularising inoculation, public opinion is being created all over the Presidency in favour of inoculation as an efficacious and harmless prophylactic against plague. The rapid progress is also due to the growing success of the vaccine in plague. All the Local Governments and a large number of private persons were supplied with the vaccine last year by the Bombay Bacteriological Laboratory, which is the only institution of its kind in India......... One of the finest proofs of the efficacy of the anti-plague vaccine is afforded by the continued immunity from plague of the staff employed in the Bacteriological Laboratory. Experiments are being constantly carried on here in which hundreds of plague-infected fleas have to be used. These fleas are loose in the experimental go-downs, and men entering them constantly find them crawling on their bare legs or trousers, and daily suffer from their bites. Again, in connection with the examination and destruction of the thousands of rats sent here daily by the Health Department of the City of Bombay a large staff is employed.......... Yet the staff, numbering 111 who are all regularly inoculated every year, escape plague infection.......... Thus the efficacy and harmlessness of inoculation have now been established beyond a shadow of doubt; and it is to be hoped that Indians will show more readiness in future to take full advantage of the prophylactic in the beginning of the plague season."

Appreciation of the steps taken by Government for the popularisation of inoculation.
Phœnix (20), 24th Sept.

34. "In order that the scheme of holding Durbars may be successful two things are essential. One is that Collectors and Commissioners ought not to rest satisfied with inviting a few titled personages or title-hunters and favour-seekers. They are the least fitted to voice the real feelings of the people. The only result of

Comments on Collectors' Durbars.
Oriental Review (19), 28th Sept.

consultation with them would be that Government officers would get quite a wrong conception of public opinion. It is, therefore, advisable that besides titled personages and favour-seekers real representatives of the public should also be invited to discuss questions which may affect the interests of the people.......... The second necessary requirement for the success of these Durbars is liberty of discussion. The presence of Government officers is a restraining influence, but with a little tact it may be explained to all those present at these Durbars that freedom of discussion will be welcomed. There is no danger, we think, of undue advantage being taken of this liberty. The discussion ought to be more or less Socratic in nature so as to draw out the underlying feelings and sentiments. Necessarily Collectors themselves ought to be satisfied with the minimum of speechifying.......... We do not know if it is proposed to issue official Reports of these informal Durbars, but it will be the best thing if they are as it will be putting in black and white all the important discussions which may be useful for future reference. The principle of these Durbars may well be extended, if they prove a success, even to villages. Deputy Collectors and Mámlatdárs may hold informal conferences with leading villagers and agriculturists. Such meetings are held in Native States where Revenue officers and even the Thákors themselves sit on a verandah where villagers gather together and ventilate their grievances. Such a course, if adopted by the Government, will conduce to bring into close touch Government officers and the masses and will give some tangible shape to the *Sarkár* who is at present known only through certain resolutions and petty tyrannies of petty Government servants. That will be removing discontent and unrest in a practical form."

Comments on the Durbar recently held by the Collector of Ahmedabad.
Praja Bandhu (43), 25th Sept., Eng. cols.

35. "It is gratifying to note that the periodical Durbars held by the Collector of this District have in a great measure justified their useful character. We say so advisedly, inasmuch as at such meetings consisting of officials and non-official gentlemen important questions affecting the District in general and this city in particular are discussed with a certain amount of freedom which indeed affords an agreeable and a striking contrast to the attitude one generally notices at ordinary meetings of officials and non-officials. Complaints are frequently heard from almost every quarter of the country that the gulf separating the officials on the one hand and the non-officials on the other is becoming wider from day to day, and it cannot be said that they are either imaginary or ill-founded whatever may be the cause or causes thereof.......... Very important questions concerning the well-being of the people were discussed by non-officials and their criticism was listened to with patience by the officials which is as it ought to be, but which is unfortunately not always so. Each succeeding Durbar appears to be an improvement upon its predecessor, and as people get themselves accustomed to these meetings we think they will come forward to ventilate their grievances in much larger numbers than at present. This experiment of periodical Durbars has so far been fairly successful, and if it is continued in the same spirit of sweet reasonableness as at present, we believe we do not presume too much or draw upon our imagination either when we say that the institution will in course of time be still more useful as a good medium for ventilating grievances and removing them."

Certain marvellous effects of the Co-operative credit movement.
Indian Social Reformer (10), 2nd Oct.

***36.** "While Lord Curzon is rightly blamed for his unsympathetic attitude towards the legitimate aspirations of Indians, which have grown up under the emancipating and elevating influence of British rule, sufficient credit is not often accorded to him for the valuable beginnings that he made in some directions which promise in the fulness of time to bring about a beneficent revolution in the economic and social spheres. The most important and far-reaching of these beginnings is without doubt the Co-operative Credit Societies movement which he adopted as part of the organic policy of the Government of India..........There was, indeed, no very determined opposition to the passing of the Co-operative Societies Act, but there was no very great enthusiasm about it either. Veteran officials shook their heads, and pointed to the experience of the Deccan Agriculturists' Relief Act, and muttered the common saying that you cannot make a people thrifty by an Act. The Deccan Agriculturists' Relief Act, however, dealt only with symptoms while the new Act was intended to reach the root of the matter. The Act has been in operation only for six years, but the results have already more than belied the misgivings of the pessimist. As a measure of financial relief to the agriculturist it is, of course, as yet very far from the point of its maximum utility. But wherever it has been worked with an eye not merely to this function but also to its deeper and broader educative possibilities, it has yielded results which can be described only as marvellous. Of the Registrars of Co-operative Credit Societies who have taken such a large and whole view of the movement, Dewán Bahádur Rámachandra Row of Madras is without doubt the first and foremost.......... According to him the movement helps the people to fit themselves for the powers proposed to be entrusted to village bodies in the Report of the Royal Decentralisation Commission. But the most interesting as well as the most valuable of its results are moral and social, as the following facts show. The condition of the Depressed Classes is rightly claiming public attention in India and England nowadays. It is worthy of note that Co-operative Credit Societies have, so far, been the most effective solvent of the prejudices against these classes in Southern India where the prejudices are most strong and the classes most numerous. Several persons of these classes are members of village Societies. The Societies are democratic, every member having one vote. The Pariah learns that his vote is as efficient as a Brahmin's....... The Societies are great solvents of caste prejudices generally. The repeated meetings and conferences bring together people of all classes. Hindu, Muhammadan, Christian and Non-Christian mix together. At the conferences, a few people of different castes, we are told, do not scruple to take tea and light refreshments in the presence of each other.......... The influence of the Societies tends to reduce expenditure at marriages and other social occasions. It operates actively in favour of the Temperance movement.......... Other improvements are: punctuality is taught and is observed in a marvellous manner; business habits are fostered; people are slowly trained to self-management; litigation is reduced. When it is remembered that, of all reforms, social reform is the most difficult to achieve, and that the movement has been in existence for barely six years, it will be seen that these results constitute a bright and hopeful record."

Presence of portraits of Shiváji does not invest the Ganpati festival with a political aspect.
Kesari (125), 27th Sept.

37. The absence of the *melas* due to the immutable orders of the bureaucrats constituted a defect in the Ganpati festival at Poona. We understand that the bureaucrats of the Central Provinces went a step further in this direction. One Keshavráo, contractor, who had erected a temporary shrine in honour of Ganpati at Nágpur was asked to remove a curtain on which a portrait of Shiváji was painted. He refused to do so as he deemed Shiváji Mahárój to be an incarnation of God and as he thought that it was a bad omen to remove any portrait or idol installed in the festival before the festival was over. He asked for a written order and was refused it. Armed Police guarded the place and people were prevented from assembling near it. Our correspondent informs us that the authorities at Akola also looked with disfavour on the portrait of Shiváji Mahárój. Since the bureaucrats began to look askance at the Ganpati festival, attempts have been made in many places not to allow the festival to be contaminated by the presence of some particular portraits and pictures. Photos of Shiváji Mahárój and Tilak seem to have incurred special official disfavour. It is right that Government should discountenance the portraits of anarchists like Khudirám and those of rebels like Nána Sáheb and Tátia Tope. We can also understand why Tilak's photo is an eyesore to the bureaucrats as he has been adjudged guilty of sedition in the Courts of justice, if not by the public at large. But why should Shiváji be regarded with so much hostility? He has neither murdered any English bureaucrat nor has he been convicted of sedition in an English Court of justice. If it be argued that by hanging the portrait of Shiváji, the festival is given a political character, the same thing can be said even if the King-Emperor's portrait is hung in the pandal. There is not the slightest doubt that the King-Emperor has a right to expect loyalty from us from a political point of view. But even the ultra-loyalist Indians will admit that he possesses but trifling power over us from a religious point of view. It may be said that loyalty is commendable even from a religious point of view and it is true in a liberal sense. But how can it be argued that the religious view-point attracts loyalty only and repels patriotism? Maháráshtra holds not only that Shivåji the Great was merely a patriot or a noble man, but that he was an *avatár* of God who protected the Hindu religion. It would be better from all points of view for the bureaucrats to bear in mind this feeling of hundreds of thousands of Maráthas and to cease from regarding the portrait of Shiváji with hostility.

Comments on the Ganpati celebration at Poona.

Jagad Vritt (121), 25th Sept.

38. The Ganpati celebration at Poona this year was quite a tame affair owing to the reluctance on the part of the organisers of the *melas* to furnish the District Magistrate with the names of those who were likely to take part in them. If the *mela* songs contained nothing objectionable, the requisite information should have been willingly given; but as it was not supplied, it can easily be inferred that the *mela* songs were not what they were represented to be. Be that as it may, every reasonable man will be glad that one of the means of tainting youthful minds with political venom has been effectively checked. Many of the *melas* organised in Bombay would have been nowhere if the Bombay Police had followed the example of the District Magistrate of Poona.

Comments on the attitude of Government towards the scheme for the expansion of the City of Bombay.

Pársi (42), 2nd Oct., Eng. cols.

***39.** "From the way that affairs have been conducted for the past ten years the ordinary spectator would not imagine that there was any particular hurry about the Haussmannising of Bombay. However, Government have just fired off two letters, one at the Corporation and one at the Improvement Trust, pointing out the urgency of the matter, and expressing a wish to see matters settled. His Excellency takes a keen interest in the development of Bombay as a city, and one of the first things he did after assuming office was to make a survey of our condition and lay down the broad rules for a scheme of reform and expansion. This scheme the Corporation and the Trust have ever since been treating as an impossible ideal. There is much that is reasonable, much that is inevitable, in the attitude of both bodies. With the Corporation in particular it is impossible not to sympathise. In the triangular contest they have been always at the bottom. The power of initiating or of carrying out large schemes of improvement was practically taken out of their hands in 1898, and if they were rather dilatory in outlining a scheme in the execution of which they were to have no hand, it only shows that they possessed more human feeling than bodies corporate are generally credited with. Urged to give a reply, they quite naturally ask what is the Government's idea in the way of expenditure. The Government after a lapse of some months has replied that that is an irrelevant consideration, and that they wanted simply the Corporation's idea of what ought to be done. Yet the very instances which the Government cites of possible improvements show that the nature of the scheme is decided entirely by the amount of money at disposal. Besides, in the meantime, we have witnessed how Calcutta has been treated. The Improvement Trust, with their scanty resources, found the city crowded and are likely to leave it asphyxiated. With 882 lakhs to spend, they would be in a position to find it brick and leave it marble. It is clear that to ask a public body to give its view on improvement academically, without any relation to cost, is only to ask it to waste its time. There is so little either historical or perfect in Bombay, that the only reply to such a request is that it would be best to re-plan and re-build the whole city. The Improvement Trust shares with the Corporation Government's reproach of obscurantism and procrastination. Government rates the Corporation and the Improvement Trust for their procrastination. There is one instance where Government is the chief sinner. It is now five years since Sir Vithaldás

Thackersey submitted his scheme for loans to factory owners for chawl-building--a scheme which has been thoroughly threshed out and approved, but which still hangs fire for want of the necessary powers to be granted to the Improvement Trust. If Government would take this up in earnest and develop the same large ideas thereanent as it has with regard to the other schemes, we should soon see a new Bombay. At present, with all its large discoursing, it is to be regretted that Government are mainly engaged in finding fault with the agencies which they appointed for the carrying out of these great schemes."

Bombay Samáchár (73), 29th Sept.; *Jám-e-Jamshed* (38), 28th Sept.

40. The Government of Bombay have given a round-about reply to the query raised by the Corporation as to the extent of the financial assistance which Government would be pleased to extend towards the cost of carrying out the proposed development of Bombay City and the improvement of communication. The sum and substance of the letter forwarded by Government to the President of the Municipal Corporation on the subject is that the lines on which future development should proceed should be first laid down and when that policy is definitely decided upon, financial details could be easily discussed. The Corporation knows that the whole scheme is of vital necessity to the city and that, sooner or later, it will have to be taken in hand. The Corporation, however, wanted to tell Government that unless they were prepared to share the financial burden that would otherwise fall on that body it would be hopeless for the Corporation to enter upon it. The bitter experience of the Corporation in regard to the payment annually to be made to the City Improvement Trust, contrary to the original intentions of the framers of the City Improvement Act, had warned that body to proceed cautiously and it wanted to know how it would be affected financially. But Government have frustrated its expectations. We know as a matter of fact that the burden of the City Improvement Trust has been borne by the rate-payers of this City, while two of the most important Municipalities in India have received munificent aid from the Imperial Government. If without taking the necessary steps to avoid a repetition of this bitter experience these vast schemes are taken in hand, we are afraid it would be many years before they are completed. In informing the Corporation as to the progress the various schemes have made, Government refer to the broadening of the Abdur Rehman Street and the entrusting of that work to the City Improvement Trust. In this connection we would urge the Trust authorities to carry out first their Dadar-Matunga scheme so as to allow sufficient room for the dishoused; otherwise there would be hardly any chance of lessening the congestion which the scheme is intended to touch. From the copies of the correspondence which Government had with the Trust and which they have forwarded to the Corporation for information, it is not a little surprising to note that the authorities contemplate the resumption of reclamation rights in the Back Bay at present vested in the Improvement Trust, without making any compensation to that body. The reason for not attaching any monetary value to these rights is alleged to be that in a previous reference on the subject the Trust could not definitely fix the value of these rights. This and other pleas put forward on behalf of Government are obviously unjust and if on the strength of them Government think of resuming the reclamation rights they would hardly be doing justice to the Trust. [Commenting on the Government letter to the Chairman, City Improvement Trust, on the subject of the resumption by Government of the reclamation rights in the Back Bay hitherto enjoyed by the Trust, the *Jám-e-Jamshed* remarks that the grounds advanced by Government for declining to admit that the Trust has any claim for compensation reveal one glaring fact, and that is that the Trust is not an independent body, but is to work like a Government department. The paper further observes that this dooms to disappointment the high expectations formed of the Trust, and it blames Government for involving that body in pecuniary embarrassment by sanctioning all schemes that were submitted by it without drawing its attention to the difficulties it was inviting upon itself.]

Rást Goftár (44), 2nd Oct., Eng. cols.

***41.** "The Improvement Trust is now at loggerheads with the Government on the question of its reclamation rights. Under the rights originally vested in the Trust, it is entitled to reclaim the Back Bay on the southern side of the island upto the Wodehouse Bridge. As Government propose to take up the reclamation of the foreshore north of that point, it is their intention to resume the rights of the Trust, as there is very little likelihood that that body would be able to complete the unfinished portion of its reclamation scheme before the expiry of the allotted time. The Trust, however, claims its pound of flesh and insists upon compensation for the withdrawal of the right to reclamation. We have often contended that the Trust should be made to concentrate its energy upon the housing question which has made very meagre head-way especially in connection with the housing of the poor classes of Bombay's population. Its financial embarrassments are due in a great measure to the illiberal treatment it has received from the Government.......... The Trust is entirely justified when it claims compensation for the withdrawal of its reclamation rights which form one of its most valuable assets. The fact that the Trust has not utilised them to their utmost capacity should not be put forward as a reason for depriving it of one of its legitimate sources of income.......... But since the Trust is not a body, as the Government reminds it, appointed for its own private advantage, it may claim compensation, as it does, in the public interest which requires that its financial position should be sound and its resources should not be unnecessarily crippled."

Comments on the new J. P.s' List.

Sánj Vartamán (45), 26th Sept.; *Akhbár-e-Islám* (69), 26th and 29th Sept.

42. The J. P.s' List this year is unusually dry. The chief complaint of the public of this city has always been that the lion's share of the honours always goes to the European community, while the other communities numbering lakhs of people are very meagrely represented. It is high time to modify this system and to select a larger proportion of J.P.s from the native population. The new list is disappointing; for out of the 35 new European J.P.s, there are only about half a dozen gentlemen such as Mr. C. A. Kincaid, the Honourable Mr. W. T. Morison and Mr. P. R. Cadell, who are known to the public. It is a pity that only five new names are forthcoming from such an enterprising and public-spirited community like the Parsis. [The *Akhbár-e-Islám*, while thanking Government for the appointment of nine men from the Muhammadan community, regrets that while such a large number of Europeans was appointed, Government could not see their way to appoint a correspondingly large number of Muhammadans, Parsis and Hindus from among whom many men could be found conspicuous for their loyalty. The paper points out that though last year, in reply to the interpellation of the Honourable Mr. Ibrahim Rahimtulla, Government said that they were not guided by the number of vacancies, but appointed public-spirited and loyal gentlemen, irrespective of vacancies, the new list clearly shows that it is not so.]

Motor-car drivers must be more severely punished than at present for reckless driving.

Indu Prakásh (119), 30th Sept.

43. Referring to a recent case in which a motor-car driver was sentenced by the Third Presidency Magistrate to pay a fine of two rupees for knocking down a child on the Kalbadevi Road, the *Indu Prakásh* characterises the sentence as too lenient, and suggests that in view of the recklessness with which motor-cars are driven even through crowded thoroughfares in the city, the law should be enforced with greater stringency than at present, for ensuring the safety of the people using the streets.

Smuggling of large quantities of cocaine due to lax supervision at the Port of Bombay.
Mumbai Vaibhav (131), 26th Sept.

44. Police prosecutions for the illicit sale of cocaine are every day increasing in number in Bombay, and though the culprits are being punished, the source of supply of the drug has not yet been detected and dealt with. The smuggling of cocaine in such large quantities is a proof positive of the lax supervision at the Customs and we hope that steps will soon be taken to ensure more efficient inspection at the Port than has hitherto been the case.

Comments on the Government Resolution on the Ashádi Fair at Pandharpur.
Bombay Samáchár (73), 1st Oct.

45. We heartily join with Government in the satisfaction they have expressed over the report submitted by the Honourable Mr. Quin on the last Ashádi fair at Pandharpur. After their recent bitter experience of last year's Násik fair, the public of Bombay will heave a sigh of relief that the fair has passed off without bringing in its train cholera and similar diseases. This happy result, though due to some extent to the excellent sanitary measures taken by the local authorities, was in a greater measure due to the other fortuitous circumstances, such as favourable weather conditions and the absence of any contagious diseases at the centres from which the pilgrims came. When we say this, we do not mean to underrate the commendable efforts of the authorities or the necessity of taking these measures, but what we mean is that these measures, by themselves, would not have been sufficient to prevent the outbreak of epidemics. The Hon. Mr. Quin too has to admit this fact in his report and it is a matter for congratulation that instead of trying to gloss over the shortcomings of the existing sanitary arrangements, he has candidly criticised them. The first drawback in last year's arrangement was the very late hour at which the local Municipality began to take sanitary measures. This state of things cannot be allowed to continue, and we hope that in future the Municipality will be ready with its arrangements before the first batch of pilgrims comes in. This it can do by making arrangements to learn beforehand the time at which pilgrims may be expected to start from their native places. Another shortcoming noted by the Honourable Mr. Quin was the shortage of proper accommodation for the pilgrims. In order to prevent overcrowding and insanitation a system of licensing houses for the pilgrims was adopted this year, but as it was undertaken on a small scale, it was not of much use. We would suggest that the Municipality which charges a head-tax of four annas on the pilgrims should erect water-proof camps for their accommodation. The Hon. Mr. Quin himself appears to have suggested certain measures to the Municipality, and we trust that the latter will take them up and be better prepared for the forthcoming fair in Kártik.

Alleged grievances of Hajis.
Mufid-e-Rozgár (167), 25th Sept. and *2nd Oct.

46. The greatest hardships that the Hajis have to suffer result from the sudden rise of the steamer fare to Jedda. In the beginning of the season the rate is very low, but as the date of departure of the steamers approaches it goes up by leaps and bounds. If to-day it is Rs. 30, in a day or two it goes up to Rs. 40 or 50. We should like to draw the attention of the authorities concerned to this extremely harassing state of affairs. If the so-called Haj Committee can do nothing in the matter, Government should try to remedy the evil. [In a subsequent issue the paper writes:—The Hajis bitterly complain of the very harsh treatment they receive on board the steamers. Sometimes they receive only one small bowl of water every 24 hours, which they have to use for drinking and also for cooking and other purposes. But there is no time fixed for serving out the water and so they sometimes get it after 36 hours. The Hajis cry and beg for water, but none on board seems to take compassion on the poor creatures. We hope that the Bombay Government or the Police Commissioner or the Protector of Pilgrims will take serious notice of this state of things, and take steps to remedy it. There is another complaint that only one year old infants are exempted from payment of fare. We would like to propose that an infant up to 3 years may be exempted and upto 10 years half fare may be charged. Another complaint of the Hajis is that the steamer officials charge 2 rupees per box to keep their baggage at Kamran. As it is the duty of the steamer authorities to keep the passengers' luggage we do not see why they should levy the charge.]

Alleged defects in the assessment of the Income Tax in Sind.

Lárkána Gazette (59), 24th Sept., Eng. cols.

47. "The way in which the authorities in Sind assess Income Tax is, to say the least, most defective. No enquiry worth the name is made at all. A dishonest tapádár or supervising tapádár is usually the only person who is consulted in the matter. Now how can a tapádár or a supervising tapádár know the exact or probable amount of assessable income, when the banias themselves, before they have settled their accounts (which they, not necessarily, do every year), are not in a position to say what their income would come to? Is it not, therefore, absurd to expect any other man, much less a stranger like a tapádár, to give exact or probable figure of his income? Under the circumstances, it is highly unfair that the Mukhtyárkar should rely on his information alone. If the banias are over-assessed, the burden of proof that the figures of income are incorrect lies upon them, and not on the Government, as is the practice in Judicial proceedings. But then we ask why the accounts and witnesses produced by the assessees are not believed. If the Government suspect the evidence to be fabricated, will it not be desirable to pass a law requiring all tradesmen to keep their accounts in a prescribed manner or supply them with paged and sealed books to write their accounts? Otherwise justice requires that Government should believe the accounts and witnesses produced by the assessees."

Alleged favouritism in the appointment of pleaders for minors at Lárkána (Sind).

Lárkána Gazette (59), 24th Sept., Eng. cols.

48. A correspondent writes to the *Lárkána Gazette*:—"Will you or any of your numerous readers kindly enlighten me on the following points:—(1) Is it true or not that since the advent in Lárkána of Mr. Hotchand, pleader, he alone has been invariably appointed counsel for minors entrusted to the guardianship of the Nazir? (2) If so, is he the ablest member of the Bar of Lárkána? (3) If not, what other preferential claims has he got to his appointment as such? (4) Are there any rules regulating the appointment by the Nazir of a pleader on behalf of minors in such cases; if so, what are they? (5) Has the Nazir of the Court entire discretion in the matter or is he under the control of the Judge of the Court? (6) In the latter case, did the previous Judge ever care to look into the matter or was it with his concurrence that this arrangement was made and is now being continued?"

Alleged restoration of amicable relations between Hindus and Muhammadans at Dabhro (Sind).

Al-Haq (57), 24th Sept., Eng. cols.

49. "We were not much surprised to see the Hindus of Dabhro revolting against the Hon'ble Syed Allah Ando Shah and harassing him ceaselessly for so many days; for they may be owing him a grudge. We, however, could not understand what reason the Hindu Press had for maligning the Hon'ble Syed so mercilessly. The Hindu Press took a partial view of the incidents at Dabhro and exaggerated matters with the object of depreciating the Syed in the estimation of the authorities.......... The Hindus of Dabhro have now been advised to live on amicable terms with the Muhammadans and to avoid quarrelling with them. We are informed that the *Panchayets* of Kandiaro and Naushahro had to spend about Rs. 12,000 in helping the Hindus of Dabhro to pay the Pleaders' fees and to defray other necessary expenses..........It seems these *Panchayets* exist for the purpose of creating discord between the Hindus and the Muhammadans of the village who lived on friendly terms for many generations past. Certainly Hindus cannot gain anything by such dissensions..........In conclusion we request the Syed to forget the past and to forgive those who offended him lately, but are now anxious to seek his pardon."

Suggestion that Muhammadans who have passed the Lower Standard Examination should be made Mukhtiárkars in Sind.
Al-Haq (57), 24th Sept., Eng. cols.

50. "We are at a loss to understand why Muhammadans who have passed the Judicial Test or the Lower Standard Departmental Examination are not appointed to the posts of Mukhtiárkars, although they have served in the Department for a long time and have acquired great experience of the work. We learn that no one in the Lárkána District can expect to become a Head Munshi unless he has passed the Higher Standard Departmental Examination. This is no doubt an unduly harsh rule and is bound to harm the Muhammadans employed in that district, and we trust the authorities concerned will do away with it as soon as possible. Muhammadans are very backward in education and their financial condition is also deplorable. In order that they may have all the means and facilities of ameliorating their condition it is necessary that they should get their due share of the Government loaves and fishes. We hope our kind and sympathetic Commissioner and the Collectors of the several districts will render the rules regarding the admission into Government service less rigorous in respect to Muhammadans; for unless there is an adequate number of Mussalmans in Government service, the preponderance of the Hindu element is bound to lead to disastrous consequences."

Complaint that the Civil Surgeon of Karáchi refuses to see any patient who goes to him with shoes on.
Sindhi (62), 24th Sept., Eng. cols.

51. "Colonel Grayfoot, Civil Surgeon of Karáchi, appears to have issued orders that nobody coming to him for consultation or medicine in the Civil Hospital should have shoes on. Whatever be the pattern of the shoes, English or Indian, they are to be left outside the room of the Colonel. If it is a fact, we have nothing to say except that the Civil Surgeon has found out a good method of scaring away patients and reducing to a minimum the amount of work, which might have perhaps been enormous.......... This matter has created a stir among the people of Karáchi, which is the seat of the Local Government, the capital of the province, and a well-known port and a trading city. How could Colonel Grayfoot think that the people of such a civilised place could tolerate his idea? Several respectable men have thought fit to forego the advantage of the Civil Hospital rather than their self-respect."

Education.

Comments on the revision of the Bombay University Arts course.
Indian Spectator (11), 1st Oct.

52. "The revision of the scheme of studies at the local University was carried one stage further this week. The Government's suggestion was accepted that all college students must go through a course of physical science during the first year. We decidedly prefer science to ancient history. Apart from the relative utility and educational value of the subjects, the student does not require the assistance of a professor to pick up an elementary knowledge of Greek or Roman history. Science can be learnt only in a college or school, and it is a piece of injustice to the student to deny him an opportunity which he cannot get elsewhere and to compel him to devote his time to something which he can learn for himself later on in life, if he cares for it. A suggestion to substitute chemistry only in the place of physical science was negatived. If it was thought that two subjects could not be studied in one year, we have some sympathy with the objection, but if a single subject was to be preferred, it might have been physics or chemistry. There is no finality about these things. If experience shows that the study of two subjects lead to perfunctoriness, the necessary change may be made at any time. The University does not insist upon examining all students in the first year's subjects. The P. E. seems to be doomed, and few will be sorry for it. The Intermediate Examination is to be held in the second year's subjects only. This is not likely to be a permanent arrangement. Its logic seems very halting. One reason for insisting upon the study of Indian history by all college students seems to be that without a sound knowledge of the history of their country young men now-a-days are easily led astray. When we remember that the people who mislead them are not ignorant of Indian history, though they may ignore it, we may not feel quite sanguine about the attainment of the particular object desired. But apart from this object, the more one knows about the past condition of one's own country, the better. The history of the British period will not be intelligible without some knowledge of the growth of British political institutions. The necessary knowledge of British history will no doubt be imparted by a competent professor along with the knowledge of India's past. A study of British history is looked upon by some with a degree of suspicion. Why is not the history of the social institutions of the British people considered as useful to Indian students as a knowledge of their political institutions? We should think that the former would be more useful. Are educated men called upon merely to try their hand at improving the political institutions of the country? The happiness of a nation depends even more upon its social institutions and its economic condition. We do not suggest that the study of social institutions may be squeezed into the curriculum at some stage. We wish only to ask whether the prejudice against British history will not disappear if we learn the right sort of history."

Mahrátta (17), 2nd Oct.

***53.** "The revision and re-settlement of the Bombay University courses is proceeding at the usual pace........ Somehow or other, the Government proposals, as they are put forth by Mr. Sharp, seem to fight shy of History, Economics and Politics, even in the Arts course, not to speak about the Science course. Under the guise of infusing the scientific spirit in our students, an attempt seems to be made to discourage the study of History. The Government and their party often emphasise the importance and value of enlightened good citizenship. Is not a knowledge of history necessary for the making of a good citizen? Does not its study give him an idea of the responsibility that falls upon him as a citizen? Recently the Calcutta University has eschewed English History from the Matriculation course. The Punjáb University too has done the same. The Bombay University also is growing impatient of it. In his speech on the Indian Budget in the House of Commons in August last, Mr. C. J. Wedgwood, in referring to the repressive policy, said, 'The Secretary of State is going to set up a new Education Department in India. I hope one of the results of that will not be that English History is excluded from the schools.' The idea contained in Mr. Wedgwood's sarcastic prophecy has, strangely enough, been virtually realised in the schools under the Calcutta University. Mr. Wedgwood need not wait till the formation of the new Education Department; the Universities have already commenced the process!"

Indu of Bombay (13), 29th Sept.

54. "We are glad that for the sake of securing some kind of uniformity it has been decided that the University should lay down the course for the first year's course in Arts Colleges for which there is to be no University Examination. So far good. But we believe that the Senate's decision on Monday last as to what that course should be cannot be regarded as the wisest one. Of the present subjects for the P. E., Ancient History is dropped and its place taken by Physical Science. This substitution of Science in the place of History in the first year's course is, in our opinion, very unfortunate, especially as the bifurcation of studies and consequently of careers of many of our youths, hinges on the first year's course. No one belittles the value of a grounding in elementary Science to our Arts students, not to speak of those who proceed after the first year to exclusively Science courses. But it seems to us that through a desire, laudable in itself, to infuse the scientific spirit into our present theoretical-knowledge-ridden students, the Senate has swung the pendulum to the other extreme. History having been suppressed in the first year's course, the only opportunity would-be Science students would have had of getting acquainted with Ancient History is thus removed, and in future all who proceed from our University to divers practical and scientific careers, like the Medical, Agricultural, Technical and so on, will be the poorer by the loss of that fine element in the culture of an intelligent citizenship which only a knowledge of ancient history combined with an acquaintance with the classics can give. Thus will our Science students stand in danger of being turned into over-practical men without the inspiration and guidance which only sound ideals of life can give. And what sounder ideals can any teaching give than those supplied by the teaching of History, especially ancient history?......... Government and the Government party have in India shown a strange tendency to belittle the place and importance of History—modern and ancient both—in the students' course of studies. At Calcutta they have eschewed English History altogether from the Matric course. In Bombay the Government proposals seek to make English History an optional subject even for the Arts course. That any Indian University of the day should turn out a Graduate in Arts without a decent knowledge of the history of that country which rules India seems to us a proposal as heterodox as any that could be imagined. The plea of Government is that history is good only if learnt very deeply and very well. To us that seems to be the old fallacy 'A little knowledge is a dangerous thing.' We do think that even the least knowledge is better than no knowledge and nothing is more dangerous than ignorance."

Bombay Samáchár (73), 28th Sept.

55. It is a matter for congratulation that after a protracted discussion extending over two years, the Senate has at last finally settled the question of the Previous Examination. Its decision to examine students two years after their Matriculation, in the last year's course only, is a wise one. But the course which it has settled for the Previous is far from satisfactory. The general principle of laying down a uniform standard for all colleges during the first year's course is but proper. But the deletion of such an important subject as Ancient History and the substitution of 'Science' in its place cannot be termed anything else than a step in the wrong direction. It is, however, possible to remedy this at the time of settling the courses for the Intermediate and B.A. Examinations. The course proposed for the former, consisting as it does of three subjects in all, is too meagre and it will be convenient to add 'Ancient History' to it. We hope that the amendments which the Honourable Mr. Gokhale is going to move in this matter will be readily accepted by the Senate. It is argued in some quarters that the inclusion of this subject will increase unduly the burden of the student. But we cannot accept this argument, as hitherto the Intermediate students have been reading a still larger number of subjects. Another reason put forward is that reduction in the number of subjects makes for increase in proficiency. But if proficiency is really wanted, it will be better to hold examinations by compartments as is done in England and other advanced countries. In the B.A. course the Committee's report recommends the deletion of Second Language and History and Political Economy from the list of compulsory subjects. Such a measure will lower rather than raise the prestige of the B.A. Degree. Here, again, we are assured that the reduction in the number of subjects will be conducive to greater proficiency. But if we examine the proposed new course for the B.A., we find hardly any subject fit for special study. The most important subjects for special study are Political Economy and Second Language and these the Committee propose to drop. The present day graduate is charged with possessing a thorough knowledge of no subject, but if the new suggestions are carried, he will not have even the smattering he now has. If we want higher and special study, let us remember that we have the M. A. degree. We hope, therefore, that the Senate will refuse to interfere with the existing curriculum.

Comments on the suggestion to build the Science Institute on the Gowalia Tank site, Bombay.

Bombay Samáchár (73), 30th Sept.; **Pársi* (42), 2nd Oct., Eng. cols.

56. It is not a little surprising that bitter complaints should be heard from certain quarters on the subject of the site selected for the erection of the Science Institute almost at the eleventh hour when all arrangements concerning the Institute are well-nigh completed. It has been urged that the smallness of the site would hamper the future development of the Institute and would come in the way of the extensions which the Secretariat and the Elphinstone College buildings would require at no distant date. Consequently it has been proposed that the Institute should be built on the site of the Gowalia Tank or on the Agripada property belonging to the City Improvement Trust. Those who have been talking in this wise, however, forget that while the Elphinstone College Gymkhana Ground is ready for occupation free of charge, the proposed sites would entail a good deal of expense and labour, before they would be suitable for occupation. Again, the location of the Institute on the present site would in no way be objectionable; for it would be in easy proximity to the Museum, the Elphinstone College and the University. These surroundings are too tempting to be easily abandoned, and we wish no idle complaints had been raised, now when all arrangements have been made for the successful erection of such an important Institute. [The *Pársi* also is of the same opinion and suggests that the Secretariat may, if necessary, be removed to the Gowalia Tank side.]

Municipalities.

Comments on the Bombay Government's reply to the Bombay Municipality in connection with the proposed Training College in Bombay.
Jám-e-Jamshed (38), 28th Sept., Eng. cols.

57. “It is to be wished that the Government of Bombay had shown a more reasonable spirit in replying to the letter of the Bombay Corporation on the subject of providing a Training College for teachers in Bombay.......... With all deference to the views of the Government, we might say that they are insisting upon too much when they seek so forcibly to make the Corporation pay for the expenses connected with the proposed College, which that body feels it cannot be legitimately called upon to undertake.......... Simply because the Corporation has undertaken the obligation of primary education in the city and because it behoves it to provide as competent teachers as possible for its schools, it does not follow that a Training College should be necessarily established in Bombay; nor can it be reasonably argued that because the Corporation at one time fully recognized the necessity of a Training College for Bombay, it undertook to defray the expenses connected with it. We do not know if the Government are right in assuming that thereby the Corporation admitted that the only proper method to provide competent teachers for its schools is the establishment of a Training College in Bombay. Apart from all such arguments, however, whence do Government derive the right to saddle it with expenditure and obligations it never undertook to discharge?......... Where is it stated, either in the Act or in any declaration of the Corporation, that, when such a Training College will be found desirable and come to be established, the Government will have the right to appoint the staff, to assume the supervision of the curriculum and to control the institution generally? If the Corporation is to provide the stipends and other incidental charges, why should it not have the appointment of the staff and the control of the institution, instead of leaving them to Government?......... Government would do well to reconsider the whole subject, if they wish to carry the public with them in the matter.”

Comments on the recent house-collapse in Bazaar Gate Street, Bombay.
Jám-e-Jamshed (38), 26th Sept., Eng. cols.

58. “The Bazaar Gate Street fatality must have brought vividly to the minds of the public the danger which confronts Bombay in permitting the existence of old jerry-buildings....... It is a matter of common notoriety that there are, in the native town—if not in almost all quarters of the city—buildings absolutely rotten, and whose existence cannot be guaranteed for even a week. They are not all old houses; many of them have been comparatively recently built, and it is well known, besides, that even the seemingly strong structures have been built of materials which should never have been sanctioned by the Municipality and never utilised by any builder with a conscience in him. The Corporation knows well enough that, owing to inadequate Municipal regulations and still worse supervision on the part of the inspecting staff, hundreds of buildings have been reared in the city, in the course of the last 20 years, which are a direct menace to the safety of their

inmates, and that there are scores, if not hundreds, of old structures which might have been demolished long long since, if Municipal supervision had been what the public had the right to look forward to and expect...... The direct question confronts us as to what the Bombay Municipal Corporation proposes doing in the matter. Undoubtedly it has done something for the future by revising its building regulations, but what about those buildings which have been already smuggled into existence in the city in past years, and of others which have been permitted to linger longer than they ought to have been? Are they to be permitted to remain a standing menace to the life and the security of the public, or are they to be dealt with as they deserve? House to house inspection is essential, if the inhabitants of the town are to be given that sense of security which they have a right to expect at the hands of a really responsible and enlightened Municipality. If it be found that the Municipality has no right to undertake such close inspection, then it should be the duty of the Corporation to go to Government and ask for such special powers as may be needed for the purpose."

Native States.

Comments upon the proclamation issued by the Idar State defending the imposition of new taxes.

Káthiáwár and Mahi Kántha Gazette (81), 25th Sept.; *Hind Vijaya* (67), 28th Sept.

59. In reply to the Honourable Mr. G. K. Parekh's memorial to His Highness the Mahárája of Idar in connection with the grievances of his subjects, the Kumár Sáheb declared that the strike should first be put an end to and then the grievances would be redressed. But the Kumár Sáheb has so many times violated his pledges that people have no longer any faith in him. Again, the officers are being changed so often, and so many new and contradictory orders, solely directed towards filling the treasury, are being passed that it is natural for the people to entertain doubts. Unless a competent Dewán is appointed, or the British Government guarantees that due justice will be accorded to them, people will not think themselves free from danger. We cannot understand why the Kumár Sáheb promises to redress the grievances only after the strike comes to an end. Again, the proclamation charges some designing men with having misguided the subjects into all this opposition, but the Kumár Sáheb forgets that it is not some few men, but all the subjects of the entire State, who are crying for justice. The real object of this statement appears to be to ruin those who are the leaders of the movement and have exposed the repressive methods of the State. The Kumár poses as the *Mábáp* of the subjects in the proclamation, but it would be better if these idle words were translated into action. What good, we ask, has Sir Pratápsingji done to his people since his accession? [The *Hind Vijaya* writes:—The proclamation does not appear to have quieted the people and the strike still continues. The Kumár's reply to the Honourable Mr. G. K. Párekh's representation has spread dismay among the subjects. The strike is not so much of the people's choice as a compulsory one, necessitated by the State's order that no shops shall be opened unless the people accept the imposition of the new taxes, and yet the Kumár insists on its being ended before he considers their grievances!]

Comments on the deportation of the editor of a newspaper and the confiscation of his press by the Travancore State.

Mumbai Vaibhav (131), 28th Sept.; *Dnyán Prakásh* (49), 1st Oct.

60. The Travancore Government have issued an order deporting the editor of a vernacular paper called *Swadeshàbhimáni* and confiscating the printing press at which it was published. The order contains no reference as to why the drastic measure was considered necessary or as to whether the alleged delinquent had been apprised of the offence he had committed. If the editor had been prosecuted in a court of law, the people would not have had any ground for complaint, but that has not been done. The position of newspaper **editors has apparently been made extremely delicate in Travancore, for the**

State appears to have assumed powers even more drastic than those of the British Government. Officers in Native States are less subject to criticism from the press than those in British India and if the press there is arbitrarily treated as in the present case, there will be no check on the doings of the State officials. We hope the Legislative Council of the State will ask the Mahárája to re-consider the case of the unfortunate editor. [The *Dnyán Prakásh* also expresses regret at the step taken by the Travancore Durbar and suggests that the paper should have been warned before being subjected to the extreme penalty.]

J. E. SANJANA,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th October 1910.

---

*Reported in advance.

Bombay: Printed at the Government Central Press.

CONFIDENTIAL.]

[No. 41 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th October 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Bengal: Comments on the Lieut.-Governor of Bengal's Resolution on the proposed Partition demonstrations 13
British rule:
  Christians in India should unite together to protect their interests . 9
  Comments on Mr. Frank G. Carpenter's interview with the Lieut.-Governor of Bengal . . . . 11 & 12
  Comments on the letters of the correspondent of the London *Times* on Indian unrest . . . . 2 & 3
  Comments on the prohibition of the cinematograph exhibitions of the Johnson-Jefferies fight in India 7
  Government and people should cordially co-operate for the development of agriculture in India 1
  Government have not adopted the proper means for reclaiming the criminal tribes in India 10
  If the 'Drain' theory has produced anarchists, why have not the books advocating it been proscribed by Government? 4
  The Extremists should now turn their attention to the industrial regeneration of India 8
  The patriot has to go through many ordeals before he can reach his goal 5
  Verses exhorting Indians to wake up from their stupor 6
Collectors' Darbars: Suggestion that invitations for the Sátára Collector's Darbars should include the names of several of the citizens at present omitted 19
Collisions between Europeans and Natives: Comments on an alleged case of a punkha coolie being killed by a soldier 18
Comments on the Japanese annexation of Korea 14
Co-operative Credit Societies: The Co-operative Credit movement requires more help from Government than at present 20
Excise: Alleged increase of the cocaine habit in Surat 26
Executive Councils: Comments on the remarks of the *Morning Post* correspondent on the constitution of Executive Councils in India . . 21
Hajis: Alleged grievances of the — 22
Indians in the Colonies: Alleged ill-treatment of Indians in South Africa . 15
Indian students in England:
  Alleged case of refusal by the authorities to grant a certificate of identity to an Indian student proceeding to England . . . 16
  Comments on the Government Notification advising Indian students to obtain certificates of identity 17

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Judicial matters:
- Comments on a recent appeal by the Central Provinces Government to the Bombay High Court in the case of an Indian's death at the hands of a European 24
- Some grievances of the pleaders practising in the Bombay Small Causes Courts 25

Muhammadan holidays should be observed as general public holidays . . 23

Police: Comments on the Bombay City Police Administration Report for the year 1909-10 28

Public Service:
- Adverse comments on the educational qualifications required of Indian and non-Indian candidates for the superior grade in the Calcutta and Simla Secretariats 29
- Suggestion that the proposed stoppage of plague allowance should not be carried into effect 30

Sind:
- Alleged impropriety of the comments of the *Al-Haq re* the reported boycott at Dabhro (—) 31
- Alleged inconvenience to the public from repeated transfers of the officer in charge of Táluka Nasrat, District Hyderabad, in (—) . 32

Suggestion that the Indian cultivators of opium should be paid compensation for the forced suppression of the opium traffic with China . . 27

Education—

Comments on the reforms adopted by the Bombay University Senate in the Arts Course . . . . 33—36

Railways—

Comments on the proceedings of the Railway Conference held at Simla . 37

Municipalities—

Comments on the nomination of Mr. H. C. Mules as President of the Karáchi Municipality 38

Officers of Government should not exercise their influence at Municipal elections 39

Native States—

Idar: The strike at — 40

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch...	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Miträ	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Miträ	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryä Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayä	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.**	**2,000**
	ENGLISH GUJARATI AND URDU.				
66	**Moslem**	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34.	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavil Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	......	...
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	..
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman) ; 32.	315
129	Maháráshtră Vritt ...	Satára	Monthly	Ramchandra Balwant Bhosle ; Hindu (Marátha) ; 24.	300
130	Moda Vritt	Wái (Satára) ...	Do.	Dámodar Laxman Lele ; Hindu (Chitpáwan Bráhman) ; 29.	100
131	Mumbai Vaibhav ...	Bombay	Daily	Keshav Purushottam Mehendale ; (Hindu Chitpáwan Bráhman) ; 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar ; Hindu (Rigvedi Deshasth Bráhman) ; 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále ; Hindu (Chitpáwan Bráhman) ; 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar ; Hindu (Deshasth Bráhman) ; 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B. ; Hindu (Karháda Bráhman) ; 35.	400
136	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis ; Hindu (Deshasth Bráhman) ; 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe ; Hindu (Puncham Jain) ; age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman ; Hindu (Chitpáwan Bráhman) ; 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe ; Hindu (Dakshani Bráhman) ; 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle ; Hindu (Chitpáwan Bráhman) ; 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye ; Hindu (Chitpáwan Bráhman) ; 27.	1,000
143	Shetkari	Ahmednagar ...	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 40. (2) Shivram Eknath Bharde ; Hindu (Deshastha Brahmin) ; 48. (3) Nagnath Laxman Ranade, B.A. LL.B. ; Hindu (Konkanastha Brahmin) ; 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale ; Hindu (Vir Shaiv Lingáyat) ; 26.	500
145	Sholápur Samáchár ...	Do.	Do.	Narsappa Abanna ; Hindu (Kámáthi) ; 50...	400
146	Shri Sayáji Vijay ...	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande ; Hindu (Marátha) ; 43.	5,000
147	Shri Sháhu	Satára	Do.	Váman Hari Dhavle ; Hindu (Karháda Bráhman) ; 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale ; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari ; Muhammadan ; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára) ...	Do.	(1) Mahádev Dámodar Kulkarni ; Hindu (Deshasth Bráhman) ; 35. (2) Pandurang Balvant Kolhápure ; Hindu (Sáraswata Bráhman) ; 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara) ...	Thrice a month ...	Shaikh Adam *walad* Shaikh Abdul Karim ; Muhammadan ; (Sunni) ; 34.	About 400
154	Vijayce Mahrátta... ...	Kolhápur	Weekly	Bhujangrao T. Gáekwad ; Hindu (Marátha) ; 25.	500
155	Vinod	Belgaum	Fortnightly ...	Dattátraya Rámchandra Kulkarni ; Hindu (Sáraswat Bráhman) ; 21.	150
156	Vividh Dnyán Vistár ...	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... ... (2) Rámkrishna Raghunath ; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár...	Wái (Satára) ...	Weekly	Ganesh Rámchandra Vaidya ; Hindu (Chitpáwan Bráhman) ; 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund ; Hindu (Deshasth Bráhman) ; 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly ...	Vitbal Keshav Limaye ; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufidc-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Government and people should cordially co-operate for the development of agriculture in India.
Kesari (125), 4th Oct.

1. The *Kesari* welcomes the efforts of Government to improve agriculture and to provide agricultural education and writes:— Agriculture is the staple industry of India and yields the largest revenue to Government. And yet they spend comparatively very little on agriculture and agricultural education. There were no agricultural schools in the Bombay Presidency till last year. The Agricultural College, however, is now well equipped and efficiently conducted. Experiments in agriculture are being carried on and systematic education in agriculture is being given. Agricultural exhibitions are frequently held and bureaucrats whose faces it was once very difficult for the rayats even to see now take a keen interest in agricultural questions and listen patiently to the criticisms of the rayats. There are many Indian agricultural questions which require the joint consideration of Government and the people. What is the total extent of the arable land in India? Cannot part of the waste land be brought under cultivation? Cannot some of the afforested land be disforested with advantage to the people? How far can intensive cultivation be carried on? How can good manure and the best seeds be brought within the reach of the people? Cannot manure be artificially prepared? There are also many questions to be discussed with reference to agricultural implements, crop diseases and corn stores. Many irreconcilable differences crop up between an alien Government and the people in regard to political questions. No such differences can arise regarding agricultural problems. If Indians demand that an Indian should be appointed the Governor of a Presidency, Englishmen may view the proposal with fear. But even a common rayat can demand that the maximum yield per acre of his land should equal that of King George's best land. No ultra-*swadeshist* would refuse to use foreign manure, if necessary. Agriculture is one of the subjects on which there need be no difference between the rulers and the ruled even when heated discussion about *swarájya* is being carried on by them.

Comments on the letters of the correspondent of the London *Times* on Indian unrest.
Mahrátta (17), 9th Oct.

*2. "Mr. Valentine Chirol's articles on Indian Unrest, though they do not throw any clearer light on the solution of the Indian question, may be at least credited with having brought about a change of opinion in the *Times* itself. The *Times* has been reputed to be very fond of reiterating the 'doctrine of the sword' as regards India; and it has been also known to echo the Jingo opinion that not more education, but less, is the panacea for the unrest in India. But, thanks to Mr. Chirol, there has come about a change for the better, and there is now a better sense of proportion and perspective in the columns of the *Times*. Just peruse the following lines from its article on 'Indian Problem and Education': 'Compared with the enormous numbers of the population, there is little real education in India at all. Only ten million males and less than half a million females are literate. Barely a million Indians have any knowledge of English. The dependency contains well over 280 millions of people who can neither read nor write.' And yet this state of things after a century and a half of enlightened British Rule in India! .... The Government of India has been hitherto following a policy of indifference towards education. It has been looked upon as a subordinate task on which money should be spent only if it could be spared after other needs were satisfied. That policy, the *Times* advises, should be changed in the future. Government must recognise that education of the people is an all important obligatory task......... 'India was won by the sword and it will be held by the sword'—that was the refrain of the *Times* often as it referred to the Indian problems in former days. A perusal of the chapters relating to India from Mr. Seeley's 'Expansion of England' would have dispelled this historically ungrounded opinion of the *Times*. But Mr. Chirol's exposition of the Indian situation has perhaps convinced the *Times* much better, as being that of a man on the spot. The *Times* writes: 'we can never hold India permanently by the Indian army alone. We cannot cow these swarming millions into perpetual subjection'."

Gujaráti (34), 2nd Oct.

3. Mr. Valentine Chirol has looked into the conditions of Indian unrest through official spectacles and has danced to the tune the *Times* was entitled to call in return for the money spent over his visit to this country. By all that he has written in his 37 articles, he has proved himself a staunch opponent of any progress in India and an advocate of a repressive policy. We wish, however, he had patiently examined the correctness of his data before rashly rushing into print. The picture he has drawn representing the place of Muhammadans in the Indian political movement is hardly edifying. So far as our information goes no Muhammadan of rank and position has yet come forward to support Mr. Chirol in his present contention. But Mr. Chirol was not satisfied with the mere statement of what he considered to be facts, but went further and took a bold plunge into the ocean of history. In so doing he has been caught in the mire of uncertainties as would appear from his assertion that there is a closer affinity between Englishmen in India and Muhammadans than there is between either of them and Hindus, that Muhammadans have supplied the finest regiments in the British army, that, but for the brief period of the Mutiny they had been unswerving in their devotion and loyalty to the British Crown and that though a large number of patriotic Muhammadans had gathered round the weak descendant of the Moghals, yet the real heroes and leading spirits of this war of independence were Nána Sáheb, Tátya Topi and the Ráni of Jhánsi, who were all Hindus. We do not hesitate to declare that every word Mr. Chirol has written in reference to the Mutiny is entirely false. It is all false to assert that before the establishment of British rule in India Muhammadans formed a powerful race, inasmuch as they had been under the iron rule of the Sikhs in the Punjáb while in Central India and the Deccan the Maráthas were all powerful. We shall fearlessly declare that neither before nor after the Mutiny has any of the two great Indian communities budged an inch from the path of allegiance to the British and this could be easily proved from history. Did not the Gurkha and the Sikh troops and a number of Indian Princes help the British in suppressing the Mutiny? Mr. Chirol talks of the existence of feelings of affinity between the Englishman and the Moslem during the Mutiny when really speaking there was no such thing. If ever any such feeling existed, it was between the Gurkhas, the Sikhs and the Europeans. Does Mr. Chirol know that despite all that has been said in condemnation of Nána Sáheb, the arch-leader of the Mutiny, there was standing at his back all the while a still more cruel-hearted person who called the English Firangis and Kafirs and thirsted for their blood? Had that person not been born there would have been no massacre of Cawnpore. As Private Secretary to Nána Sáheb, this arch-plotter, who was no other than the notorious Azimulla, was directing the mischief from his place of safety. Mr. Keene has called this Azimulla "an accomplished rascal of the Gil Blas or Casanova type," and Mowbray Tomson speaks of him thus :—"This Azimulla was the actual murderer of our sisters and their babes". Can Mr. Chirol deny the truth of these words? [The paper then goes on to describe how the English were actually deceived by Azimulla who under the pretence of granting them a safe convoy enticed them into a trap and ultimately murdered them in cold blood.]

If the 'Drain' theory has produced anarchists why have not the books advocating it been proscribed by Government?

Bhála (106), 1st Oct.

4. The arguments advanced by His Excellency Sir George Clarke at the Fergusson College in refutation of the 'Drain' theory may or may not be true, but it is a fact that the people of India have been impoverished during the last few years, that a majority of them possess no sustaining power to withstand a famine and that they fall easy victims to pestilence. Indians have been practically reduced to hewers of wood and drawers of water and it is but natural that young minds should be inflamed against the British Government by speeches that hold the drain of Indian money to foreign lands responsible for all the ills of the country. It is really strange that the evils of the outcry should have been recognised by Government only of late. According to Sir George Clarke, it is the 'Drain' theory that has, more than anything else, been responsible for the rise of anarchism in India. This means that the ideal of *Swarájya* pure and simple as proclaimed by Mr. Tilak and others

like him has had less to do with the production of murderers than the theory of 'Drain' advocated by many who are in the good books of Government. And this seems to be really the case. Those who have been guilty of anarchic outrages during the last few years in India have never stated that they committed them for securing *swarájya* pure and simple. But Dhingra is known to have been a product of the 'Drain' outcry. Though such is the case, the partisans of the 'Drain' theory are strutting about as the friends of Government while many of the advocates of *swarájya* and other harmless principles are rotting in jails. What is the reason of this difference of treatment? Why have not Government so far proscribed any book promulgating the 'Drain' theory? We wish Government had been as indulgent to *swarájya* idealists as they have been to the preachers of the 'Drain' theory and had used persuasion to win them to their side.

The patriot has to go through many ordeals before he can reach his goal.
Chábuk (76), 6th Oct.

5. In this our unfortunate Aryávarta every object whether animate or inanimate has to pass through some ordeal. Pralhád, the devotee of Krishna, Harishchandra and even Dhruv Kumár were subjected to severe tests before they could attain the fame they did. Mighty Shiváji, the defender of the Aryan faith, had to measure his strength against various hardships or sufferings. Narsinh Mehta, Girdharlál, Mirabái, Laxmibái, Draupadi, Sita and a host of other mighty personages had to make numerous sacrifices in order to attain their cherished goal. In the same way for the salvation of our dear motherland as well as for our own regeneration various sacrifices are needed. We have already entered upon the period of our trial. Several heroic personages, who had sacrificed their body, soul and wealth in their disinterested devotion to their motherland, have abandoned their dear sons and daughters and suffered imprisonment, and many have been deported beyond the seas. Yet still more heavy sacrifices are needed, and unless we are prepared to offer them, we shall not be able to make our motherland happy. In the first instance we have to make strenuous efforts for the industrial regeneration of our country, and in establishing factories for the purpose we have to face the fire of foreign competition. We have to prevent every countryman of ours from submitting himself to bonds of thraldom and to teach him to undertake private enterprise. Our rising generation stands much in need of this kind of education. If this much is accomplished, fellow-feeling would naturally be created amongst us, and it would not be long before the tree of union would bear the sweetest fruits. To this end we have to make huge sacrifices. Is it a crime to cherish the desire of regaining the past glory and fame of our country at any cost? The rain of misery and calamity falling on the devoted heads of our patriots has been but fostering our political ideals and making us firm in our desire for independence. Political agitation has taken the form of religious movement and the question is whether this pious land, where saints like Rám, Krishna, Buddha, Shiváji and Pratáp were born, would prefer to lie supine. Religon cannot be suppressed by force, nor can it be trampled under foot by the same means. On the contrary, faith becomes firm and the heart as impregnable as a fort. The spirit of independence when once infused into the blood of enthusiastic and high-intentioned patriots, cannot in the end be obliterated, but it serves to bring into existence new personages of lofty ideals, who know by personal experience that self-sacrifice is the highest of virtues; consequently there is no cause for us to feel despondent or to cool down our enthusiasm. Let the officials and the Anglo-Indian journals, and even the *Indu Prakásh* and the *Gujaráti* deride our action, let our friends leave us in the lurch, let cowards take us to be loafers and do-nothings. We have to keep an eye upon the future of our country. If we continue to place our determination and ideals before the masses the veil of darkness overhanging our country will soon be removed and the sun of happiness shine once again in all its splendour.

Verses exhorting Indians to wake up from their stupor.
Chabuk (76), 6th Oct.

6. Awake, Oh son of a warlike mother, why are you slumbering like a beast? Awake and see how alas! your wife is crying and how alien ghosts are flitting about in your house. That cup which was once of gold is replaced by an earthen one; that life which was once so happy has

now become poisoned. The priceless things which you once possessed have now gone away to foreign lands. There is not sufficient food in your house to fill the belly and a mat is your only bed. Although thus fallen down in every respect, you do not realise your position. Alas! all are reduced to an evil plight and fill their bellies by begging. Awake, therefore, from sleep, be energetic, and cultivate union with your fellow-countrymen. Giving up selfishness, prepare yourselves for self-sacrifice. Then will God help you in your good endeavours.

Comments on the prohibition of the cinematograph exhibitions of the Johnson-Jeffries fight in India.

Kesari (125), 4th Oct.

7. The American States prohibited the cinematograph shows of the Johnson-Jeffries fight and India also followed suit without any earthly reason. The prohibition only created the impression that some people desired that Indians should not come to know of the successes of black people anywhere in the world. We have nothing to say if the prohibition is due to the unwillingness to contribute any further to the elation felt by the Eastern people on account of the Japanese successes. But the simpleton Reuter had already cabled to us the result of the Johnson-Jeffries fight. If such foolish repression were to continue, we do not know where it would stop. It may be observed that the *Times* saw nothing brutal in the cinematograph shows of the Johnson-Jeffries fight and that it condemned all apprehensions on this score as ridiculous. [The paper then describes the successes won by the Indian wrestler Gama in England.] Senior Wrangler Paranjpe and Swámi Vivekánand have already proved that Indians are superior to Europeans in intellectual achievements and religious thought. It is a matter of pride and satisfaction that Prince Ranjitsinghji and Gama have proved that Indians excel the Western people even in manly sports.

The Extrimists should now turn their attention to the industrial regeneration of India.

Bhála (106), 1st Oct.; *Indu Prakásh* (119), 1st Oct.

8. With the Partition of Bengal the whole of India was divided into two political camps—the Extremists and the Moderates. The Extremists being convinced of their fitness to enjoy *swarájya* are prepared to overcome every obstacle that lies in their path by resort to legitimate means. They have in their struggle shown themselves to be possessed of self-confidence and courage. The Moderates, on the other hand, have held *swarájya* to be a distant goal and are satisfied with good government for the present and are not at all prepared to make any self-sacrifice in achieving the good of their country and they place their sole reliance on petitioning Government. There are two other parties that require to be noticed. One of them is the anarchical party with whom we have no sympathy whatever, while the other party is totally devoid of self-respect and patriotism and is satisfied with its present lot. Of the various methods of national regeneration that the Extremists devised, the spread of education on national lines and the dissemination of nationalist opinions through the Press were the chief. It is to be regretted that the national schools established in the Deccan have had to be closed during last year and that most of the Extremist papers have been stopped and those few which are in existence receive scanty patronage. The only course now open to the Extremists is, therefore, to work for the industrial regeneration of the country, and as Government have given encouragement to the glass factory at Talegaon we would ask our brethren to subscribe liberally to the '*Paisa* Fund' and start as many new industries as possible and thus effectively check the drain of Indian wealth to foreign countries. The ensuing *Dasera* holiday would be a fitting occasion for making large collections for such undertakings. [In this connection the Secretary of the *Paisa* Fund announces in the *Indu Prakásh* that a collection is to be made for the Fund on the next *Dasera* holiday and requests volunteers to register their names at Girguam, at the house of Mr. Yeshvant Vishnu Nene, Treasurer of the Fund.]

Christians in India should unite together to protect their interests.

Echo (53), 1st Oct., Eng. cols.

9. "There is a widespread desire among Christians in India to unite in one bond of love and action for the advancement of their interests, and the strengthening of their position and status. The fold of Christ should know no antagonism. The days of sectional bigotry are past. Religious frenzy now-a-days is looked upon as an aberration of the mind. Every one is left to adore

his Creator in the best way that his education and up-bringing suggests. What is wanted is genuine honesty of purpose and earnestness, love of truth and of one another. The highest religion is to be a man, to fulfil one's obligation to himself, to society, and to fellow-men......... The utter want of enterprise, initiative and solidarity has rendered the Christians of India a negligible quantity in the political fabric. The fact is now well established that the most obtrusive communities receive the greatest attention and concessions. The ease-loving phlegmatic Moslem of India has become the most favoured child receiving unheard-of patronage. While there is not a single Christian of India on the High Court Benches, there are non-Christians by the score. The fault is not of Government, but of the different sections of Christians who are disjointed and acting one against the other. Up to this time they have been indulging in calling one another names, and in trying to show how one section was superior to the other. The Eurasian despised the Native, and the Native sniffed at the Mongrel, while others, priding on their historical traditions of unsullied purity and loyalty despise the others as of inferior mettle....... We most earnestly commend to the serious consideration of all sections of Christians the urgent necessity of casting all parochial prejudices to the winds and of organising a united Christian Conference to which the leaders of all the sections must be invited. Whether Protestant or Catholic, Wesleyan or Puritan, Lutheran or Presbyterian, while keeping absolutely free in their own religious worship, all Christians could join together and form a United Christian Association of India and agitate for all the concessions made to the non-Christians and Moslems, and take the necessary measures for their social, political and material progress. Thus Christians will become a power for the general good, and a support to Government."

Government have not adopted the proper means for reclaiming the criminal tribes in India.

Sânj Vartamân (45), 1st Oct., Eng. cols.

10. "There are three millions belonging to the criminal tribes in India .... They have hitherto been suffered altogether to remain in neglect. They are ostracised from the human circle, and are kept rigidly apart, under surveillance. This treatment, necessary as it is, must produce a moral effect of the most unwholesome kind. They find in it an encouragement to their criminal proclivities. They may be led to follow them from sullen stubbornness, if from no other feeling.......... We do not know if Government have gone beyond preventive and repressive measures in their treatment of the criminal tribes. They are confined to places marked out for them, and suspicious characters are required periodically to report themselves to the Police. The Government should make an organized effort for their education and reform. The money spent for this purpose will be the money saved by the omission of the coercive or punitive measures which, in their present condition, are necessary. If they are reformed out of their hereditary notions regarding their destined occupation, if they settle down as respectable members of society, earning their living by honest employment, they will be an asset of the State, and will help, according to their ability, in its progress."

Comments on Mr. Frank G. Carpenter's interview with the Lieutenant-Governor of Bengal.

Praja Bandhu (43), 2nd Oct., Eng. cols.

11. "It now transpires that Mr. Frank Carpenter, the American journalist who interviewed His Excellency Lord Minto, also interviewed at the same time Sir Edward Baker, the Lieutenant-Governor of old Bengal. The latter in the course of this interview was pleased to communicate his views on the important question of the need of providing protection for Indian industries. We are glad to note that Sir Edward was more emphatic than even His Excellency the Viceroy in strongly advocating it.........Sir Edward has completely put the whole case in support of a protective tariff for India-made goods as against their rivals of a foreign make, and we do not think it could have been better put from an Indian stand-point. It need scarcely be said that if India had a free hand in the matter of her international trade, she would have long ago built up a protective tariff-wall in the interests of her own industries and re-established them with such changes as the exigencies of modern times might necessitate. But since she has not the power to do so, some of the far-seeing and patriotic sons of India have, with a view to giving a

helping hand to a few of the indigenous industries, resorted to the next best thing, viz., the adoption of what is by this time very well-known as the principle of giving voluntary protection to Indian goods, which means the purchase of Indian goods in preference to those of a foreign make, even though that may involve a sacrifice of taste and to a certain extent of money also at times. This is, indeed, the basal idea underlying, and in fact the essence of, the *swadeshi* movement as rightly understood."

Gujaráti (34), 2nd Oct.

12. Was Mr. Valentine Chirol blind of one eye when he came to India? Could he not see both sides of the shield? It must have been so, otherwise he would not have dared to make false assertions opposed to history. His writings are full of falsehoods to such an extent that he may be said to have tried to represent midday as night. In contrast to this, we have the American correspondent, Mr. Carpenter, who has honestly given his impressions, which our Anglo-Indian papers have cried down in their usual way. He gives an account of his interview with Sir Edward Baker, in which the latter declared himself an advocate of a protective tariff for the development of Indian industries. We cannot express too much admiration for these views of Sir E. Baker. If England wants to perform her duty by India, she can only do so by uplifting this country. If this is done, India will never care who rules over her. The only thing she asks for is internal peace, facilities for free competition with other nations in commerce, the maintenance of her prestige among the nations of the world, religious liberty and the fostering of her agriculture. If that is done, India will be completely contented.

Comments on the Lieut.-Governor of Bengal's Resolution on the proposed Partition demonstrations.

Indu of Bombay (13), 7th Oct.

13. "It augurs well for the return of peace to long distracted Bengal that at the head of the province there happens to be a ruler who thinks and discriminates and is by no means unsympathetic towards the thoughts and aspirations of the people committed to his charge. Whatever one may think of the total forbidding of Boycott day demonstrations, the sweet reasonableness of His Honour Sir Edward Baker's Resolution in regard to the forthcoming Partition Day demonstration by the Bengali leaders is in glaring contrast to the unnecessarily harsh and defiant tone and tactics followed by his predecessors in office, Sir Andrew Fraser and Sir Bampfylde Fuller, and explains largely the success or failure of their respective *regimes*. The latter either ignored or rode roughshod over all the grievances of the people, even when those grievances were not wholly imaginary.......... Sir Edward Baker, on the other hand, has taken care to distinguish between what is unconstitutional and what is legitimate and justifiable in popular agitation, though inconvenient from the point of view of the Government. His Honour knows that a Government too can be guilty of unconstitutionalism, if they proceed gratuitously to suppress a movement, which, however opposed to their liking, is still keeping itself within legitimate bounds. It was the failure to conscientiously distinguish between these two aspects of the political movement in Bengal that brought matters to a sorry pass in that province during the last four or five years......... Sir Edward distinguishes between the Boycott agitation and the anti-Partition agitation. The former was quite legitimate even though directed against the Government, so long as it was confined to a single issue and was of the nature of seeking redress of a grievance. It was so for long and hence the support given to it by the Congress. We have, however, to admit that the boycott movement has enlarged widely and it cannot be said that at present it retains its preliminary characteristics unadulterated by extraneous and wholly unjustifiable accretions. Wholesale boycott of everything British aiming directly at the total driving away of the British could never be legitimate. And no Government can be expected to tolerate a movement permanently directed against them as a Government........ The anti-Partition movement, however, stands on quite a different footing. .... It is thoroughly constitutional and ought to be permitted by Government so long as it does not degenerate into a violent or revolutionary movement. **It is not for us on this side to say whether the Bengalis are justified in hoping that the Partition will yet be reversed or modified to suit them. So**

far as we can see, neither Lord Morley nor the present Indian Government are in a mood to do anything of the kind. Lord Hardinge, the Viceroy-elect, may, if he comes to realise the incalculable mischief the fatal measure has wrought and has yet potency to work, indeed, try to heal the wound by modifying the Partition in some way after the liking of the Bengali people. But one cannot be too hopeful when one sees things gone so far forward. We cannot, however, blame the Bengalis for still cherishing the hope that things would yet mend to their satisfaction. But at the same time we are sure they will appreciate the thoroughly reasonable view of the sympathetic Sir Edward Baker that the movement should not be allowed to degenerate into unconstitutional ways."

Comments on the Japanese annexation of Korea.
Indian Social Reformer (10), 9th Oct.

***14.** "Nations have a light vouchsafed to them and they are given the choice of guiding themselves by it or of following the plan of the blind forces of Nature. If they choose the latter in preference to their moral instincts, they have to pay a heavy price for it. Japan had the choice of helping Korea to regenerate herself or of absorbing her and killing out her personality as a nation. She has chosen the latter course, the course dictated by her self-interest as against the course dictated by altruism, and must reap, in the long run, the fruits of selfishness. And what are these? Already the cry goes forth that the women and children of Japan are being ground down by her industrial system which repeats the worst features of Western factories without the redeeming restrictions imposed by factory laws. The *Indian Opinion*, received last week, reprints an article by a Japanese gentleman, Kiyoshi Kawakami, in the *Orient*, headed 'The tragedy of women's work in Japan.' The writer says that children under ten—children of scarcely five or six years—are largely employed in factories and rapidly disfigured and demoralised by injuriously excessive hours of labour. Women often work fourteen, fifteen, sixteen and even eighteen hours a day! He illustrates his statement with reference to a factory in Tokyo employing 1,850 hands...... Such is the terrible price, multiplied a hundredfold, that will be demanded of Japan by the stern Nemesis which awaits on those who seek to exploit nations which have fallen behind in the race, instead of lending a helping hand to raise them to a level with themselves."

Alleged illtreatment of Indians in South Africa.
Oriental Review (19), 5th Oct.

15. "The brave band of deportees under the escort of Mr. Polak who left for South Africa a month ago have reached that place, but about thirty-two are again deported. Mr. Polak and the remaining deportees are kept in quarantine,—it is hoped, not for political reasons. It is, of course, not improbable that the South African Government may not like the presence of this brave champion of the rights and privileges of his Indian fellow-subjects; but it is not likely that they will proceed to the extreme of prohibiting an Englishman (for Mr. Polak is an English Jew) from entering the African dominions. It appears, however, certain from all this that that Colony has not yet seen the advisability of fair treatment towards Indian subjects of His Majesty. A Blue-Book is recently published giving correspondence between the Secretary of State for India and the South African Government. One would have expected that such a Blue-Book would throw light on many contested questions. Unfortunately, like all Blue-Books this too is vague and leaves out many things which ought to have been there. It serves only one good end, and it is that the Indian people are afforded an opportunity of knowing the good intentions of the Secretary of State for India and the Government of India and the fight they are carrying on for protecting the rights of their Indian subjects. But we were not unaware of all this good work, and mere information about it ought not to be the sole end in view of a Government Blue-Book. The only point of interest treated in it relates to the prison treatment of Indians, whose religious and social prejudices are set at naught by the authorities of the Government in South Africa. Of course, prisons are not guest-houses, but there ought to be some respect shown for religious susceptibilities, specially when as in this case prisoners are more or less political. The answer of the South African Government to the appeal of Lord Morley is not published in the Blue-Book, which is thus more a record of things left unsaid than of things mentioned. It may be hoped that another venture of the Government in the same direction will be more successful."

Alleged case of refusal by the authorities to grant a certificate of identity to an Indian student proceeding to England.

Indian Social Reformer (10), 9th Oct.

***16.** "We referred in our last issue to the case of a young man who was refused a certificate of identity before going to England for purposes of study, without any reasons being assigned. The young man left for England all the same, determined to take his chances there and, if he could not get admitted to one of the Inns of Court, to go to one of the American Universities. On arriving in London he called on Mr. Arnold, the Educational Adviser, and laid before him frankly and fully his position. He told Mr. Arnold that he came to him as a suspect, but that he had done nothing in his life to deserve suspicion. Mr. Arnold did not hesitate a moment. He said he would accept his word and promptly did all that was necessary to get him admitted to one of the Inns of Court. The young man writes to a friend in the most grateful and touching terms of Mr. Arnold's goodness and kindness. Lord Morley has done many things for India, but none of them has more fully vindicated his wisdom and his sympathy than the institution of the Advisory Committee and the nomination of Mr. Arnold to be the first Educational Adviser to Indian students in England."

Comments on the Government Notification advising Indian students to obtain certificates of identity.

Kesari (15) 4th Oct.; *Dnyán Prakásh* (49), 4th Oct.; *Sind Journal* (25), 29th Sept.

17. Commenting on the Government Notification advising Indian students to obtain certificates of identity the *Kesari* remarks:—The local bureaucrats are likely to abuse the discretion vested in them in this matter. The Secretary of State is impelled solely by the motive of making the path of students in foreign countries smooth. When all the essential particulars are supplied, the certificates of identity must be issued. There should be no choice in the matter, otherwise these certificates will be treated as so many permits. Government are quite welcome to enact a repressive measure calling upon Indian students to provide themselves with these 'permits' and declaring that those who do not possess them shall not be allowed to embark for foreign countries. But it would be better not to allow the bureaucrats to have the power of refusing to issue the certificates of identity. The *Indian Social Reformer* reports the case of a young graduate who was refused a certificate of identity and was not given any reasons. Nobody can prevent Government from passing a repressive measure prohibiting all those who have no permits to leave India. But then India would no longer be the brightest jewel in the Crown of England but a big jail or a convict settlement. [The *Dnyán Prakásh* declares that if Magistrates are allowed to refuse certificates of identity without stating reasons, it would only result in discontent. *The Sind Journal* writes:—"The system inaugurated by these orders will serve the double purpose of preventing ill consequences to the persons who go out to foreign countries for education or otherwise, and of checking the harm caused to the public by the unrestricted entrance into England and other countries of men infected with revolutionary ideas."]

Comments on an alleged case of a punkha coolie being killed by a soldier.

Pársi (42), 9th Oct., Eng. cols.

***18.** "There is yet another case reported this week of the arrest of a British soldier for causing the death of a punkhawala. What the facts of this case are we do not know, but the occurrence is of a type only too well known in India, and highly unsatisfactory. Such cases usually end in short terms of imprisonment on the ground that though the assault was illegal, death was caused through an enlarged spleen and was not caused intentionally. On the brutality and cowardice of hammering a man who is physically incapable of resisting, we have no wish to expatiate, nor should we care to hint that the enlarged spleen sometimes exists chiefly in the doctor's imagination. Human nature being what it is, it is quite credible that the martyred punkhawala is not always an angel of light. To save these regrettable

occurrences it would be worth while to try the experiment of having Pathans or other robust specimens of humanity for regimental servants. There would then be some mutual respect and less man-handling."

Suggestion that invitations for the Sátára Collector's Durbars should include the names of several of the citizens at present omitted.
Prakásh (138), 5th Oct.

19. We regret to note that as in the case of the last year's Collector's Durbar, Dáda Sáheb Karandikar and many other prominent gentlemen of Sátára who are in every way fitted to represent the views of the people have not been invited to this year's function also. We hope that men like Dáda Sáheb Karandikar, Mr. Phansálkar, pleader, Dr. Bhide, Shrimant Anna Sáheb Mutálik, Messrs. Gháneker, Desái Dalvi, and many of the members of the Zilla Sabha will henceforward be invited for the Durbars as their presence is sure to be productive of much good.

The Co-operative Credit movement requires more help from Government than at present.
Indian Spectator (11), 8th Oct.

20. "We wish to bespeak attention to the few thoughts on the Co-operative Credit movement and the rayats' needs which are published in another part of this issue. The writer is a pensioned Government servant who has moved among the people and who knows the capacities and wants of our agriculturists. His contention that the indebted rayat will obtain anything like speedy relief only if the Government helps him with money and prevents him from getting into debt back again is indeed not new. It has been advanced before in Parliament and in our Legislative Councils, in pamphlets and in the press. But our friend makes a few definite suggestions. Though the Co-operative Credit movement must be admitted to be making satisfactory progress when we remember the ignorance and the natural conservatism of the people, and though co-operation will ultimately prove the rayat's salvation, it can hardly be denied that it will be a long time before the vast majority of the agriculturists derive the benefit of the movement. An obvious objection to the Government helping the individual rayat as proposed would be that it may disincline the rayat to take the trouble of helping himself and may arrest and frustrate the co-operative movement. Perhaps a compromise is not impossible. In all places where the Registrar of the Co-operative Credit Societies thinks that the movement must succeed if competent villagers take the necessary trouble, the Government may refuse to help the individual as proposed. But in other places it may help."

Comments on the remarks of the *Morning Post* correspondent on the constitution of Executive Councils in India.
Gujaráti (34), 2nd Oct.

21. The Simla correspondent of the *Morning Post* has raised a clever discussion on the subject of the reform of the Executive Councils in India. Whenever complaints were made by the Indian press on the score of the antiquated character of the Councils, the Anglo-Indian publicists lost no time in replying that in consideration of the circumstances obtaining in India the existing constitution of these Councils was the best that could be desired. It is very strange that these very exponents of Anglo-Indian opinion should have so soon raised an indignant protest against the continuance of the Councils as at present constituted. The reason is not far to seek. The appointment of the Honourable Mr. Sinha on the Viceregal Council, though originally objected to, has now been regarded as a step in the right direction. But the way in which Lord Morley has sent out the Honourable Mr. Clarke has caused profound dissatisfaction in the ranks of Anglo-Indians, and hence this cry for reform. According to the *Morning Post* correspondent these Councils are neither strong nor independent and they are fast losing their prestige. He is further afraid that the presence of the Indian representatives from Bengal and Bombay has served more than anything else to detract from the honour and respect which would otherwise have been accorded to these institutions. Does the correspondent really mean to suggest the infusion of a new spirit into, and the raising of the status of, these Councils by the presence of nominated members saying ditto to Government? By such a process, it is our firm belief that rather than any good being done, a good deal of harm would be done to

Government themselves and the country as well. Let these Councils be manned by god-fearing and independent persons whom no unrighteous consideration would tempt from the path of duty, and the result will soon be to the lasting good of India. We would go further and suggest that no administrative appointment including that of a Lieutenant-Governor should be made in this country, for then and then only could we hope to see any substantial reform in the administrative machinery of India.

Alleged grievances of Hajis.
Mufid-e-Rozgár (167), 9th Oct.

*22. Neither the Haj Committee's nor the Police Commissioner's attention has been attracted by the troubles and difficulties of the poor Hajis. We say on reliable authority that they have to undergo untold troubles. They are made to pay Rs. 50 or 60 for a single ticket and then on board the steamers and especially on board the Bohra and Mogal Steamer Company's steamers they have to undergo great inconvenience for want of water and fuel. Why should not steamers of the British India Steam Navigation Company or some German Company be employed for carrying the Hajis to Jedda? We think that the poor Haji's wants will be much better attended to if that be done.

Muhammadan holidays should be observed as general public holidays.
Akhbár-e-Islám (69), 4th Oct.

23. Looking to the list of gazetted holidays, published every year by Government, we find that while the chief holidays of the Hindu, European, Parsi and Jewish communities are observed as general holidays, the Muhammadan is the only unfortunate community whose holidays are not thus observed. The result is that the Muhammadans have, to their great inconvenience, to attend their offices even on their sacred days. Thus, although to morrow is the Id-ul-Fitr, the most important holiday for the Muhammadans, they will not be able to enjoy it as it is not a Bank holiday and the offices and courts are not closed. Is this state of affairs not a matter of great misfortune to this large community?

Comments on a recent appeal by the Central Provinces Government to the Bombay High Court in the case of an Indian's death at the hands of a European.
Indu of Bombay (13), 7th Oct.

24. "We have so often to complain of official high-handedness in the Central Provinces and Berar that we seize with gladness the opportunity of complimenting them heartily on the appeal for enhancement of sentence they made to the Bombay High Court in a case of staggering brutality on the part of an European offender—one Walter Herbert. Herbert's dog, it appears, was bitten by a paria. Out went the brave railway foreman to shoot the paria, but failed and lost temper. He returned to find his servants dressing the wounds of his own dog and that act of mercy only called forth greater anger and Herbert began assaulting the servants. One of these, a boy of 12, ran away, was pursued and kicked by Herbert, which eventually resulted in death in an hour. This occurred on 14th April and yet no action was taken till the 22nd by the Police. Then the body was exhumed and medically examined, but the Civil Surgeon could not conduct any examination as the body was in a state of decomposition. The District Magistrate, Mr. Mathias, thought it probable that the death might have been due to some other cause and convicted Herbert of the minor offence of assault and, simple hurt and, with all the sense of justice and responsibility, sentenced the accused to the magnificently exemplary sentence of Rs. 20 fine!!! The Central Provinces Government prayed for enhancement of sentence and the Bombay High Court, helpless to go beyond the finding of fact that it was hurt only, awarded the maximum penalty they could—nine months' imprisonment and Rs. 50 fine. So far all right. But the Central Provinces Government have yet to do something more. Can Mr. Mathias be kept as District Magistrate? As a judge he has shown himself so obtuse. As an Executive officer, he shows that in his district the Police could remain absolutely quiescent for eight days in a case of this kind. Must not he and the Police both be punished? And should not the Central Provinces Government do something for the family of the boy"?

Some grievances of the pleaders practising in the Bombay Small Causes Courts.

Oriental Review ([illegible]9), 5th Oct.

25. "If a High Court Judge, when on his circuit, could be induced to visit the Bombay Small Causes Courts, the pleaders would be able to suggest to him many changes in the working of the Courts and amendments in the Act under which they are worked,—a task which the Chich Judge cannot be expected to cope with single-handed. For instance, take the constitution of the 'Full Court'. Pleaders have shouted themselves hoarse over the practice of a Judge sitting in revision over his own judgment, but there being no free discussion of the subject or exchange of views, the solution of the question has hitherto remained outside the region of practical politics. Another grievance, and a sore one too, is the continual ignoring of the pleader class in the matter of appointments on the Bench. They have been simply used of late as a convenience to fill up acting appointments, which they have accepted at great sacrifice of their practice. At the time for a *pucca* nomination, other rights and other considerations have unfortunately been allowed to prevail. A High Court Judge who has an opportunity of witnessing the practical working of the Court for only a couple of days will be at once able to understand the superiority of the men on the spot over the rank outsider ....Just before going to press we have heard that Mr. Billimoria is appointed a Judge of the Court in place of Mr. Mody who vacated his seat last week.........The public and the Bar have full confidence in him. The Government could not have made a better selection and we trust that in future the authorities will select the man on the spot when making similar appointments."

Alleged increase of the cocaine habit in Surat.

Gujarát Mitra (35), 2nd Oct.

26. The consumption of cocaine appears to be on the increase particularly in Bombay and Surat. Only the other day, a Bombay Presidency Magistrate sentenced Dr. Fonseca, an L.M. & S., for illegally selling cocaine. Government have fixed 6 grains as the maximum for sale, and the result is that every evening such 6-grain packets are freely sold in the Jhampa Bazar (Surat). The maximum limit should, therefore, be lowered. The chief centre of this clandestine traffic in Surat is Jhampa Bazar and it is necessary that a Police cordon should be placed round the place by the Excise Department, as was done some time back. We understand that every week large quantities of the drug are imported into Surat from Bombay and clandestinely sold in Jhampa Bazar and Mulla Chakla. Cocaine is very injurious in its effects both on mind and body. Government should, therefore, impose more stringent restrictions upon its import and sale in Surat and in the place from which it is imported.

Suggestion that Indian cultivators of opium should be paid compensation for the forced suppression of the opium traffic with China.

Pársi (42), 9th Oct., Eng. cols.

***27.** "The *Times* is still pleading for that 'generous consideration' which is advocated in matters of Indian finance. A very powerfully supported movement is on foot to accelerate the abolition of opium by bringing pressure to bear on cultivators and particularly on the rulers of Native States who profit by poppy cultivation. As the *Times* very justly (though not quite originally) points out, it is very easy to be virtuous where other people's money is concerned. If it were suggested that the Imperial Government should pay down a lump sum, say of £10,000,000, as the price of the suppression of the poppy (a very small amount compared with the steady annual revenue to be sacrificed), the good people in Britain would look on the traffic very differently. It is, of course, an indefensible position to demand that we shall draw a large revenue from the degradation of the Chinaman, but before we submit to such outside pressure, we have a right to ask whether opium in China does more harm than alcohol in Britain, and whether Britain is ready to follow our example and suppress drink. The best that can be said of alcoholic liquors is that, taken in moderation, they are pleasant and harmless. Of opium it can at least be maintained that it is a powerful enemy of malaria. And there is another aspect of this case. What help or support is the Indian Government receiving from the Home authorities in its war against cocaine? Absolutely none, although the Imperial Government is in a position not only to prevent its export to India from Britain, but to make a convention with other countries for the same purpose. It is the story of arms smuggling over again. We may put it down if we can, but Britain will not touch the sacred revenues of her own shippers or manufacturers, no matter how nefarious their designs may be."

Comments on the Bombay City Police Administration Report for the year 1909-10.
Mahrátta (17), 9th Oct.

*28. "In the administration report of the Police for the Town and Island of Bombay, the Police Commissioner has made some useful suggestions. In Bombay there is a large record of cases against 'squatters' or hawkers drawn up by the Police, the average coming to about ten per diem for each division. We are told that in the year under report the Magistrates did not seem inclined to take a serious view of these cases, and the persons were often discharged with a warning or fined a nominal sum. The Commissioner writes that there appears to be an unwritten law among the Police officers that statistics from year to year must be uniform, and when the number of such cases (under the Local Act) seems to fall below the average, the officers 'whip up their subordinates and swamp the Courts with petty cases before the end of the year with the sole object of bringing up the figures'. Police work carried on on such lines is apt 'to be fraught with petty tyranny,' resulting in 'some hardship to the poorer classes,' and absorbing much time which could be more profitably spent in work of a more valuable character. We are not sure whether the mofussil Police enjoy absolute immunity from the passion for uniformity of statistical figures, which, in the opinion of the Bombay Commissioner of Police, leads to the hunting up of crime and causes petty tyranny......... Apart from the illiteracy of the general recruits in the lower ranks of the Police force, they are taught practically nothing except a little drill. The Commissioners' suggestion—of course so far as Bombay is concerned—that there should be a number of recruits who should undergo a general and professional education for not less than six months before being sent out on regular duty, is important. He would include reading and writing in addition to the regular training in Police matters. The London recruit, before he joins the regular service, goes through 'an admirable course of tuition which teaches him his duty to his superiors, to himself, and to the public'......... Surely it is necessary to give an amount of training, efficient and thorough, to all recruits in the Police force before they are ushered in the public as guardians of the public peace."

Adverse comments on the educational qualifications required of Indian and non-Indian candidates for the superior grade in the Calcutta and Simla Secretariats.
Baroda Gazette (71), 3rd Oct.

29. Times out of number various endeavours have been made to misinterpret the most important declarations contained in the famous Proclamation of 1858, otherwise known as the Magna Charta of India. As a result of the discussion on the subject as carried on during successive Viceroyalties, it was only in the time of Lord Ripon that the rights of the Indians to enjoy local self-government were recognised. Since then the tide has again turned against the Indians, and the situation that has been created by Lord Curzon naturally makes one anxious to know if the unfortunate people of this country would ever come to enjoy the full benefits promised in the Proclamation. The despair and hopelessness that we have hitherto experienced create apprehensions in our mind lest what little we have acquired should soon be lost to us. The recent Resolution of the Government of India laying down the educational qualifications necessary for European and Eurasian candidates for the superior grade in the Calcutta and Simla Secretariats, shows how the declarations in the Proclamation of 1858 have been set aside and the much talked-of principles of equality and impartiality in the treatment of all sections of His Majesty's subjects have been disregarded. For an European the passing of an Entrance Examination is sufficient to entitle him to a post, while in the case of an Indian it is regarded as necessary that he should be a graduate of some University. There must be some deep-seated motive of Government in pursuing this policy of open partiality. It may be that Government want to see as few natives in their service as possible or that they have been led away into entertaining idle fears lest the preponderance of people whom they regard with an eye of suspicion, should be harmful to them in the long run.

Suggestion that the proposed stoppage of plague allowance at Belgaum should not be carried into effect.

Dhárwár Vritt (116), 6th Oct.; *Belgaum Samáchár* (108), 3rd Oct.

30. Government have been very kind to their servants in paying them hutting charges and travelling allowance during the outbreak of plague. It is on account of such facilities for evacuation that plague did not work havoc among Government servants. A thick rumour now prevails that the travelling allowance is to be stopped and that a hutting charge is to be allowed only in the case of Government servants drawing less than Rs. 100 per month. We wish the rumour were false and that Government will not be unmindful of the convenience and security of their servants. [The *Belgaum Samáchár* writes:—Belgaum is almost every year visited by plague and the stoppage of plague allowance will inflict untold hardships on Government servants.]

Alleged impropriety of the comments of the *Al-Haq re* the reported boycott at Dabhro (Sind).

Sind Journal (25), 29th Sept.

31. "We regret to note that the *Al-Haq* has been writing about the Dabhro affair even after the announcement that the matter is under official enquiry. Not only this, but it has actually been spouting fire and brimstone and exciting race feeling by making of it a Hindu-Muhammadan question when the aggrieved have hardly complained against the Muhammadan community but against the Honourable Syed Allahando Shah. We have been asked by correspondents to draw the attention of Government to some very offensive comments of the paper trespassing the limits not only of propriety but of law. But we are unwilling to do it in the present case at least, because it would be embarrassing the authorities who are engaged in investigating matters and we are quite content to leave the writings of *Al-Haq* to the judgment of the Local Government."

Alleged inconvenience to the public from repeated transfer of the officer in charge of Táluka Nasrat, District Hyderabad in Sind.

Phœnix (20), 5th Oct.

32. A correspondent writes to the *Phœnix*:—"Since the transfer of Mr. Bhawándás Fatehchand, an experienced and able officer, from the Nasrat Táluka, within the short period of eight months, the names of six officers were officially gazetted at intervals, and only four actually took charge of the Táluka. Hardly one took charge of the office, when another was appointed and his name appeared in the *Official Gazette*. It is evident that an acting officer, owing to a very short tenure of his office, does not take any real interest in his duties, as a permanent one or a holder of the post for a longer period would naturally do. The present officer, Mr. Kishindás Jhamrái, B. A., LL.B., is now the sixth officer, and he has been performing his duties satisfactorily; but nothing has yet been settled regarding his investment with Magisterial powers, with the result that there is a marked accumulation of all kind of judicial work in the Táluka. There is also a rumour that as he is not invested with the necessary powers in time he may also be transferred and another officer may take charge of the Táluka. The sooner the attention of the authorities is called to the above deficiency, the better for the good of the Táluka and the general public."

Education.

Comments on the reforms adopted by the Bombay University Senate in the Arts course.

Bombay Samáchár (73), 5th and 7th Oct.

33. The work that has been accomplished by the Senate after an unconscionably long delay hardly deserves the name of reform, as it would tend, as declared by Dr. Bhándárkar, to throw us back many years. After all the loud talk about raising the educational status of our graduates we naturally looked forward to a reform of the curriculum in the right direction. Rather than doing so, these eager advocates of reform have lightened the existing burden of the students at the cost, we are afraid, of thoroughness in the study of several subjects. From the change that has been effected it is fruitless to expect the new graduates to surpass in literary accomplishments the present-day products of our University. At the stage we have reached in matters of higher education such retrograde reforms deserve to be strongly protested

against, and the change should not be accepted without an effort to have it substantially remodelled. The present change revives the old order of things which the late Mr. Justice Telang made strenuous efforts to remove twenty years ago. It is deplorable that those stalwart educationists who then stood by the side of Mr. Telang should have given up the struggle on account of the weary protraction of discussion and quietly acquiesced in the opinion of the reformers. [The paper here discusses the various changes in detail and proceeds:—] The Professors have been found gloating over their success in alighting upon an easy method of securing a high percentage of passes, but they conveniently forget that in so doing they have made huge sacrifices in the matter of competency and literary accomplishment. Every one of the several subjects that have been deleted from the University course has been admittedly regarded as essential to a course in higher education. There can be no question regarding the utility of history, logic and political economy in practical life, and yet they have been omitted from the course of studies. As regards Second Language it was hoped that some means would be found to place its study on a sound basis, but instead the University reformers keep it for the first two years of study and then omit it altogether from the syllabus. From these instances it is pretty clear that the proposed reforms are hollow and fail to attain the objects in view. In the ordinary course these proposals will come up for formal sanction before the Chancellor, whom we feel it our bounden duty to urge to send them back to the Senate as they obviously stand in need of overhauling. [The paper in a subsequent issue discusses the changes effected in the M.A. course and condemns the bifurcation of studies in Arts and Science at the final stage, inasmuch as it thinks that the proposed change would debar the students, who have read science for the B.A. Examination, from prosecuting higher studies and qualifying themselves for the M.A. degree. The paper, however, welcomes the rule allowing candidates for the M.A. to appear at the degree examination only after two years after graduation.]

***34.** Commenting on the changes made in the Arts course of the Bombay University the *Gujaráti* remarks:—"We are glad to find that after all, we shall have both Indian and English history as compulsory subjects in the Arts course. Those who choose the science course at the end of the first year will be restricted to English, Mathematics and Science, but those who go up for the B.A. Examination will have their minds cultured by a study of Indian and English history. It may be stated that on the whole the results of the long-drawn debates of the Senate have not been unsatisfactory, and that the compromise accepted by the Honourable Mr. Sharp has freed the original propositions from some of their objectionable features."

Gujaráti (34), 9th Oct., Eng cols.

35. "Good progress was made at yesterday's University Senate meeting. The battle for History ended in a truce whereby Indian History becomes a compulsory subject at the Intermediate and English history at the B. A. Poor Ancient History (Rome and Greece) is thrown overboard from the compulsory course! We believe firmly that our compulsory Arts curriculum will decidedly be poorer for want of Ancient History, though it is no small comfort and consolation that English History remains as a compulsory subject and Ancient History is likely to be joined to Modern History for the voluntary History group. Logic becomes optional to Mathematics at the Intermediate and on this decision we have every reason to congratulate the Senate. Let the Mathematicians indulge in dry calculations of figures and woven deductions of abstract truths about numbers, etc. But to others—and that a vast majority—Logic will have worthy attraction and its study will surely be of great intellectual benefit. We are, however, extremely sorry that the otherwise peaceful proceedings of the Senate meeting—where so much progress was achieved by cordial co-operation and give and take—should have been marred by an incident which we cannot describe by any other words than 'painful and humiliating.' To the committee named by the Honourable Mr. Sharp for considering and recommending detailed regulations for the Science courses, Dr. Bhándárkar proposed the addition of Dr. Mackichan and Father Dreckmann. This Mr. Sharp stoutly opposed on the ground—avowed

Indu of Bombay (13), 4th Oct.; *Dnyán Prakásh* (49), 6th Oct.; *Sudhárak* (150), 10th Oct.

with unshrinking plainness—that these two gentlemen had been opposing all progress and that their nomination would only mean introducing an obstructive element.......... That the representative of the now awakened Government should have thought those who had been leaders of Science teaching in this Presidency as obstructionists or opponents of progress had an irony about it of which Mr. Sharp evidently was not conscious. But as the guardian of the Government proposals, Mr. Sharp had some excuses. None such could be pleaded for the personal attacks of Messrs. Covernton and Wilkinson and Dr. Stanley Reed who took up Mr. Sharp's tune with a vengeance......... Indulgence in personalities should never have gone so low in the University and we hope it will never do so in future. The Senate, however, showed its good sense by voting by a very large majority for the inclusion of Dr. Mackichan and Rev. Mr. Dreckmann,......... We fervently wish that such unedifying personalities will never in future mar the debates of our Senate." [The *Dnyán Prakásh* approves of the changes made in the University curriculum and expresses a hope that the lessening of the burdens of the University students will result in a more thorough study of subjects and improvement in the student's health. The *Sudhárak* writes in a similar strain.]

Rást Goftár (41), 9th Oct., Eng. cols.

***36.** "The modifications introduced in the Arts course, after a long and patient deliberation of over two years, have resulted in the simplification of the course and the reduction of the number of subjects. From the standpoint of student the changes effected in the curriculum would facilitate his progress to the degree examination and lighten the burden of study. It is another question if the altered curriculum would advance culture in the student and sharpen his intellect. Many a useful subject has been either expunged or made optional with other subjects. The syllabus now settled upon is, however, a distinct advance upon the course proposed under Government's letter to the Senate, if not upon the old curriculum of studies.......... The first year's examination has been abolished as a University examination for the Arts course. This measure has been adopted at the sacrifice of uniformity in the standard of examination. But its abolition is not open to such strong objections as the abolition of the Matriculation Examination. All things considered, the modified course has little to commend it, when compared to the curriculum which it has replaced, except the simplification of the studies. The Honourable Mr. Sharp, however, took another and a very flattering view of his own share in the revised scheme, when he charged others, who did not agree with him, as playing the part of obstructionists.......... He spoke as though the old syllabus was substantially reformed, and the changes introduced constituted a great move in the direction of progress. The revised scheme, properly speaking, is little better than patchwork, and, if anything, a backward movement in education. If Mr. Sharp had taken a more restrained view of its merits, he would not have indulged in a personal and unjustified attack upon those who had strong and very valid reasons of their own to disagree with him in the details of the scheme. The Senate should be proud of holding in their Council, members whom Mr. Sharp virtually denounced as obstructionists. Father Dreckmann and Dr. Mackichan have rendered great and abiding services to the cause of education in the Presidency both in their capacity as the Principals and professors of two very ably conducted colleges of the city and by their long and meritorious work in connection with the Bombay University. We regret the wanton attack that was levelled against them, and whilst we wish that the words used by Mr. Sharp had never been uttered, it would have been more graceful if he had withdrawn them and made an *amende honorable* by putting their names on the Committees of his own accord. It would, likewise, have been a graceful movement on the part of the Senate, if it had admitted both the gentlemen to the Committees without making a simultaneous appointment of the Presidents, a decision that carried semblance of approval of Mr. Sharp's contentions to keep them out of the Committees."

Railways.

Comments on the proceedings of the Railway Conference held at Simla.

Gujaráti (34), 2nd Oct.; *Praja Bandhu* (43), 2nd Oct; *Sayáji Vijay* (146), 6th Oct.

37. Every year the Railway Conference meets at Simla, but it never appears to consider the grievances of the public. Does this signify that the quiet and peaceful Indian people are not considered to be human beings by the Railway authorities? Most of the grievances are of a very pressing nature. The Railways are free to enhance their rates as they like, and yet they pay no regard to complaints. Thus, this year's Conference has not discussed the question of the new third class carriages which have been introduced since the Itola disaster and which are very inconvenient. The question of the safety of female passengers, which last year had assumed such an acute form in consequence of Mrs. Taylor's murder, also appears to have been passed over. The question of overcrowding of passengers has been similarly neglected. Now these three questions are of such vital importance that they should be dealt with as soon as possible. The railways are maintained at the cost of India, and the Government of India should compel them to introduce the necessary reforms. We are very sorry for the Indian public, which does not know how to fight for its rights. [The *Praja Bandhu* writes:—Among other things, the Conference considered the question of supplying special carriages free of charge to Government Officers. Government do not appreciate the hardship which this puts on the public, who are already suffering so much at the hands of the Railway authorities. They also discussed the question of their liability for damage done to goods carried by them. We can only say that their attitude in this connection destroys all hopes of improving the relations between the railways and the commercial world. Another respect in which their attitude is calculated to embitter their relations with the same class is the question of demurrage rules, which, the Conference have urged, should be more stringent. In our opinion even the existing rules are too stringent. The *Sayáji Vijay* also adversely criticises the attitude of the Conference in connection with these questions as detrimental to the interests of commercial people and hopes that Government will not sanction its suggestions.]

Municipalities.

Comments on the nomination of Mr. H. C. Mules as President of the Karáchi Municipality.

Phœnix (20), 5th Oct.

38. "The nomination of Mr. H. C. Mules as the President of the Karáchi Municipality for the next triennial term has been gazetted and the rate-payers and the public are expected to acquiesce in that decision. We doubt greatly, however, whether that will be the case, especially when the effect of this appointment is considered in all its bearings. The personal qualification of Mr. Mules must be eliminated from the consideration of a question which is of supreme importance to the position of the Karáchi Municipality as a self-governing body. It must be borne in mind that ever since the introduction of local self-government in India and in the Bombay Presidency, the Karáchi Municipality has been uniformly presided over by a non-official, whether an Indian or a European. The only occasion when this course was departed from was when Mr. Possman was nominated President for a short term; but he was merely the head of the Telegraph Department and was nowise connected with the executive administration of the district. The *regime* of Collector-Presidents passed away with the Act of 1882. From that time upto the present, affairs of the Municipality have been efficiently administered by non-official Presidents. It has been alleged that of late matters have gone somewhat wrong and the need of improvement in the control of Municipal affairs has arisen. Admitting for the sake of argument that this is so, it conveys no reflection whatsoever upon the Corporation or the Municipal Councillors as a body. If there are any allegations against any particular individual, and if those allegations are well founded, his removal is all that is called for and no reflection on the Corporation is justified. Still less is there any justification for any radical modification in the constitution of the Municipality. The nomination, therefore, of an official or *ex*-official President is a slur which the Municipality has done nothing whatever to deserve. Much has been made of the alleged fact that having vacated the office of Collector of Karáchi, Mr. Mules has become a non-official and consequently there is no moral bar to his selection or nomination as President of the Municipal Corporation. There is no lack of legal nimbleness in the Municipality, but the broad distinction between an *ex*-official and a non-official has been entirely overlooked. We admit Mr. Mules is an *ex*-official to a certain extent, though his appointment as full-time Chairman of the Port Trust invests him with an official position in the popular estimation. But we deny altogether that he is a non-official, or that being a non-official he has rendered public services which entitle him to the distinction which has been conferred upon him. The election or nomination of a non-official President should usually be the reward of a public-spirited citizen who has rendered meritorious public service both in the Municipality and outside. Every former President that we can think of passed a period of apprenticeship, as it were, before being raised to that office. Mr. Mules was at no time a citizen-Councillor of Karáchi, and we have already stated that his previous record as Collector-President of other Municipalities is a disqualification rather than a qualification. He was appointed officiating President of the Karáchi Municipality without a day's service on the Board and without any record of public service apart from his official work. His nomination marks a departure for which there is no precedent; and it is a misuse of the word to call him a non-official for he is only an *ex*-official, and we are informed that his name is still borne on the list of Collectors in the Sind Civil List. Turning the searchlight of a careful analysis on the voting which gave Mr. Mules a majority without securing for him that absolute majority which alone could entitle his election, we have made it abundantly clear that the support that he received was such as might have been given to a Collector or *ex*-Collector of the district and that the great majority of elected Commissioners declined to vote for him. If Mr. Mules had been a merchant or a genuine non-official, he would not have obtained even the majority that he did. What seems to us, however, to be more important than anything else is that the clear intention of the Resolution of the Bombay Government has been openly and completely frustrated by the nomination of Mr. Mules. By allowing the rate-payers to elect two-thirds of the Councillors and nominating only the remaining third, Government conceded a larger share of self-government to the electorate. By the last Resolution Government have further surrendered the right, which they had hitherto exercised, of nominating the President. If two-thirds of the Councillors were to vote for the election of the President, the recommendation would be tantamount to an election, for it is not conceivable that the choice of the Councillors would be vetoed except under very exceptional circumstances. His nomination for the full triennial term ignores the real intention that lies at the back of the Resolution." [The paper writes elsewhere:—"It is clear that the apparent majority secured by Mr. Mules was attained solely and exclusively with the help of Government nominees, Government servants and Europeans, who did not really represent the general body of the public and who considered themselves in solemn duty bound to vote for the official candidate. Leaving out these votes as of no real import, we find that the Honourable Mr. Harchandrai received no less than 11 votes, while Mr. Mules received 3.........If Government would have paid due regard to the opinions of those to whom the franchise has been particularly granted, we would have seen the Indian leader nominated as President. But, unfortunately, it is seldom that such considerations weigh with Government in appointments of this kind, when the question is between an official and a non-official."]

Officers of Government should not exercise their influence at Municipal elections.

Sind Journal (25), 29th Sept.

39. "There is an idea current in Sind that Government servants are strictly forbidden to take active part in Municipal elections, in the way, for instance, of canvassing for a particular candidate. This, however, is far from being the case. It is a loose and careless reading of the orders of Government that is responsible for the idea referred to. The Government Resolution, we find, refers to Legisla-

tive Council elections and not to Municipal elections. The principle underlying prohibition in the one case and freedom in the other is clear. Criticism of Government or its measures forms no part of the Municipal administration, and therefore the officers of Government cannot be debarred from a reasonable participation in the elections. But it is otherwise in the case of the Legislative Council. Though such is the case, we should deprecate on grounds of policy any great influence being exercised in Municipal elections by officers of any standing. It tends to demoralise others and lower the tone of the elections. In a word, while we think no absolute bar, legal or other, exists or need be set up against officials working for a candidate, we may well appeal to their good sense to have as little to do with Municipal elections as possible."

Native States.

The strike at Idar.
Káthiáwár and Mahi Kántha Gazette (81), 2nd Oct.

40. In the course of a lengthy article, the *Káthiáwár and Mahi Kántha Gazette* reiterates the complaints about the present situation in Idar, and declares that all this is due to the fact that the Mahárája himself is generally away from his State, that there is no competent Dewán and that in consequence all power is practically vested in Prince Daulatsingji, who has proved himself a failure. It alleges that the present officials are all incompetent and servile, and are not independent enough to point out his mistakes to the Prince. Sometimes, the paper remarks, the orders of the Prince and of the Mahárája run counter to each other and thus add to the difficulties of the subjects. [Elsewhere the paper publishes a letter from a correspondent, questioning the propriety of the new taxes and alleging that the proclamation has failed to pacify the people.]

J. E. SANJANA,
Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th October 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] **[No. 42 of 1910.**

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th October 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agricultural matters: Comments on the speech of the Chief of Ichalkaranji at the last Agricultural Conference 37
Appreciation of the Broach Collector's orders *re* supply of provisions to subordinate officers on tour 46
Bengal: Comments on the Notification issued by the Bengal Government in connection with the Partition demonstrations . . . . . . 21—24

British rule:

- Comments on the articles of the *Times* correspondent on Indian unrest. 25
- Comparison between the revolution in Portugal and the inauguration of a new Parliament in China 27
- India must be given greater freedom in fiscal matters 28
- Some reasons of the ill-treatment given to Indians by Europeans . 31
- The Indian revivalistic movements are not re-actionary as they are supposed to be 29
- The meaning of the *swarájya* movement 30
- The *Paisa* Fund deserves to be popular amongst the people 32
- The permanence of the British Indian Empire does not depend on the employment of large numbers of Englishmen in the higher offices in this country 26

Comments on the alleged demand of Home Rule by Scotland and Wales . 2
Comments on the annexation of Corea by Japan 3
Comments on the attempts at Constitutional Government in China . . 4 & 5
Comments on the proposed prohibition of pleaders from carrying on the business of money-lending 36
Comments on the revolution in Portugal . . . . 6—12
Excise: Comments on the suggestions made by the Bombay Temperance Council *re* liquor-shops 38

Indians in the Colonies:

- Alleged grievances of Indians in British East Africa 16
- Indians in Australia 15
- Indians in South Africa . . . . 17—20

Pandharpur Fair: Comments on the Municipal arrangements for the last Ashádi fair at Pandharpur (Sholápur) 45

Police:

- Comments on the Police Administration Report for the city of Bombay for the year 1909-10 . . . . 39—41
- Need of Police inquiry into a recent case of kidnapping in Surat . . 44
- Suggestion that the proposed Vysan Tol procession at Belgaum should not be allowed as it is likely to offend non-Lingáyats. . . . 42 & 43

PARAGRAPHS.

Politics and the Public Administration—continued.

Portuguese India :

Approval of the stoppage of the Goan lotteries by the new Goan Government 14
Panch Mahâls in Goa do not belong to Portugal 13

Public Service :

Adverse comments on the education qualification required for Indian candidates for the superior grade in the Imperial Secretariat . . 35
Comments on only one Indian passing the Civil Service test during the current year 34
Suggestion that the Legal Membership of the Viceroy's Executive Council should be open to High Court Pleaders 33

Sind :

Comments on the amalgamation of the Sind Deputy Collectors with the Presidency Service 47
Complaint that the new Educational Inspector in Sind has not been appointed on the Board of the D. J. Sind Arts College and of the Sind Madressa-tul-Islam like his predecessor Mr. Wright . . 48
Viceroy : Comments on Lord Minto's speech at the United Service Club at Simla 1

Legislation—

Adverse comments on the proposed Bill for the regulation of Indian Insurance Companies 49

Education—

Adverse comments on some remarks made by the Honourable Mr. Sharp at the Bombay University Senate meeting 51
Government should establish an Arts and a Medical College in Bombay exclusively for females 52
More Indians should be appointed Inspectors in the Educational Department 50
The Indian vernaculars must be inspired by Western culture if they are to produce great literatures 53

Municipalities—

Bombay : Comments on the arrangement between the — Municipal Corporation and Government *re* abatement of leper nuisance in Bombay . . . . 54 & 55

Native States—

Patiála : Approval of the Mahárája of — 's abolition of the practice of impressment in his State 58
Travancore : Comments on the deportation of the editor of a newspaper by the — State . . . . 56 & 57

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer; Eurasian; 50	500
2	Argus	Do.	Do.	Reginald Fisher; Englishman; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao; Portuguese; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman; Muhammadan Sheik; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis; Englishman; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha; Pársi; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A.,; Hindu (Madrási Bráhman); 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P.; Pársi; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E.; Englishman; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A.; Hindu (Karada Brahmin); 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman; European; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái; Hindu (Amil); 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch; Hindu (Lohána); 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir; Muhammadan; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri; Pársi; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji; Pársi; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour; Christian; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J.; German; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate; European; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A.; Hindu Amil); 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal; Hindu (Amil); 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia; Pársi; 35	400
	ANGLO-GUJARA'TI.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor; Pársi; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli; Pársi; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás; Hindu (Brahmin); 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor; Hindu (Bráhma Kshatriya); 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Naretamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitrā	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitrā	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayā	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswá Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hind (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditc Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Naga Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A. LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal ; Hindu (Bajpai Bráhmin) ; 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi ; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar ; Hindu (Deshasth Bráhman) ; 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur ; Hindu (Deshasth Bráhman) ; 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani ; Hindu (Yajurvedi Bráhman) ; 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi ; Hindu (Váni) ; 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B. ; Hindu (Karháda Bráhman) ; 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman) ; 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant ; Hindu (Gaud Bráhman) ; 44.	275
109	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar ; Hindu (Chitpáwan Bráhman) ; 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke ; Hindu (Chitpáwan Bráhman) ; 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat ; Hindu Shenvi ; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi ; Hindu (Konkanastha Brahmin) ; 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal ; Hindu (Dáiwadnya) : 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi ; Hindu (Brahmin) ; 36.	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele ; Hindu (Chitpáwan Bráhman) ; 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane ; Hindu (Karháda Bráhman) ; 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar ; Hindu (Deshasth Bráhman) ; 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri ; Hindu (Sáraswat Bráhman) ; 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye ; Hindu (Karháda Brahmin) ; 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye ; Hindu (Chitpáwan Bráhman) ; 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade ; Hindu (Deshasth Bráhman) ; 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte ; Hindu (Chitpáwan Bráhman) ; 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman) ; 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak ; Hindu (Yajurvedi Bráhman) ; 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani ; Hindu (Deshasth Bráhman) ; 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Mahárásht्रa Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitrā	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman); 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyā Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brâhmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
164	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 48.	550
	Urdu.				
166	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Politics and the Public Administration.

Comments on Lord Minto's speech at the United Service Club at Simla.
Indu of Bombay (13), 15th Oct.

1. "Highly characteristic was the remarkable speech the Viceroy delivered in vindication of his *regime* at the farewell banquet given in his honour by the United Service Club at Simla. It shows vividly the man who has wielded, and wielded with no ordinary success, the reins of supreme power in India during the last five years—sober, clear-sighted, courteous, sympathetic to the ruled and firm as a rock against adverse critics. General Drummond, who presided at the dinner, struck the right key-note in complimenting the departing Viceroy on his statesmanship in rising to the occasion and on his patience, tact, courage and absolute fearlessness. We had three or four Viceroys who utilised farewell dinners to pour ridicule on or abuse Indians, and whose key-note of policy was that they had done their duty when they had satisfied the Jingo Imperialist of the day. A cheering contrast is Lord Minto's speech. He too has had critics—the gentle Indian Moderates who are dissatisfied, not with the Reforms, but with the Reform Regulations and with some of the repressive legislations, on the one hand, and the vituperative Jingo critics who have dubbed him a weak plaything of Lord Morley, a breaker of *Pax Britannica*, in sooth, on the other. In reply, the Viceroy is firm in the consciousness of his having done the right thing, is courteous and even appreciative of the Indian constitutional Opposition and he exposes the abusive Jingoes.......... To the latter school of politicians, so noisy and aggressive of late, Lord Minto's one reply is that they are really misguided fools who do not know the facts, wise though they deem themselves. Lord Minto rightly points out that their great fallacy is that in their writing 'the necessity for dealing with reasonable hopes has been lost sight of whilst every outrage that has occurred has been taken as an indication of the general state of India.' To have withstood the temptation to condemn a whole nation for the sins of a few and to have persisted in reforms, responding in time to the just aspirations of the true friends of *Pax Britannica*, in spite of the sedition of the few and the anarchism of the fewer, and thus to have separated friend from foe and prevented the friend from becoming the foe, which would have been the case if the Jingoes had their way,—these are the great merits of Lord Minto's administration, and on these points His Lordship dwelt at length and with a lucidity that must carry conviction. India would gratefully appreciate the whole spirit of the speech and the clear declarations of policy made therein. We Indians may have quarrels with minor details of His Lordship's administration. But the general policy cannot but be gratefully appreciated and if the new Viceroy follows in the wake of his predecessor, the consolidation of the brighter era inaugurated by the Morley-Minto *regime* cannot but progress apace."

Comments on the alleged demand of Home Rule by Scotland and Wales.
Mahrátta (17), 16th Oct.

*2. "The mere mention of an all-round Home Rule scheme raises very interesting speculations from the Indian point of view. If Wales, Scotland and Ireland are to have Home Rule, which the least of the British Colonies already enjoys, will this British dependency of ours be refused that concession for all time in any measure? India is the keystone of the British Empire. Can such a keystone support or keep in its place the empire, if India is to remain for ever without any hope of self-government? At any rate, how can the British Government in England or India expect the Indian people to rest content when they see every one else in the empire realising the dream of his ambition, especially when every day brings only added proofs of the fitness of the Eastern people for self-government, when Turkey and Persia in the West, and Japan and China in the East, have pierced the bubble of the haughty claims of the West to a monopoly of such a fitness? Can India alone remain for ever the arid tract of land where only stunted underwood may grow? When all other things except self-government are concerned, we hear India mentioned with a sense of importance which is almost flattering.

Englishmen would be very glad to see India grow good and abundant cotton; they would like to see India's exports grow and fatten; they would like India to maintain a good army and keep a navy; they would like to see India made a pivot in every way of the over-sea British dominions. This is not a mean position. Is it not then natural that India should aspire as well to participate in a like manner in the greatness of the British empire by having her own representatives sitting in the Imperial Parliament and her people administering their home affairs on their own authoriy subject to Imperial control as in the case of the Colonies?"

Comments on the annexation of Korea by Japan.

Pársi (42), 16th Oct., Eng. cols.

***3.** "Annexation seems to be in the air at present. In our admiration for the marvellous progress of Japan we are apt to overlook the fact that her latest exploit is in direct repudiation of her solemn engagements, and, as an international principle, sets a very dangerous precedent. There is a sort of Napoleonic progress in Japan's assumption of power in Korea. She went to war partly to ensure the independence of Korea; she assumed a protectorate to put its affairs in order; and now she has annexed it. And not only has she annexed it, but she has torn up the Korean treaties too. There may be very good reasons for all this, but it is certainly extraordinary that no single protest has been made by any of the great powers of Europe. Perhaps their consciences tell them that they would have done no less. Austria at least seized the occasion of the Turkish revolution to turn a 'lien' on a couple of provinces into absolute sovereignty, and now that Portugal has turned itself into a Republic, we have more than one German newspaper advocating a partition of the Portuguese colonies between Britain and Germany—a suggestion which gains a peculiar significance from the fact that one of the Portuguese revolutionaries was modest enough to declare that it was only when her colonies were reckoned that Portugal is a great country. What the colonies think on the subject does not seem to enter German calculations. The common impression seems to prevail that the rest of the world, with the unfortunate exception of Japan, was made for the European countries to own, if they can only agree among themselves upon their respective shares."

Comments on the attempts at Constitutional Government in China.

Oriental Review (19), 12th Oct.

4. "The West was prone to boast that it had the sole monopoly of representative institutions and that the East was the abode of despotism. Of course, this contention was far from facts, as all the ancient historians are agreed upon the point that the germ of real representative institutions and self-government was laid in the East. It is now realised that the East is after all not so incapable of such advanced institutions as the Western people were disposed to imagine. Leading nations of the Orient are one after another rising into prominence and showing that thay have realised all the potentialities of the self. Of course, there are still Western writers who would not recognise the new life which has dawned upon the East. But they are blind and cannot or will not see."

Mahrátta (17), 16th Oct.

***5.** "The Chinese Parliament about which we wrote in our last is neither a sham, nor a mockery. It represents the substantial advance which that nation has made during recent years on the material and moral plane..........It should be noted that the Chinese people are going to get a Parliament even though many social and moral shortcomings are patent among them. It is evidently believed that the proposed Parliament will tend rather to improve the social and moral well-being of the people than accentuate their defects. The Chinese Government, if it were inclined to deal with the Chinese people in the same way as the British Government does with the Indian people in the matter of self-government, could have easily put forward these shortcomings as a pretext for refusing to grant the demand for Parliamentary institutions. It, however, obviously sees that an improvement in the political condition of the people cannot fail to have a reflex effect upon their social and moral condition also."

Comments on the revolution in Portugal.
Bombay Samáchár (73), 12th Oct.; *Káthiáwár and Mahi Kántha Gazette* (81), 9th Oct.; *Hind Vijay* (67), 12th Oct.; *Jám-e-Jamshed* (38), 15th Oct.; *Shri Sayáji Vijay* (46), 13th Oct.

6. The development of events in Portugal fully confirms the belief that the Portuguese Royalties had failed to exercise any influence upon their subjects or to win them over to their side, and hence the latter were fully prepared to bring about a change in the *regime*. The German press has not been slow in charging England with being at the root of the revolution. England has been the upholder of the rights and privileges of nations against monarchical attacks, and consequently, though the Portuguese monarch indulged the fond belief that he would crush down any movement against his throne with the help of England, the Liberal Government refused him any means of resisting the revolutionaries. It does not seem improbable that considering the irreparable breach that was ever widening between the king and his subjects, England should have succeeded in advising the King of Portugal to abdicate. An attempt is being made in some quarters of Europe to stigmatise the policy of England, as mean trickery and designing endeavour to capture Portuguese possessions. To us it seems that in so acting England has but evinced statesmanship of the highest order and kept up the noble traditions of liberalism. To say the least, the aspersions of the German press would serve to elevate rather than lower England in the estimation of the world. [The *Káthiáwár and Mahi Kántha Gazette* writes:—The people of the West always feel particularly blessed in discarding the yoke of royalty and becoming independent after doing to death their sovereigns The Asiatic nations and particularly the people of India differ widely in their temperament from the westerners and hence not only is there an absence of revolutionist tendencies but a deep-seated reverence and devotion for the Crown is evinced everywhere in India. To us it seems next to impossible that the idea of throwing off the kingly yoke and becoming independent should ever enter the minds of Asiatic nations. But the contact with the West has spread the contagion, with the result that we have been witnessing a wide change in the political atmosphere of Persia, Turkey and Egypt. This is a warning too clear to be neglected. It, therefore, behoves the authorities to prevent betimes any revolutionary sentiments from making a permanent home in the minds of the Asiatics and to govern their subjects on liberal principles. The *Hind Vijay* writes:—The thought currents of the western and the eastern nations flow in opposite directions. While the nations of the West have been easily led into forming diabolical and anarchical ideas mainly directed against monarchy, the people of the East have always been loyal and devoted to their sovereigns, nay have been taught to respect them as their gods. India affords the finest example of this state of things. The *Jám-e-Jamshed* ridicules the proclaimed loyalty of the Portuguese nation, and refuses to put any faith in their declarations. It charges the Portuguese resident in Goa and in British territory, with pusillanimity and with showing a tendency to worship the rising sun at the cost of the real sentiments lurking in their minds. The *Shri Sayáji Vijay* remaks:—This unfortunate incident reads a splendid moral lesson to autocratic rulers in other parts of the world and shows how the existence of the king entirely depends upon the good wishes of his subjects.]

O Anglo-Lusitano (54), 15th Oct., Eng. cols.; *Bombay East Indian* (3), 15th Oct.

7. "The shock with which the announcement of the recent Revolution was received is gradually waning away, the work of treachery, outrage and blood-shed is completed, and on the ruins of the Monarchy sits enthroned the Republic of Portugal with its flag flying triumphantly all over. The telegrams pouring in from Lisbon state that the New Ministers are very popular and are received everywhere with ovations, and that a scheme of Reform has been formulated by means of which the Portuguese Empire will be placed on a level which will enable her to command the respect and homage of the civilised world. We are moreover given to understand with the blare of trumpets, that 'Liberty' will be the watchword of the present *regime*, and that with justice and equity it will rule the races under its sway, and that religious tolerance, colonial autonomy, liberty of the Press, and compulsory education will be some of the

marked features of the administration. Really, the programme organised is one which at the first sight will make people fall head and ears in love with the newly hatched Republic, but before any credence is given to the bombastic plan which seems to be the earnest wish of the new Government to carry into effect, we think it worth while to subject it to a searching analysis so that it might not turn out to be like the apple of Sodom, beautiful to look at, but containing ashes in its interior. As it is with the individual, so also is it with a group of men,—the amount of confidence inspired depends upon a stainless reputation and other sterling qualities. Does the Republican party present any characteristics which may draw the affection of the nation at large towards it, and ensure the material and moral advancement and progress of the country? Those who have followed the career of these people who have stooped to all kinds of dastardly and infamous deeds in order to compass their aims and objects will tremble at the fate of Portugal which is now in their hands. Can any good be expected from a set of free-thinkers, materialists and atheists, whose souls have been steeped in the blood of their own king and heir-apparent? Can it be believed that a gang that has no respect for the law of the land, or even for the supreme law of Him who rules the Universe, would be the safe guides of the destinies of a nation? Alas! Alas! Fair Lusitania has fallen upon evil days, and if the *regime* of infidels is to continue, it were better that the innocent and artless youths who have thus far been tendered and fostered like lilies in the garden of the Religion of the Crucified were dead, lest the blighting influence of an unholy atmosphere taint their future career. With a group of unbelievers at the head of affairs, and with Religion swept out of the land, who will be there to warn the frail bark of the younger generations and those yet unborn, of the shoals and shallows and quicksands, which will beset its path, as it bounds over the waves of the stupendous Ocean of life.......... Scarcely have they been in power for a fortnight when they have commenced a most disastrous war against some of the Religious Orders. Monks and Nuns have been most ruthlessly driven out of the land, and their monasteries and convents vilely desecrated by mere children. It might be said that they had strong reasons for this disgraceful procedure, because, it is stated, that the Jesuits provoked them by throwing bombs. We cannot believe this rumour. It is either a canard, or may be that they got their own men to do the needful so that they might hit upon some tangible cause to persecute the religious societies. The Republicans are capable of any mean trick, and if they shuddered not to soil their hands in the blood of their own king, what will deter them from accomplishing a comparatively trifling deed?......... We have strong reasons to believe that the Republican *regime* will not last long. Although it has been announced to the four quarters of the globe that the Revolution was accepted with demonstrations of joy everywhere, it is our opinion that the monarchical cause stands an excellent chance of being reinstated, because, it must be remembered, that two-thirds of the nation are ardently attached to their king, and, surely, these will not bear their discomfiture tamely.......... Unfortunately the Goans have no army of their own, else they would have shown their spirit by sweeping out of the land all those disgusting turn-coats who so easily declared in favour of the new *regime* when they were perfectly aware that the hearts of the people were with their king." [The *Bombay East Indian* also disapproves of the revolution in Portugal.]

Echo (53), 15th Oct., Eng. cols.

8. "The whole world was taken by surprise by the sudden overthrow of the Monarchy in Portugal. The success that has attended the revolutionary *coup d'etat* has been unprecedented. The Army, the Navy, the populace, the Colonies, all have joined the Revolutionaries. The Republic has been proclaimed with no bloodshed, with no horrors of the French Revolution, with not even the carnage of the mad soldiery which besmirched the scutcheon of the Young Turkish Party who manœuvred the deposition of Abdul Hamid and the installation of his brother on the throne of the Sublime Porte.......... If the Portuguese Republicans can show that they can use moderation and composure, and keep up the continuity of State-vested interests and bring the administration to a success, purging it of all venal officers and excesses, then

there is every apprehension that Spain will follow suit.......... Though expert statesmen have pronounced that the Republic will not last long, and that complications will soon occur necessitating civil war and the recalling of the fugitive chivalrous young King of Portugal, we cannot help admiring the great self-restraint and moderation, deep state-craft and organisation, evinced by the Revolutionaries.......... As regards the Colonies, we notice that they have accepted the Republic almost everywhere. As far as Goa is concerned we would say that all depends upon the way how the Church is treated by the New Government. If the Padroado is to be lost, and the Religious Orders are to be secularised, there will be trouble. The Padroado in India, though nominally of the King, is practically of Goa. It is the Goa treasury that supports and maintains the Padroado clergy in the East. Goa is quite able to manage its own affairs, both civil and ecclesiastical, and this is a golden opportunity for Goa to get autonomy."

Gujaráti (34), 16th Oct., Eng. cols.

***9.** "The revolution in Portugal which has proved a success throughout the country and in her colonial possessions, has come upon Anglo-Indians as a sudden surprise as it has upon the people of India. The latter are not expected to be in any close touch with the movements and undercurrents which have culminated in a great and successful revolution, but we should have expected the more well-informed amongst the former to possess a closer insight into, and more intimate knowledge of, the social, religious and political conditions of Portugal than are shown by the writings of the Anglo-Indian press.......... The outburst of hatred and indignation that has broken out against the clericals is a most significant phenomenon in the history of the present upheaval. The inspiring motive of the revolution seems to have been as much the overthrow of the religious orders as the expulsion of the Royal House.......... The Catholic Church and its institutions never made for progress in Spain or Portugal. Their influence has been on the side of extreme conservatism and retrogression. With the onward march of scientific and philosophic thought it has not kept pace, as it should have, and the world is now witnessing a phenomenon in France, Portugal and Spain the abiding lessons of which ought not to be lost upon all those who choose to be obstinate and perverse, or deaf and blind, in the full plenitude of their uncontrolled power."

Indu of Bombay (13), 10th Oct.

10. "For the present the revolution in Portugal is an accomplished fact and the Royalists, from the military point of view, are both disorganised and demoralised. In fact their being so was the reason of the rapid success of the revolutionaries.......... In one sense the new Republic must congratulate itself on the flight of the King, since it furthers the preservation by European sovereigns of the principle of neutrality and non-intervention, whilst nations work out their own destinies without giving any trouble to outsiders. Opinions may differ as to whether a revolution was necessary to Portugal and King Manuel was hopelessly incompetent. But lovers of peace may well wish that now that the Republic is established and the royal family has virtually abdicated, the new *regime* should be unhampered and have a fair trial. They have begun well so far as manifesto-issuing is concerned. It is impossible not to be struck with the declamations of a German paper—the ***Reichslote***. It is evidently an ultra-royalist and a violent Anglophobise journal. Its accusation that England was party to the revolution is absolute nonsense. If anything, England's sympathies would be with its centuries old friend, the Braganza dynasty, which it upheld against the might of Napoleon.......... The British people should naturally be highly offended and indignant at the charge brought against their country by the German yellow journal, ***Reichsbote***. Will the British yellow journals learn how painful it must be when they bring wanton accusations against others—we in particular refer to the accusations they pour directly and indirectly, in season and out of season, now by articles and then by perverted news telegrams not even against aliens but against their fellow-subjects, sometimes all Indians, at other times Indian constitutionalists and educated people, and not unoften against the Brahmins?"

Indu of Bombay (13), 15th Oct.

11. "The Portuguese Revolution, the outcome of several generations of popular unrest and stir and hankering after political reforms, is an event of undoubtedly great interest in the world-politics of the day. It has deep lessons for stand-still Governments, which do not perceive that mankind is moving onwards, that the days are numbered of any political systems which allow the tyranny or even the unnatural predominance of class over class, be it oligarchical, aristocratic or ecclesiastical, or which would keep the mass of population in permanent tutelage, whether on the ground of a people not being prepared for better type of constitutions, or on the ground that certain people have been for ever marked by Nature and Providence for personal autocratic rule.......... The whole world wishes stability and success to the new *regime* and an era of social and political progress to the Portuguese nation. The preposterous theory that nations ruled by despotic rulers can never become republican must explode with the example of Portugal. Time is also exploding the theory that the East must ever remain the home of absolute personal Governments and that India can never be fit even for self-government of the Colonial type. The resurgence of a people like the Portuguese, long in the slough of ignorance, inactivity and corruption in high quarters, cannot but come as a message of hope to all Eastern nations, struggling towards self-consciousness and self-government through centuries of political misrule and inaptitude. With backward and proverbially incapable nations in all quarters of the world, from China to Peru, casting off the sloth of ages and entering upon a rejuvenated lease of existence, it would be a fallacy to suppose that any Eastern people or the Indians alone will always remain in a state of political tutelage and never attain government of the popular constitutional type. These false prophets fail to see that within the space of the last ten years, Time has worked miracles in the political world which were undreamt of in their political philosophy. Who could have believed in the last century that the Russian Goliath would go down before the little Jap? Who could have believed that moribund Turkey could by a magic of startling events transform herself into a rejuvenated youth with a whole future before her? Benighted Persia and long sleeping China have also shaken off the slumber of ages and are belying the prophesies of old world Western politicians regarding the unchanging East. With the whole world, oriental and occidental, moving towards a democratic evolution, will India alone remain in the old world rut? It is because the emancipation of an old country like Portugal, China or Persia, will mean one country less among those lagging behind in the march of progress, that Indians may rejoice in the turn of events in those distant countries. For those events are bound to react on the opinion of Liberal Great Britain in favour of Indian self-government of the constitutional popular type; pure personal despotism, we think, is doomed, all the world over. Providence doubtless does not ban the East. The alternatives before Governments of the old type are steady evolution of effective Parliamentary institutions under constitutional sovereignty or pure republics. The Indian popular party has deliberately chosen the former goal. Will the British nation fail to respond? We hope not."

Kesari (125), 11th Oct.; *Sudhárak* (150), 10th Oct.

12. Some five centuries ago, Portugal was the foremost nation in daring and valour and her Colonies were located in both the hemispheres. But she lost her national virtues and began to lose her possessions one by one. At present she is not of much importance in European politics and but for the support of England, it is doubtful whether she could exist as an independent power. It has become in the opinion of the world a dead or almost a dead nation. But sometimes a nation on its death-bed turns out to be more virile than before. A few days ago a miracle happened in Lisbon and within thirty hours monarchy was destroyed and the republican green-blue flag began to flutter everywhere. King Manuel was deposed and President Braga began to rule. Though the Portuguese revolution appears to be sudden and unexpected, the forces leading to it were gathering strength for

some years past. [The paper then proceeds to give an account of the Portuguese revolution in Lisbon and Goa.] All the other nations are looking at the Portuguese revolution with loving admiration. There is a danger that Spain and Greece may perhaps follow the example of Portugal. Spain had at first mobilised her army on the frontier, considering the Portuguese revolution only to be a rebellion. But at last the principle that independent nations have a right to change the character of their Government peacefully or otherwise triumphed and the European powers allowed the Portuguese revolution to complete itself. Some thought that Portugal was in her last throes and suggested that the Portuguese Colonies should be divided between Germany and England. The *Advocate of India* suggested innocently that England should seize Goa and Cape Verde Islands. But the republican party has adopted as its policy the granting of autonomy to the Colonies. Moreover, it was no rebellion but a revolution that took place in Portugal. The suggested division of the Portuguese Colonies is in the light of these incidents simply ridiculous. [The *Sudhárak* writes:—It is to be hoped that the change wrought in the political condition of Portugal by the revolution will be the means of uplifting it from the ignorance, superstition, fanaticism and other evils from which it had been suffering. The history of the revolution will be written in indelible letters in the history of Portugal if it ushers in an era of peace and prosperity for its inhabitants. The revolution is bound to create new hopes in unhappy nations in other parts of the globe.]

Panch Mahále in Goa do not belong to Portugal.
Indu of Bombay (13), 8th Oct.

13. One G. K. Harkáre writes to the *Indu of Bombay* under the heading "Four-Fifths of the Goa territory do not belong to Portugal at all":—"The political explosion in Portugal has made all ears very sensitive for any piece of information regarding anything about it or its relations with others and the head-line of this letter may not startle your readers a little, yet, so it is. I possess first-hand knowledge of it as there was once a proposal to depute me to Portugal to negotiate a treaty for the restoration of the said territories. The proposal fell through as His Highness the Raja Bahadur of Souda was frightened by his Kárbhári, Mr. Yashwant Dhak Pai, by representing to His Highness that the Government of Portugal might somehow manage to get him hanged if he tried to re-open the question of his territories.......... A long line of Lingáyet Reddy Kings ruled over a kingdom with Goa and Sávantwádi in the north, Bankápur in the Dhárwár District in the east, Coorg in the South and the Sea of Arabia in the west. Their capital was Souda, now a town in the Kárwár District. At the time of Tippoo Sultan, the then occupant of the Souda throne, found it very hot for him to retain his kingly office......... And he ran away from his capital and placed himself under the protection of the Portuguese Government. The treaty between His Majesty of Souda and the King of Portugal was that the District called the Panch Mahále should be entrusted to Portugal to meet the expenses of the protection, that the Raja should have for his maintenance a pension of one thousand rupees a month and an estate called the Kanakon Gardens, which yields him about Rs. 40,000 a year, and that the Panch Mahále should be restored to him whenever he should think it safe to return to Souda. This treaty has been followed by others and the Raja now gets a pension of only Rs. 500 a month. There are some secret treaties between His Highness of Souda and the King of Portugal, to which I had no access, but I suppose that they do not affect the clause to restore the Panch Mahále, or the Raja would not have at all thought of deputing me to Portugal for attempting to get it back. This District of the Panch Mahále is thus still a trust with Portugal for His Highness the Raja Bahadur of Souda, and it forms four-fifths of the Goa territory, not legally belonging to Portugal at all. After the fall of Tippoo Sultan his kingdon was divided by the British Government among different parties, and they generously set apart the portion of the Raja of Souda and waited for the claimant for so long as the year 1861, or thereabouts.......... At the time of its forfeiture to England the present Raja was only an orphan child 5 years old at his mother's house at Punganur in the Madras Presidency. If the idea of the mission to Portugal on behalf of the Raja of Souda had progressed, I had an intention of securing the intervention of the

British Government, failing which the Hague Tribunal was to be approached, both for getting back the Panch Maháls from the Portuguese and Souda from the British. But various difficulties have prevented it. The Government of Portugal maintains the prestige of the Raja of Souda very highly. He is regarded as the younger brother of His Majesty the King of Portugal. The Governor-General of Portuguese India pays him his first visit at the Palace of His Highness at Ponda Nagesh Bandewadi, and His Highness returns it. There is a salute of twenty-one guns for the Raja. In British India the order is the reverse of what obtains in Goa. Our Rajas and Maharajas see the Governors and Governors-General first and the latter return their visits. Portugal has raised Indians to Peerages. Many may have heard of an Indian Viscount in Goa. With all the corruption complained of at the top of the Portuguese Government, the people in Goa themselves are very happy under them. They have a permanent settlement and the taxes are very low, so much so that I hear that Government have to bring money from Portugal to meet the expenses of administrative machinery of Portuguese India."

Approval of the stoppage of the Goan lotteries by the New Goan Government.
Mumbai Vaibhav (131), 7th Oct.

14. The *Mumbai Vaibhav* welcomes the prospect of the stoppage of the Goa lotteries by the new republican Government of Portugal. It declares that the sale of the tickets of the lotteries in British India which has been going on without restriction in spite of orders to the contrary has had an evil effect on the minds of the people and the prohibition of the lotteries would, therefore, be hailed as a boon by all reasonable men.

Indians in Australia.
Praja Bandhu (43), 9th Oct.; *Apakshapát* (29), 8th Oct.

15. The contagion of South Africa appears to have extended to Australia. This indeed is the morality of the whites who have appropriated various countries for the sake of their commerce: this is the honesty of the English who are so fond of preaching freedom of trade! The disgraceful treatment accorded to Indians in South Africa has now become intolerable, and Australia too has now begun to harbour colour prejudices. When some time back, two Indians went there and purchased some pieces of land, they forged a law by which the Indians are allowed to acquire land only when a European is not in the field! This means that Indians are as far as possible to be kept out of Australia. [The *Apakshapát* writes:—A public meeting held at Melbourne passed a resolution to the effect that marriages of Indians with European women should be made punishable offences, and the Indians guilty of such marriages should be expelled from Australia. People complain of the evils resulting in India from the caste system, but what term should be applied to such narrow-minded conduct of civilised and educated people? Really speaking, a marriage with an Indian should elevate a European girl, because though black-skinned, he is spiritually higher than she. The Indian has nothing to lose by the prohibition of such marriages, because marrying in such an irreligious people is likely to blunt his higher faculties.]

Alleged grievances of Indians in British East Africa.
Phœnix (20), 8th Oct.

16. "There exists an impression amongst Indians that it is South African Colonies that have set up a systematic campaign for the extirpation of Indian immigrants. But the Honourable Mr. A. M. Jeevanji has during his present visit to England made it abundantly clear to the British statesmen and the British public that British East Africa is sparing no efforts to follow in the wake of South Africa. It would appear that there is something in the atmosphere of the African Continent which makes the African soil specially congenial for the growth of the germ of racial animosity. The East African White has, however, not found it so easy as his South African brother to drive out the Indian from what has been his hearth and home for centuries. For it is the Indian who has principally supplied both capital and labour to develop the resources of the Colony and has turned it into the present 'Garden of Eden'. Indians are, moreover, a compact body in British East Africa and have the further advantage of the leadership of an able and enlightened man like the Honourable Mr. Jeevanji, who now represents them on the British East African Legislative Council. Besides these advantages Indians enjoy natural advantages over Europeans. For it is a fact now generally admitted by many European residents of East Africa that the Colony cannot now or in future become a 'white man's home' owing to climatic conditions prevailing there. On this account fair-minded and far-seeing European residents of East Africa are in favour of Indian capitalists and labourers being freely permitted to further develop the resources of the Colony.......... As regards the disabilities imposed upon Indians in the Colony, we may mention only a few. We may first refer to the Emigration Act. The Emigration Act was passed with a view to preventing the landing of Europeans short of money. An immigrant in that position was provided with his passage-money, and sent back to his own country. The Act is now being directed against Indians, but with a difference—the Indians are never provided with their passage when sent back to their own country. There is not a single instance in which an Indian, who has been sent back to his native land because he was without funds, has been given his passage money. There are other and serious points in which a differentiation is made between the Indian and the European to the disadvantage of the Indians. For instance, Europeans, but not Indians, have the right to be tried by jury. That does not appear to be a fair or justifiable differentiation.......... In Uganda, Indians serve on juries in cases affecting their fellow-countrymen, and there seems no valid reason why the same practice should not prevail in the British East Africa Protectorate. The fact that Indians have not the right to be tried by jury prevents them putting their cases properly before the Courts. A recent ordinance has been passed whereby the Governor may appoint any resident of the Protectorate, being a British subject of European extraction, to be a Justice of the Peace for the Protectorate or any district thereof. There is something peculiarly invidious about this ordinance. The wording of it would seem to disqualify from service on the magisterial bench any resident of Indian birth, no matter how influential or respected he may be. This express exclusion involves an absolutely unjustifiable slur upon the Indian people, who in their native land serve the Crown, not only as Justices of the Peace, but as District and Sessions Judges and Judges of the High Court; in fact, the administration of justice here is mainly in their hands. It must be remembered, too, that the Indians in the Protectorate outnumber the Europeans by more than twelve to one, and there are amongst them men of the highest probity and influence.......... There are some other unfortunate methods of Government which prevail in the Protectorate. .... When Indians have to go to gaol, no distinction whatever is made between Hindus and Muhammadans, and no consideration is shown to their religious scruples, although these are often as dear to them as life itself. They are made to work at the dirtiest jobs and to do certain kinds of menial work repugnant to their religious beliefs. .... Representations were made to the proper authorities, and the reply received was that the Indians lost their religion on leaving their native land. That was a cynical reply, and was not in accordance with facts."

Indians in South Africa.
Indu of Bombay (13), 10th Oct.

17. "We do not know how much basis there is for the impression obtaining in some unofficial quarters that the South African Union Government has been given time till December to decide whether it will come to terms with the Government of India on the subject of Indian emigration to Natal. If the report is true, then we shall have to wait till January next to see whether the Indian Government makes bold to carry into execution the threat to prohibit emigration of indentured labour, which they have been urged to do for so long a time. Many, however, will not be inclined to excuse the delay which the Indian Government have been resorting to on this plea when the defiant attitude of all the Colonial statesmen was clear as daylight. At one time it was given out that the question would be decided one way or the other as soon as the Union Government had come into existence. But it is months past now since the Union was accomplished, but no relief has come to the Indians. On the other hand, matters seem to have gone worse for them, for quiescent Natal too has begun to join in the unholy crusade, and daily we

fear of forcible detention of Indians on their way home to the Transvaal. There seems to be nothing in the attitude of the would-be members of the Union Parliament to warrant us in holding that at the end of this year they will suddenly change front of their own accord. Indeed it is a matter of common knowledge how the Natalians have all along poohpoohed the Indian Government's threat as mere bluff which need deceive nobody. And the latter Government's shilly-shallying attitude for these few years has only encouraged the South Africans in their tactics. Mr. Moor, Minister of Commerce in the new Union Parliament, ought to know best his own colleagues' views and this is what he declared a few weeks back regarding the Indians. He declared that the Colonials 'are not going to allow these Indians to come to this country to inundate South Africa and to have all these so-called rights granted to them. That is going to be the reply South Africa would make to the demands of the Indian Council.' How hollow the cant of Indians 'inundating' Natal and other colonies is, we need not labour here to expose. But even allowing for argument's sake that Indian emigrants would inundate the chosen preserve of the Whites were their entry not barred, why should Mr. Moor and his colleagues object to the Indian Government's restricting the emigration of this very undesirable population from India? For, in the opinion of Mr. Moor the South Africans had also 'to see to it that their industries were absolutely guarded by the Union Government.' Thus Mr. Moor does not want a total prohibition of this indentured Indian labour. It is apparent, therefore, that the South African Colonies would like the Indians to be only hewers of wood and drawers of water for them so that they and their industries might prosper. And they hurl threats against the Secretary of State and the Indian Government lest the latter by prohibiting emigration deprive the Colonials of their Indian milch-cows. The utter selfishness of this attitude must be obvious to the meanest intelligence. And yet we see the Imperial Government of Great Britain acquiescing in allowing one subject race to tyrannise over the Government and people of another. We notice that in the Blue Book recently issued in England on the South African Indian question, there is much discussion on the minor issues of the question such as the respecting of religious scruples and so on. But as to the one supreme issue round which the battle of the Indians has raged—the issue of their position in the Empire—on that issue the Ministers are strangely silent. The Indians, as is well known, have subordinated every other issue to that one issue and yet the Imperial Government seems to have passed it over as of no value in their eyes. Is it well, we ask, that despair of justice at British hands should come to take root in Indians' hearts, in South Africa as well as here? We ask this question as the well-wishers of the Empire. The Imperial statesmen may have their own views, but let them not ignore the acuteness of the feelings of the Indians in the matter and let them staunch the wound betimes."

Gujaráti (34), 16th Oct., Eng. cols.

***18.** "Some time ago we pointed out that the reply vouchsafed by the Madras Government to the Indian South African League was a little too cold and formal, and did not show that the Madras Government were quite alive to the importance and gravity of the issues involved in the deportation of Indians by the Transvaal Government. It is, however, satisfactory to find that the Madras Government have frankly admitted that the circumstances in which the deportees found themselves were altogether exceptional, and declared their willingness to help destitute deportees by payment of train charges to any place in India where they may desire to settle, and of subsistence for a month at the outside. This change of attitude is welcome so far as it goes. The Indian South African League, however, rightly think that the Government ought to approach the question from a broader standpoint, and that in some respects they have altogether misapprehended the position of the deportees. When, for instance, they observe that they cannot make grants from public funds to assist men who avowedly intended 'to return to South Africa to put themselves into conflict with the law and administration of a British Colony,' they forget that the deportees were carried away from the bosom of their families in a high-handed manner and have had their business-shops of long standing closed. It is, therefore, something more than ungenerous to blame the deportees intending to return to South Africa for the sake of violating the law of the land. The deportees have their wives, mothers, sisters and children left destitute in South Africa. Are they not justified in looking to the Indian as well as the Home Government to obtain redress of their wrongs? It must be said that, though the Indian Government have not been unmindful of their obligations towards His Majesty's subjects in South Africa, as yet no relief has been obtained for the sufferers. The action of the Transvaal in deporting Indians in the way they have done is extremely arbitrary, high-handed and harsh. It is for the Indian and the Home Government to obtain adequate reparation for the wrong that has been done to them. It goes without saying that Indians are entitled to protection at the hands of the British authorities."

Mumbai Vaibhav (131), 12th Oct., *Dnyán Prakásh* (49), 16th Oct.

19. The unending tale of woe of our brethren in the Transvaal may have become nauseating to our readers, but it is a painful fact that it has not yet come to an end. Many of the deportees that left for South Africa along with Mr. Polak a month ago have been again deported and some of them have been fined for failing to produce certificates of identity. These measures do not seem to have any other end but to harass the Indians, for the Transvaal Government had in their possession thumb impressions and other means of identifying them. The inability of the Imperial Government to redress the grievances of our countrymen in the Transvaal is certainly discreditable to British rule. It is a thousand pities that the whilom enemy of the English, General Botha, should have been placed in a position from which he can harass their true friends at the time of the Boer War. May this disgraceful episode soon come to an end! [The *Dnyán Prakásh* hopes that the endeavours of Mr. Chirol may awaken the Imperial Government to a sense of their duty towards Indians in the Transvaal.]

Sánj Vartamán (45), 14th Oct., Eng. cols.

20. "The news from the Transvaal, in relation to the Indian settlers, is worse and worse. Mr. Polak, the disinterested champion, has been refused a landing. He, with a company of Indians, has been held up under some pretext, and it would appear that in spite of his being a white man, the South African authorities would be glad to discover an excuse for refusing him admission. If there is such a desire on their part, we are sure they will not be wanting in subterfuges for his expatriation. He may be accused of inciting the Indians to oppose the Government and may be deported as a dangerous character. The Transvaal Executive is not deterred by moral considerations from resorting to most outrageous measures against Asiatics.......... The greatest atrocity committed by the Transvaal Government is the deportation of persons, who have been born and domiciled in South Africa, who have their home in that unhappy land, and who are absolute strangers in India or elsewhere. Deprived of their all-in-all, they are houseless wanderers, destitute of the means of support, and dependent upon precarious charity.......... This is, in reality, a war of extermination. It is a most unjust and inequitable war. The Indians are subjected to oppressive laws, heinous treatment, and vile abuses; and the mother-country, which has granted self-government to the colony without demanding any guarantees for the proper treatment of her Indian subjects, looks on all the while, making occasionally an impotent and ineffectual remonstrance. .... Indians here have been exercising their ingenuity to devise retaliatory measures. But nothing has yet been discovered which might deter the despots of South Africa from pursuing their ruthless and iniquitous policy."

Comments on the Notification issued by the Government of Bengal in connection with the ensuing anti-Partition demonstrations.

Gujarát Mitra (35), 9th Oct., Eng. cols.

21. "The official communique issued by the Government of Bengal in regard to the projected anti-Partition demonstrations to be held on the 17th instant is a timely warning to the promoters and leaders of the movement in particular, and the whole Bengali population in general, to stay their hand from unduly pushing on an agitation which serves now only to engender the feeling of disaffection towards the government of the

country. The warning comes not an hour too soon, for silence any more on the part of Government would be misconstrued as either weakness or a silent approval of the methods of the agitators, which have been the cause, both direct and indirect, of the popular disturbances, breaches of the public peace, not excepting even deliberate outrages on human life......... We cordially welcome, therefore, the present public expression of the views of the Bengal Government."

Kesari (125), 11th Oct.

22. Sir Edward Baker has followed the policy of the Bombay Government with reference to the Ganpati Melas regarding the Partition day demonstrations. He has candidly admitted that the Partition day movement is constitutional, but all the grace has been taken out of the admission by his other statements in the notification. He says that though the movement is constitutional, Government deem it undesirable to be continued as they have already declared the Partition to be a settled fact. He also advises all loyalists not to participate in the movement. It is not possible to understand clearly the attitude of Sir Edward Baker. It is indeed not constitutional to distribute seditious leaflets and sell pictures of Khudirám and other sedition-mongers. But we do not know how the public leaders are liable for it and how the demonstration deserves prohibition because such things are done on that day. Perhaps Sir Edward alone knows according to what law or political principle encouraging peaceful boycott or the participation of students in the movement becomes unlawful. In spite of his notification, the Bengali leaders have resolved to celebrate the day and hold a public meeting under the presidentship of Mr. Rasul. There is only a slight difference of opinion as to whether the national proclamation first issued five years ago should be read or not. We do not know whether students who will fast on the day or eat only light food will be adjudged guilty as participants in the movement!

Sudhárak (150), 10th Oct.

23. If there is to be any celebration, we hope the Bengali leaders will endeavour to keep their followers within resonable bounds in the matter of expressing their disapproval of the Partition of Bengal. The Partition has now become a settled fact and therefore such demonstrations have lost their significance. It is best, therefore, in the interests of all concerned that this new fad of anti-Partition demonstrations should not any further be allowed to work up the feelings of the Bengali youths. The leaders seem to recognise the necessity of this, but have not the courage to prevail upon their followers to cease making demonstrations.

Gujaráti (34), 9th Oct.

24. It is indeed gratifying that an officer of the type of Sir Edward Baker should, even at this distance of time, publicly acknowledge the Partition of Bengal to be a mistake, but at the same time it is to be regretted that he should have emphatically declared that the Partition would not be rescinded or altered. Is this not a queer dictum? Wise men are always ready to rectify a mistake. Does the unwillingness to do so in the present instance indicate wisdom or policy? The second point that arrests our attention in the Circular is the warning to the organisers of the celebrations against any outburst of a mischievous tendency and holding them responsible for any disturbance that might occur on that day. It is further declared that in case of any such occurrence, the permission to hold these celebrations would be withdrawn and would never again be granted. In this connection we would fain ask one question. The disturbances created in England by the suffragettes, which at times assume grave dimensions, have not been checked by the British Cabinet. Does this then connote incompetency or incapacity on the part of the Ministers to carry on the administration? If not, why should the entire Bengali nation be punished for failing to keep in check a fanatic of a desperate character? In a huge concourse of people all cannot be expected to be of the same mind, and so it is inconceivable how the rashness displayed by a *budmash* could be allowed to stigmatise the fair fame of the leaders. If, therefore, Sir Edward Baker had pondered over the issue with some care, he would have seen the utility of ordering the Police to work in concert with the leaders of the movement and to help them in controlling the evil tendencies, if any be exhibited. Indian leaders have not come to occupy such a position in

public estimation as to enable them to check any refractory spirit and hence it would not be surprising if the Bengali leaders deplore the policy adopted by Sir Edward Baker on the present occasion.

Comments on the articles of the *Times* correspondent on Indian unrest.

Indian Spectator (11), 15th Oct.

25. "In Mr. Chirol's opinion there are only two forces in India that aspire to substitute themselves in the place of British rule, or at least to make British rule subservient to their ascendency. They are Brahmanism and education of the wrong sort. Mr. Chirol's statesmanship would consist in defeating the alleged Brahman aspirations by rallying the better and more progressive elements of Indian society round the British, and in neutralising the evil effects of an exclusively literary education by encouraging industrial education and paying more attention to moral and religious instruction. It is not clear what this 'rallying' precisely means. It means perhaps that the Brahman element should be kept down as far as possible in the public service and that other elements should be more largely patronised. This result will anyhow occur with the spread of education among all classes. An avowed policy directed against a community may seem very clever on paper, but no Government or responsible officer will acknowledge it openly. Brahmans are already taking to non-literary pursuits and it will do them good if they live by other means than mere brains and the pen. As for political ambitions, Shiváji was not a Brahman. The neglect of industrial education was not due to Brahmans. They would be glad to have it. Mr. Chirol has collected many facts with admirable industry; but if he had collected a few more and sifted them more critically, his conclusions would have been more comprehensive and more philosophical. It is true that in Western India most of the seditionaries recently brought to book have been Brahmans, and the reason is obvious. The immediate predecessors of the British happened to be Brahmans in Maháráshtra, but not in other parts of India. Mr. Chirol does not seem to have inquired into the caste of the seditionaries that have acquired notoriety in other parts of India. Aspiration for political power is human, and not confined to any particular caste..........In their general outline, Mr. Chirol's recommendations do not differ from Lord Morley's policy of rallying the moderates and suppressing the irreconcilables. But the two differ in certain details. With Lord Morley the Moderates are more or less synonymous with the leaders of the Congress, and his way of rallying them is to grant the concessions asked for by the Congress. Mr. Chirol inclines to the views of the officials on the spot, and gives prominence to classes and interests that have no spokesmen in the Congress. On certain points, however, he agrees with Lord Morley. Thus he recognises that the fiscal relations between the Government of England and the Government of India have not afforded complete satisfaction to the people in India and the grievance may at any time be utilised to feed discontent. Lord Morley too thought so at one time, but he has since yielded to the War Office. If the disabilities of the Native Officers in the army have not been made much of by the Congress, it is only because the ventilation of such questions is liable to be misunderstood. Mr. Chirol is in a more advantageous position. Lord Morley belongs to the school which holds that if you want to know where the shoe pinches the people, you must listen to their own voice as far as possible. Mr. Chirol seems to represent the school which is sceptical about the true voice of the people being heard, and which credits the officers of Government and other intelligent men with a knowledge of what ought to be good for the people." [Elsewhere the same paper writes:—"Mr. Valentine Chirol's articles on the unrest in India have brought into a focus the different speculations of different people as to why Indian nationalists do not feel as if their interests were the same as those of their rulers. He has laid particular stress on religious revivalism and social reaction, real or apparent.......... Religious revivalism was not the result of Englishmen contemptuously thrusting back the Indian upon himself. The attempts of Indians to find a common ground for themselves and Europeans in religion have never been scorned—they have met with sympathy and respect. It is the political 'impudence' that was resented. Socially a very small number of educated men have aspired to dine or dance

with a society separated from theirs by a wide gulf......... Mr. Chirol dwells upon the absence and the impossibility of anything like intimacy between Europeans and Indians......... If intimacy of the dining room is impossible, that of the drawing room is equally rare......... It must occur to any one, to ask what is the good of this intimacy from a political standpoint. Is it necessary to make Europeans and Indians feel a sense of community of interests in the Empire, or for the personal popularity of the representatives of Government? We hear it stated that the Civilian was more popular a few decades ago and that the gulf between the rulers and the ruled is widening now. But can it be said that the educated Indians have more social prejudices or that Indian ladies are more secluded than formerly? Quite the reverse is the case. The most popular Anglo-Indian rulers, whose names are etched in living memory or in the pages of history, were not men who made a reputation for hospitality to Indians or for giving successful tea parties. Lord Ripon, on the other hand, once said that if any prominent Indian is believed to be intimate with the high officers of Government he is apt to be disowned by the people as a representative of their interests. The friendship which requires the aid of sex and the stomach is not of the highest order—apparently not even in the West. At least Emerson has said:— 'Why insist on rash personal relations with your friend? Why go to his house, and know his mother and brother and sister? Why be visited by him at your own? Are these visits material to our covenant? Let him be to me a spirit. A message, a thought, a sincerity, a glance from him I want, but not news, nor pottage.' This kind of friendship may be a little too sentimental and Platonic for ordinary men. Yet where friendship is desired not between a few individuals, but between races, the secret of it will be found in Emerson's idealism than in the commonplace devices of dinners and drawing-room parties. Indians become friends without the help of their ladies. If officials will mix freely with the male Indian population and understand their points of view, they will make successful and popular administrators, without throwing any responsibilities on ladies and cooks."]

The permanence of the British Indian Empire does not depend on the employment of large numbers of Englishmen in the higher offices in this country.
Indian Social Reformer (10), 16th Oct.

***26.** "The permanence of the British Indian Empire and the continued employment of large numbers of Englishmen in the higher offices in this country are really two different questions. There is a school, of which Lord Curzon is the most distinguished and enlightened exponent, which holds that only by keeping India as a training ground for British talent and character can the Empire be held together. This is to make race and colour the basis of the Empire, and naturally it is not a view which, apart from its moral and spiritual limitations, an Indian, Hindu or Muhammadan, Brahmin or Mahár, could accept. If we get the question of loaves and fishes out of our minds, for a moment, it will at once be seen that the educated classes of India, whether consciously or unconsciously, are the main instruments in carrying out the Empire idea in its fullest significance and fixing it firmly, not on physical but on moral foundations. The antagonism of the average English official to the educated Indian has its roots in a kind of Trades Unionism and has nothing to do with the permanent interests of the Empire. We do not mean to deny that at present there are positions in which Englishmen are more efficient than Indians, but we hold that the Empire needs the best that her citizens can give her, irrespective of race or creed, and that she cannot tolerate any preference based on these accidental conditions."

Comparison between the revolution in Portugal and the inauguration of a new Parliament in China.
Kesari (125), 11th Oct.

27. The 3rd of October 1910 will be regarded no doubt as one of the important days in the history of the world. For, on that date two revolutions took place in Portugal and China. The Portuguese republican movement was begun long ago and in 1908, Dom Carlos and Philip were murdered. But this deed was done by a few headstrong anarchists who had joined the movement. Dom Carlos had ruled Portugal like an autocrat for nearly twenty years preceding his murder. His administration brought into being a revolutionary party and war was declared. But as the Army and Navy were not favourable to the popular party, the conspirators were dispersed. After the murder of Carlos, King Manuel was crowned and Senor Franco was banished. It is clear that the people had not given up their idea of establishing a republic in Portugal. The Army and the Navy joined the popular ranks and stormed the palace. The republic was established within thirty hours after the fight was begun. But the victory of peace is greater than that gained in war. The Chinese revolution has nothing extraordinary in it, in fact, it was all settled a year ago. War no doubt lends a charm to the revolution. But the peaceful revolution in the Eastern nation is as important, if not more, as that which happened in the Western nation. A new Parliament was inaugurated in China for all the divisions. The defeat of China in the Chino-Japanese War in 1895 opened its eyes and a cry of reform was raised on all sides. The Chinese Emperor, Wang Su, devoted himself to the Chinese reforms and led a campaign against the vice of opium. Within the last ten years, the Chinese have rooted out this vice, strengthened their forces on the frontier and proved that they are a living power. The Boxer rebellion had given rise to an apprehension that China would be partitioned amongst the European nations, but happily it proved groundless. The Boxers were actuated by a patriotism caused by hatred of Europeans, but after the disturbance was quelled, young China began to love Western education and Western forms of Government all the more. The Russo-Japanese War gave an impetus to the new movement, The Chinese Commission of experts reported in 1906 that *swarájya* was best suited to the people and that national good would be better achieved if the power of the bureaucrats be limited and controlled by the representatives of the people. A proclamation promising solid reforms was issued accordingly. Provincial Assemblies and District Committees were convened in 1907. Next year rules regulating the business of the Provincial Assemblies modelled after the Japanese Constitution were published. These assemblies were at first only advisory bodies and full rights were promised after the lapse of seven years. The sun of *swarájya* will shine in full splendour in China in 1917. The wave of *swarájya* flowing through Turkey and Persia is beating on the Western frontier of India. A similar wave has reached now the Eastern frontier. Whether both these waves will flood India and meet or leave her barren and dry is a mystery in the womb of future.

India must be given greater freedom in fiscal matters.
Gujaráti (34), 16th Oct., Eng. cols.

*28. "There has been, in this country, a steadily rising tide of public opinion against the free-trade policy imposed upon it wholesale by the Imperial Government. It is an old grievance, so far almost unnoticed by the authorities, that in financial and fiscal matters the interests of India are sacrificed to those of Britain and that the Government of India have to shape their policy according to the dictates of White Hall and in opposition to public and even official opinion in this country. This dependence of our Government is highly detrimental to the finances and industries of India, which cannot be expected to make any progress unless we are given a free hand in framing our tariff and devising our taxes. Indian protectionism in financial and fiscal questions has now become the pronounced faith of many of our rulers and the entire Indian public, and is now a factor in Indian administration that has to be counted with. Mr. Valentine Chirol has devoted one of his articles on Indian unrest to a discussion of the financial and fiscal relations between Great Britain and India. He points out how in the matter of various Home Charges the Government of India themselves have complained of the unfair way in which certain burdens are thrown upon the shoulders of the poor Indian taxpayer, how England has been trying to cure the drug habit of John Chinaman at the cost of this country, and how the cotton excise duty has been levied for the benefit of Lancashire. He states that the voice of the enlarged Councils will in future cause much more frequent embarrassment to the Imperial Government, and takes as an illustration the fire of outspoken criticism to which the last budget was exposed by the Indian members in the Viceroy's Council. Leaders of public opinion in the Council did not mince matters. They emphasised the urgent necessity for fiscal autonomy for India and demanded a protective tariff. With the Government of India itself in active sympathy with such a claim, the Imperial Government is face to face with a problem which is not easy to tackle. Will the Imperial Government and the British democracy give a free hand to our Government at the risk of some detriment to British industries? That is the question. The Indian demand is absolutely fair and equitable. Neither free-trade nor Imperial Preference can be suggested as substitutes for fiscal freedom. If India is to be governed in her own interests, Mr. Chirol cannot understand how the British public can 'justify the refusal to India of the fiscal autonomy for which there is a far more widespread and genuine demand than for political autonomy.' It would be interesting to know what His Excellency Sir George Clarke thinks of the aspects af the Drain Theory we have referred to above."

The Indian revivalistic movements are not reactionary as they are supposed to be.

Oriental Review (19), 12th Oct.

29. "The special correspondent of the *Times* who has written a series of articles on the condition of India has encouraged a belief, prevalent among a certain class of Anglo-Indians, that revival of the past in this country is harmful to the interests of the British Government. We sometimes wonder as to which sort of ideas they would perfectly like to have among the people of this land. They have an equal distrust of Western education as well as of the education which will tend to create in the people an affection and reverence for the past and will induce them to revive some of the ancient institutions. Both Western education and reverence for the past have their necessary place in the progress of the country and there is no reason to be afraid of either the one or the other. If we fight shy of both, we must confess frankly that we are opposed to the very idea of education. Instead of doing this, Anglo-Indians of the class referred to above take shelter behind platitudes and try to create an atmosphere of suspicion and distrust around both the classes of education. This is evidenced by the articles of the special correspondent of the *Times*. He has not a liking for the people who have received Western education, while as for the revival of the past he is frankly antagonistic. Consciously or unconsciously he misinterprets the meaning of the revival and represents it as if it means not only a revival of some of the good institutions of the past but also of all the undesirable customs and laws which passed muster in ancient times. This is an unjust interpretation of a movement which has been rightly hailed by the friends of India as a thoroughly legitimate movement worthy to be cherished and developed. Even movements which are thoroughly typical of the revivalistic spirit like the Arya Samáj never advocate the reinstitution of Brahmanism and class distinctions. It may not be known to men like the special correspondent of the *Times* that the Arya Samáj is the foremost Hindu body, which advocates the raising up of the depressed classes and re-admission into the Hindu fold of all converts. Surely this is not that fanatical and the tyrannical Brahmanism which Mr. Chirol sees in movements of revival. In fact excepting a few persons here and there, no one, however orthodox he may be, wishes to bring back the errors and follies of the past, but only its good points, and these are sought to be assimilated with the best characteristics of Western civilisation. This is the real aspect of the situation, and the special correspondent of the *Times* has not maintained an impartial attitude in representing the revival movement as inimical to the British Government and as harmful to the interests of the lower strata of society."

The meaning of the *Swarájya* movement.

Indu Prakásh (119), 12th Oct.

30. Much misunderstanding seems to prevail as regards the meaning of the word *swarájya* held forth as the political goal of Indians by Mr. Dádábhái Naoroji. To the average Indian, the word *swarájya* does not mean either a republic or autonomous self-government of the Indians without the aid of the English, but it means a due share in the government of the country by qualified Indians. The *swarájya* movement may be said to have for its motto 'No taxation without representation,' and to ask for a form of Government akin to the limited monarchy of England. India has no control over its finance or taxation and most of the loaves and fishes of office fall to the share of the White man. The Minto-Morley reforms have in a measure tried to satisfy the aspirations of the Indians, but the virtual official majority in the Provincial and the Imperial Legislative Councils and the limitations placed on them as regards

transacting business nullify the good intentions with which the reforms have been inaugurated. The position of India as regards import and export duties is wholly governed by the manufacturing cities of England. This is exemplified by the Excise duty on Indian cotton goods and the import duty on silver. Even the control of education rests in the hands of Government. What India politically wants is a control over her own taxation and finance and a voice and a hand in the government of the country. This is what is meant by the *swarájya* movement and it has no sympathy with anarchism. There is nothing novel in the present aspirations of the Indians, for they merely fulfil the forecast of Lord Macaulay."

Some reasons of the ill-treatment given to Indians by Europeans.
Rájasthân (91), 8th Oct.

31. Ah! The cruelties practised by the cruel-hearted! A European, A. B. Scott, under the influence of anger, threw out his girl, a babe of two years, from a height of thirty feet. How can those, who do not stick at killing their own beloved children in this way, ever feel pity for their servants, and especially black-skinned ones? We hear so often of Europeans beating their servants,—nay, they do not hesitate to strike Government servants. And why should they? They are fully aware that no one is going to drag them to a court of justice and that even if any one does, they will be let off with some nominal fine.

The *Paisa* Fund deserves to be popular amongst the people.
Kesari (125), 11th Oct.

32. The *Paisa* Fund afforded an impetus to the spirit of self-sacrifice and evoked a desire to work for the nation, in the hearts of the masses in Maháráshtra. The object of the fund is to encourage new agricultural and industrial projects. There is a clear and strict rule that the money collected should on no account be spent on any social or political object. It is not strange, therefore, that there was no difference of opinion with regard to the utility of the *Paisa* Fund and that it became deservedly popular. A few days ago the bureaucrats were affected by the phantom of distrust with regard to the fund. But now Government have issued orders to patronise the products of the Talegaon glass factory which is the visible result of that fund. It can now be safely said that all suspicion has been cleared away. It has been the custom of the Maráthas to contribute to the *Paisa* fund as far as their means permit on the auspicious New Year Day and Dasara. The enthusiasm of the people will be revived all the more by the sympathy shown by Government towards the glass factory.

Suggestion that the Legal Membership of the Viceroy's Executive Council should be open to High Court Pleaders.
Akhbár-e-Soudágar (28), 12th Oct.

33. *Apropos* of the forthcoming retirement of the Honourable Mr. Sinha from the Executive Council of the Viceroy we would draw the attention of the Government of India to an anomaly which has crept into the regulations which govern the selection of the Law Member of the Executive Council. It appears from them that a man in order to qualify himself for the Legal Membership should be a Barrister and must have practised for at least six years. The seat having thus been reserved for Barristers, competent and accomplished lawyers of the High Court have been practically debarred from putting in a claim for the post. There are throughout India a large number of pleaders, who could discharge the duties devolving upon the Law Member with credit to themselves and satisfaction to Government. Dr. Rash Behari Ghose is one of this class of pleaders and if the rule is relaxed in his favour, there can be no doubt that in him would be found a worthy successor of the Honourable Mr. Sinha. Several distinguished pleaders could be found in other provinces of India. We, therefore, hope that the Government of India will be pleased to do away with this legal technicality and open the door of the Executive Council to pleaders of merit as well.

Comments on only one Indian passing the Civil Service test during the current year.
Indu of Bombay (13), 11th Oct.

34. The *Indu of Bombay*, in the course of a contributed article writes:—"Out of the sixty successful candidates for as many vacancies in the I. C. S. this year, only one Indian has been fortunate enough to enter the sacred brotherhood! And that fortunate gentleman is Mr. Warris, a son of the Right Honourable Justice Ameer Ali. If we mistake not, Mr. Warris is born of the Right Honourable Mr. Ameer Ali's English wife, born on the soil of England, which to all intents is now the country of Mr. Ameer Ali's adoption and permanent domicile. Therefore, Mr. Warris may be taken to be a European British subject of His Majesty. Hence British Indian subjects of His Majesty cannot take pride in the success of Mr. Warris at the I. C. S., strictly speaking. Yet in view of the fact that the father was a born son of India Mr. Warris may be taken as the one Indian successful candidate. It must be borne in mind that he was not the only Indian candidate at the I. C. S.......... Apparently the others must not have come up to the mark and were, therefore, left out of the list of the successfuls. Last year, if we remember aright, the same thing had happened. There was only one Indian who was successful. And he too was not the only Indian candidate. While for two or three years preceding the last the number of successful Indian candidates was always more than one, that for two consecutive years only one Indian was competent to pass the I. C. S. is a significant fact. Especially so, when it is remembered that Indians of no ordinary calibre and mental equipment compete for that examination......... Can it be that the Indian intellect is deteriorating of late years? It must be so, or else, the I. C. S. results of late years are inexplicable. A Commission may well be appointed—a people's Commission, if not a Royal one—to inquire into and report upon this apparent deterioration of the Indian intellect and to suggest remedies to improve and to arrest the further deterioration of the intellect of young Indians.......... The possibility of complete elimination of Indians will be increased if the age limit is reduced by one year as is said to be contemplated by Lord Morley. And then would come the time when the Congress demand for having the I. C. S. Examination held simultaneously in England and India shall have to be very pressingly urged. And the occasion may very well be improved upon with an innocent suggestion that the time has come when half of the examiners for the I. C. S. should be Indians of proved merit."

Adverse comments on the educational qualifications required for Indian candidates for the superior grade in the Imperial Secretariat.

Baroda Gazette (71), 10th Oct

35. Continuing its article (para. No. 30, last Weekly Report) on the Government of India Resolution laying down the educational qualifications for the superior grade in the Imperial Secretariat, the *Baroda Gazette* writes:—The only reason for Government's trying to reduce the number of natives in such departments as the Secretariat and to increase the European element appears to be that many confidential matters are passing through them which Government are afraid would be divulged by the natives. If this is so, Government are mistaken, inasmuch as Indians have never yet violated the confidence reposed in them. The true reason of this policy on the part of Government, therefore, is that natives by reason of their superior mental abilities are able to beat Europeans in any and every examination test that is prescribed, and therefore, the more narrow-minded officials have been obliged openly to show partiality and to disregard the principle of real efficiency. It is to be deplored that these superior intellectual qualifications of the natives have been at the root of this injustice. One Mr Leslie Berseford, in his novel entitled "The Second Rising", remarks:—'Nothing but drastic treatment and the wholesale clearance of the native element from the administrative posts would temper the Hindu mind into a sincere recognition of the only means by which they might aspire to a voice in the country's rule.' It appears as if Government were trying to follow this principle. Thus, while in the case of Europeans the entrance test is considered sufficient, the native is required to become a graduate. This injustice forces the latter to waste needlessly his time and money. All this is nothing but an indirect attempt to prevent a larger number of natives from entering the Secretariat. But Government are all powerful and it is useless to complain. If they consider colour as the only standard of efficiency, let the natives give up hankering after service and take to commerce and industries.

Comments on the proposed prohibition of pleaders from carrying on the business of money-lending.

Mahrátta (17), 16th Oct.

*36. "Mr. A. N. Kaulgekar, pleader, Sángola, writes to us as follows on the subject of a new administrative measure which is directed against the class of pleaders:—'A somewhat important measure, by which pleaders are to be hereafter prohibited from lending money to others, is intended to be passed by the Imperial Legislative Department and I wish to place my views before all the pleaders in this Presidency. With the greatest deference to the opinion of the high officials concerned, I beg to offer my humble opinion as regards the matters contained in letter No. 1128, dated the 15th August 1910, from the Secretary to the Government of India to the Secretary to the Government of Bombay, Judicial Department. The Judicial Commissioner of Oudh proposes two prohibitions for insertion in the Legal Practitioners' Act. I fully agree with the first and have nothing to say against it. But as regards the second, I cannot help thinking that the Judicial Commissioner seems to entertain an unfavourable opinion regarding pleaders as a class without due justification......... I cannot bring myself to believe that the business of lending money is by itself heinous or objectionable in any way. If so, why should there be a prohibition against pleaders alone? Is it meant that they take undue advantage of their position as pleaders? Does not the Indian Contract Act make sufficient provision against it? Does not the Indian Evidence Act throw the burden of proving that a transaction between a pleader and his client is not an unfair dealing, upon the pleader? .... All families in India are generally joint and the law presumes them to be so till the contrary is proved. In the face of this circumstance a son of a money-lender cannot be a pleader without having many difficulties in his way, and conversely a son of a pleader cannot do the business of lending money in the life-time of his father. .... The measure, if passed into law, will not allow a pleader to help even a friend or a near relation by way of lending him money. This is simply and practically making a pleader an outlaw at least in one respect and for no fault of his. The measure will besides be a standing disgrace and stigma on the character of pleaders. Such measures are never calculated to produce salutary results. It will not certainly raise the moral standard of pleaders, but is very likely to demoralise those that are affected by it and should not therefore be adopted."

Comments on the speech of the Chief of Ichalkaranji at the last Agricultural Conference at Poona.

Pragati (157), 13th Oct.

37. In his speech at the recent Agricultural Conference held at Poona, the Chief of Ichalkaranji spoke of the necessity of throwing open the field of Government service to the depressed classes, and he had also given vent to similar sentiments at a meeting of the Bombay Legislative Council in June last. While congratulating the Chief on his liberal views in this matter, may we ask him whether there is any inconsistency between his words and his deeds and whether he has in his own state thrown open to non-Brahmans any offices except those of menials? Let us hope that the Chief is not one of those who, while preaching the abolition of caste-distinctions, are ever ready to pull down those who attempt to expose the foibles of Brahmanism.

Comments on the suggestions made by the Bombay Temperance Council *re* liquor-shops.

Indu of Bombay (13), 11th Oct.

38. "It is difficult to know what reception has been accorded to the memorandum of the Bombay Temperance Council by the local Advisory Committees and how far the suggestions made therein are likely to be accepted in good faith by the Excise Department. But as for the recommendations themselves, it must be acknowledged by all fair-minded persons that they are as reasonable as they could be and that the reforms suggested are urgently called for in the interest of the prosperity and morality of the city......... The Temperance Council only asks that the declarations regarding the Abkári policy made by the Imperial as well as the Local Governments should be carried out in spirit as well as the letter. Take, for example, the repeated assurance of Government that their settled policy is 'to minimise temptation to those who do not drink and to discourage excess among those who do.' Let us see what is the actual experience of unbiased on-lookers. They find that so far from minimising the temptation, an unnecessary number of liquor-shops is thrust into the very heart of localities where large, ignorant and thriftless labouring populations have their residences. As pointed out by the Council several of these shops are not unoften situated within half a minute's walk of each other.......... New liquor-shops are thrust upon an unwilling people in spite of the unanimous or almost unanimous protest of the residents of the locality. Take again the question of closing hours. 9 P.M. has been declared to be the limit to be enforced in all but the most exceptional cases. But what does one find in actual working? Not only is that limi

transgressed up to 10 P. M. and sometimes even to 11-35 P.M. by some privileged shops and restaurants, but in the whole province of Sind, for reasons which are not very patent, the closing hour has been raised to 10 P.M.! Sind is a backward province, whose population, mostly Muhammadan, is not addicted to the evil......... What then was the necessity for allowing the liquor-shops in Sind to ply their custom till 10 P.M.? A cynic might ungenerously say that the Excise Department wanted to beguile the innocent population into the evil path by this means. Anyhow, methods such as this do not bespeak the sincerity of the authorities in efforts to 'minimise' the temptation and to 'subordinate' financial considerations to those of suppressing an existing evil. .. .. One more and wholly reasonable and urgently called-for reform is the total closing of shops on religious festival days like the Muharram and the Holi, and we would add also Ganpati. On Muharram days the shops are no doubt closed, but a few are still privileged to ply their trade, which cannot be considered as either fair to the others or justifiable on so solemnly religious an occasion. As for the Holi Festival the grievance is still more acute, as, through a perverseness which is astonishing, the Excise Department has been persisting year after year in turning a deaf ear to the appeals of Temperance reformers, the Hindu community and even of a large number of mill operatives to have the shops closed that day......... The pitiable state to which a number of the labouring and otherwise respectable specimens of humanity are reduced that day in Bombay streets, becoming a menace to the peace as well as the purity of public life, ought at least to open the eyes of the authorities to the evil consequences of their Excise policy in this respect. With the evils of western industrialism let us not also introduce the drunkenness and crime which are sapping the manhood of the labouring classes in the industrial centres of the West."

Comments on the Police administration report for the city of Bombay for the year 1909-10.

Rást Goftár (44), 16th Oct., Eng. cols.

***39.** "The Report of the Police administration of Bombay, recently issued, is of more than average interest. The various suggestions embodied in its pages show that the Commissioner knows his business and is in right earnest about introducing essential reforms......... The one striking feature of the Report is the outspokenness which runs through the various statements of the Commissioner especially where he speaks of some opposition from the staff to his preliminary efforts at reform......... The Government has an encouraging word to say to the Commissioner in this respect, and it holds that 'progress towards a higher standard of efficiency must inevitably cause a certain amount of discontent among the less desirable elements of a large body of men.' The Bombay Police is manned by officials who have ever commanded the esteem and confidence of the public, and Government appeal to their good sense and loyalty to raise the prestige of the force. Mr. Edwardes is equally outspoken when he deprecates the idea which seems to have been prevalent in past years that the average yearly prosecutions should show a uniformity in number. To this idea is due the minor prosecutions against hawkers who squat on the foot-paths. A greater obstruction to pedestrians than the hawkers' alleged nuisance is furnished by shop-keepers whose shops abut against foot-paths....... The regulation which requires owners of motors to adjust lamps in such a manner as to sufficiently light the number-plate at the back of the car during night seems to be honoured more in the breach than in the observance. When the Police Sowárs have retired at night from such roads as the Queen's Road, the speed of some motor-cars is often so high as to be rivalled only by the speed of the Railway train. We would hear more cases of prosecution against motor-drivers if a few Sowárs were off and on stationed unawares at varying intervals on the road after 8 o'clock in the evening. A few prosecutions of this kind would control the wild passion of the road hogs for reckless speed, and they would be more careful both in the day as during the night, also when the Sowárs are on duty as when they are away."

Indu of Bombay (13), 14th Oct.

40. "Mr. Edwardes, the Commissioner of Police, Bombay, deserves no small share of the credit for the striking progress made by the Department under him during the year 1909. Mr. Edwardes took over charge of his duties as the head of our Police force from Mr. Gell in May 1909, but even in the short period that he has been at the helm Mr. Edwardes has been able to achieve undoubted improvement all round, in regard to which we are glad to note he is able to bestow praise for willing co-operation upon his colleagues and lieutenants, specially Mr. Vincent and Mr. Philips. We do not refer merely to the decrease in crime reported during the year under review, but to the evidence the report bears of the improving morale and efficiency of the force under the able management of the present Commissioner.........The policeman is a human being and since the higher the number of cases which he 'dishes' up, the higher is the number of marks that appear to his credit on the register, it is but natural that he should aspire to as large a personal record as he may under the circumstances But such a practice, says Mr. Edwardes, is apt not only to be fraught with petty tyranny, but results in the absorption of time which might be more profitably spent in the work of a more valuable character. But it is not the mere policeman alone that falls a victim to this fictitious or semi-fictitious system. Says Mr. Edwardes in his report: 'There appears to be an unwritten law among the Police officers that statistics from year to year must be uniform: and it has been the practice among Superintendents here, if they found their number of Local Act cases in their divisions falling below the average, to immediately whip up their subordinates and swamp the Courts with petty cases before the end of the year with the sole object of bringing up the figures'! Such a system cannot but result in injustice to the poor and the innocent, and Mr Edwardes has done well to counteract such practices. It is not only in regard to hawkers and the like that the poor have a grievance against the lower ranks of the Police in this country The system will be found to exist as regards other petty offences, too, apprehendable by the ordinary policeman. It is capable of great mischief especially in the villages, and attempts ought to be made to suppress it in the same way as Mr. Edwardes has done here......... One of the most regrettable features of the year was the rise in the number of street accidents......... Of the killed 19 fell victims to collisions with private conveyances—a circumstance which may raise the question whether private carriages in Bombay are handled more recklessly than even motors and hack victorias, for we see that victorias and motors accounted for only five such deaths. Private conveyances were also responsible for injuries to persons second only in aggregate to those injured by victorias. Mr. Edwardes seems to be alive to this recklessness or careless handling on the part of drivers of private conveyances. We hope some effective check will be put to mishaps which can be averted by a little more regard to the safety of passengers. No doubt the number of conveyances of all types are increasing every year as they are bound to do and consequently we may expect the stress of traffic to grow year by year in this modern of modern cities. But at the same time every effort should be directed towards the prevention of injuries to life—even at the risk of inconveniencing a little the well-to-do who resort to vehicular traffic."

Bombay Samáchár (73), 11th Oct.; *Jám-e-Jamshed* (38), 10th Oct.; *Sánj Vartamán* (35), 10th Oct.; *Akhbár-e-Islám* (69), 13th Oct.

41. The Police Administration Report for the City of Bombay, submitted to Government by Mr. S. M. Edwardes, fully justifies the high hopes that were entertained when he assumed the Commissionership of Police. The Report shows that Mr. Edwardes lost no time in setting right the long standing defects in the working of the department. The foremost reform which does credit to the Commissioner relates to his bold effort to remove the practice prevailing among a certain class of Police officers in the city, of keeping up the annual average of Police cases. To this end not a few officials made strenuous efforts to haul up the hawkers who squat on the foot-paths and get them punished. These hawkers were known to be exposed to annoyance at the hands of the Police and hence the best thanks of the public are due to Mr. Edwardes for summarily removing this grievance. The second point worth noting in the Report is the proposal to place the Bhuleshwar and Byculla wards under better and more efficient Police control, as owing to the close proximity of the residences of rich classes to the hovels of habitual rogues and thieves a strict supervision over the latter is necessary. We

wish the Local Government would not hesitate to strengthen the hands of Mr. Edwardes by freely voting him funds to engage additional men needed for the usual Police beat and for a more regulated supervision of the traffic in cocaine. [The *Jám-e-Jamshed* congratulates Mr. Edwardes upon his successful Police work during the last year. The *Sánj Vartamán* welcomes the reforms Mr. Edwardes proposes to inaugurate in order to ensure the more efficient working of the Police in Bombay City and trusts no pains would be spared by the Government to enable him to carry them out. The *Akhbár-e-Islám* also writes in an appreciative tone and suggests that a class of honorary detectives should be instituted to lighten the already heavy burden of work falling on the heads of the local Police force.]

Suggestion that the proposed Vyasan Tol procession at Belgaum should not be allowed as it is likely to offend the non-Lingáyats.

Indu of Bombay (13), 17th Oct.

*42. "We regret very much that for the present the High Court has allowed to stand as good the order of the District Magistrate of Belgaum permitting the so-called Vyasan Tol procession of the Lingáyats at Athni, in spite of petitions against it from all the non-Lingáyats of the place. The High Court declines to interfere with the order of the District Magistrate on the ground that it was an executive order under section 44 of the Police Act and refers the aggrieved parties to Government or to the Civil Court. We do not know what material there is for a civil suit, but apart from it we hope that the parties will appeal to Government and obtain redress. Government should, we strongly think, whether the parties approach them or not, lose no time to interfere of their own accord and prohibit everywhere in this Presidency this Vyasan Tol procession. The word Vyasan Tol means in Kánarese Vyás' arm. The Lingáyat legend runs that Vyás, the great sage and author of the Puranas and the Sutras—the author, in fact, of later Hindu scriptures—declined to praise Shiv and therefore Nandi, the sacred bull-servant of Shiv, cut off the sage's right arm, which eventually was restored, says the legend, when Vyás propitiated Shiv. The procession consists of Vyás' severed arm stuck on the horns of Nandi being paraded in pomp through the streets, the processionists spitting on the arm of Vyás and abusing him in coarse language. It needs no words to point out the gross barbarity and revolting indecorum of the procession and its positive tendency to provoke breach of peace—Vyás is so sacred and venerated a personality with the Hindus of all castes except the small sect of the Lingáyats. And even as per the Lingáyat legend Vyás and Shiv made up and the arm was restored. Thus, the Lingáyats are disloyal to their deity Shiv and even the sanction of religious superstition can not be claimed for the procession. The legend itself is mentioned only in the Basav Puran which is a modern Kánarese Epic and thus really is no Puran at all. But whether the Lingáyats claim it on religious grounds or not, there could be no doubt that the executive ought with a firm hand to press its foot down on the procession on the same ground on which, for example, they prohibit public slaughter of cows on the Bakri-Id day. There are old prohibitory orders of the Bombay Government and even of the Court of Directors. The Mysore Government forbids the same in its territories though the Lingáyats muster strong in the State population. Government have only to follow precedents."

Indu of Bombay (13), 11th Oct.

43. A correspondent writes to the *Indu of Bombay*:—"His Holiness Shri Muraga Rájendra Swámi of Chitraldurg is now touring in the Belgaum District. He is the High Priest of the Lingáyat community. He entered the town of Athni in great pomp last month and I am informed that both Brahmans and Lingáyats received him outside the town in a cordial spirit. The spirit of the Brahmans was and always is commendable as they try to meet other people half-way. All went on very well at Athni until Ráo Bahádur R. C. Artal, a Lingáyat District Deputy Collector, went to pay his respects to His Holiness. He is said to have proposed to His Holiness a procession of 'Vyasan Tol' (Vyás' arms) and at last persuaded him to consent to it. Now this 'Vyasan Tol' procession is the most offensive of religious processions to all Brahmans in India. Its story according to the

Lingáyats runs thus:—Shri Veda Vyás extolled Shri Vishnu only. For this sin of his, both of his arms dropped down from his body. Thereupon Basaveshvar told him to sing the praises and establish the supremacy of Shiv to remedy the dismemberment of his body, which Veda Vyás did and he had his arms back again. As the Lingáyats are Vira Shaivas, they take great pride in exhibiting the arms of Shri Veda Vyás as an emblem of his mortification in public procession to establish the supremacy of Shiv, though they pay scant respect to the Vedas compiled by him. This exhibition of Vyás' arms in public procession is an insult to the entire Hindu community from the Himálayas to Cape Comorin. Bloodshed has taken place in the past between Lingáyats and non-Lingáyats in the Karnátak over this procession, and Government have wisely prohibited it for the last half a century and more. But Ráo Bahádur Rudragowda Artal cannot bear to see this hatchet buried so long. From an intimate friendship with many Lingáyat leaders I can say that this action of Ráo Bahádur Artal is not liked by several members of his community. The Honourable Mr. Puttana Chetty, the Senior Member of the Mysore Council, is said to be particularly opposed to the Ráo Bahádur's policy. Mr. Artal wants to stir up a strife in the Southern Mahrátta Country by digging up old quarrels between the Lingáyats and non-Lingáyats. Let it be distinctly noted that the quarrel is not between Brahmans and Lingáyats only. The Devanga weavers, the Hatagars, the goldsmiths, the Belars, the Madigs are one and all dead against this 'Vyasan Tol' procession of the Lingáyats, and if the present proposal of Ráo Bahádur Artal be carried out, there is great danger of a serious breach of the public peace in the Belgaum District. Mr. Brendon, the District Magistrate, has allowed it, and I think he was conscious of the danger he was incurring for he made a *pukka* police *bandobast* for the procession in case a breach of the peace should occur, and he mentions this in the order. The Brahmans appealed against this order to the Commissioner, Mr. Gibb.......... After hearing both sides, Mr. Gibb saw the mischievous nature of the order of Mr. Brendon, and though he could not interfere in the matter on technical grounds, he has warned all Collectors in his division not to follow it. Now the case is before the Honourable Mr. Morison, and Mr. Bal Shastri Telang of the Sankeshwar Math of His Holiness the Jagadguru and some Brahmans of Athni are trying to get the order of Mr. Brendon quashed. Let me take this opportunity of bringing to the notice of Government that there is an impression in the Lingáyat community that the more they offend the Brahmans, the more favour they will obtain at the hands of Government. Ráo Bahádur Rudragowda Artal is troubling the Brahmans in the Belgaum District for so many years and still he is kept in the same district despite repeated bitter complaints; nay he receives favours at the hands of Government."

Need of Police inquiry into a recent case of kidnapping in Surat.

Gujarat Mitra and Gujarát Darpan (35), 9th Oct.

44. From the information that has leaked out in connection with the recent kidnapping of Chhotu, aged 14, son of Mr. Naranji Kanji, a teacher of the Municipal School No. 1 at Surat, it appears that a Bengáli had induced the boy to go with him by promising to find him employment. After a journey of sixteen hours the boy was placed in charge of two unknown persons, and the kidnapper disappeared. Soon after the boy became naturally apprehensive and succeeded in eluding his keepers and returned home. It is the duty of the local Police to investigate the mysterious matter and if possible to find out the motive of the kidnappers in taking away the boy so that there may not be a repetition of such incidents.

Comments on the Municipal arrangements for the last Ashádhi Fair at Pandharpur (Sholápur).

Sholápur Samáchár (145), 11th Oct.

45. The *Sholápur Samáchár*, in commenting on the Resolution of Government on the Sholápur Collector's report on the last Ashádhi fair at Pandharpur, writes appreciatively of the arrangements made to prevent the outbreak of cholera on the occasion by the local Municipality, but expresses regret that sufficient accommodation was not provided for the pilgrims arriving there from the outside. It also condemns the Municipality

for not completing its arrangements for medical inspection of the pilgrims before they commenced to arrive, and expresses a hope that such mistakes will not be made in future as the Municipality derives a substantial income from the tax on the pilgrims visiting the town.

Appreciation of the Broach Collector's orders *re* supply of provisions to subordinate officers on tour.

Sánj Vartamán (5) 1th Oct.

46. The Collector of Broach has issued instructions to his subordinates to desist from the existing practice of compelling one or more tradesmen to open shops near the camp of officers on tour and to supply them provisions at fixed rates. In future, the clerks and peons and all camp attendants are required by the order to go to the shops themselves and buy provisions at market rates. We hope the order will be duly carried out. We generally find that the higher officials are always eager to reduce the burden of the ryot, but it is the clerks and peons that give them the greatest trouble. The practice of forcing the poor tradesmen to follow the camp and open shops compulsorily is unjust and unworthy of our civilised age. The order issued by the Collectors of Broach is praiseworthy and Government should be moved to call on other Collectors also to issue similar instructions to their subordinates.

Comments on the amalgamation of the Sind Deputy Collectors with the Presidency Service.

Sind Journal (25), 6th Oct.

47. "It will be remembered that at the last but one meeting of the Bombay Legislative Council the Honourable Mr. Bhurgri raised the question of the slowness of promotion among Deputy Collectors in Sind, due to the small number of posts in the higher grades and the absence of an 800 rupees grade in Sind. Government then announced that a revision of the service was under consideration. The revision has come, though not exactly in the way proposed by the Honourable questioner. The Sind Deputy Collectors have been amalgamated with the Presidency Service, just as the Sind Sub-Judges now form part of the subordinate Judiciary of the Presidency. Like the Sub-Judges our Deputy Collectors will, we presume, instead of being actually translated to the Presidency Proper on promotion, be simply allowed to draw the pay of the posts to which they are promoted. In this way there will be more posts open to them (of course along with more competitors) in the higher grade of the branch, and they will also have the chance of rising to the 800 rupees grade. It would have been better, undoubtedly, if an 800 rupees post had been created in Sind and the number of posts in the other higher grades had been increased. But the Government plan has its good points. There is more dignity and a certain special advantage in belonging to a large Provincial Service instead of to a narrow Divisional one. It only remains for the Local Government to fulfil the hopes raised by Lord Minto's recent notification about the selection of competent Deputy Collectors for offices usually reserved for members of the Civil Service. We have always held that Indians are sure to turn out excellent administrators if only they are encouraged and trusted like European Assistant Collectors and others."

Complaint that the new Educational Inspector in Sind has not been appointed on the Board of the D. J. Sind Arts College and of the Sind Madressa-tul-Islam like his predecessor Mr. Wright.

Phœnix (20), 12th Oct.

48. "It will be remembered that when Mr. Wright was Educational Inspector in Sind, he was a member of the Board of the Sind Madressa-tul-Islam. The nomination of Mr. Wright to the two leading educational institutions of Karáchi was considered just the right thing. For as the head of the Department having the control of all schools in Sind, no one was better qualified than Mr. Wright to advise and assist the Madressa Board. As regards the Sind College Board it was also apparently necessary for the head of the Educational Department to be in close touch with the affairs of the College in order to be able to throw light upon certain questions on which he could best speak with authority. In fact his presence on the College Board was considered so helpful that he was made a member of the Standing Committee. In these circumstances it was expected that after Mr. Wright's departure his successor would be nominated on the two Boards. But what has actually happened in both instances? We find that Mr. Wright's successor has been coolly and completely ignored and two European officials—one of them, though nominally retired, being still on the official list—nominated on the Boards, who are in no way connected with the Educational Department. The question must necessarily arise whether the fact that Mr. Wright's successor—who has the misfortune to be an Indian and the additional misfortune of having spent in Sind almost the whole of his career as an educational officer and being fully acquainted with the educational conditions and needs of the province—has anything to do with the dual incident. In any case the Government has, by the nomination of the European officials, given ample reason for an inference of this kind. The distinction looks all the more invidious when we find that the present Educational Inspector has the further advantage of being a graduate of the University to which the Sind College is affiliated. He is also reputed to have the cause of Muhammadan education at heart—a necessary qualification for a member of the Madressa Board. It will be interesting to see what treatment is meted out to Mr. Hesketh, who will be the Educational Inspector in Sind from November next."

Legislation.

Adverse comments on the proposed Bill for the regulation of Indian Insurance Companies.
Mahrátta (17), 16th Oct.

*49. One G. B. P. writes to the *Mahrátta* from Sátára:—"It is now definitely announced that a Bill regarding Life Assurance Companies in India has been planned and is awaiting the sanction of the Secretary of State for India, as a preliminary step towards being introduced into the Legislative Council of the Government of India during the next Calcutta Session. .... It may be that the Bill may have been conceived from motives of simply affording protection to the insuring and share-holding interest of the public; but the unfortunate coincidence of the Bill being conceived at a time, when the *swadeshi* concerns are progressing satisfactorily and the non-Indian concerns, or at least some of them, are thinking of shutting up their shops, is not unlikely to give rise in the already suspecting Indian mind to a suspicion that the Bill may be conceived not so much for protecting the interest of the insuring public as for granting a new lease of life to the non-Indian concerns. The Government is indeed the best judge of its own action, and I would not venture to say what is good for it; but I shall say so much that the Bill, if it contains provisions detrimental or obstructive to the progress of the infant Insurance concerns, is likely to add to the already intense unrest that at present prevails in India; and I think the Government will pause before it pledges itself with such a Bill. .... This Bill is not to be viewed with disfavour merely because it proceeds from the Government of India at an unfortunate time, but everywhere State intervention by laws with the conduct of Insurance Companies has been cried down where such laws exist. .... In brief, if Government undertake legislation instead of leaving things to themselves, I for one will only say that the experience gained in other parts of the world would be lost on us, and Government will be doing a thing which it should avoid especially at this time in India."

Education.

More Indians should be appointed Inspectors in the Educational Department.
Mahrátta (17), 16th Oct.

*50. "The realisation of legitimate aspirations has ever been a painfully difficult task under the British Government; and nothing is so disheartening as the systematic stultification to which even the declared intentions of Government are often subjected in practice by Government themselves We shall take to-day one of the many patent instances, suggested by the recent notification of certain appointments in the Educational Department. If there is one department more than another in which Indians have proved their undoubted ability, worth and usefulness, it is the Educational Department. It is moreover an absolutely safe and harmless department; and Government, in dealing with the Indian members of that department, cannot have even that plausible excuse which they can press into their service when they feel called upon to justify to themselves or to others their unjust treatment of the Indian staff in the Revenue and Political Departments for instance.......... Till the time of the Education Commission there was hardly any Native holding the post of an Inspector of Schools throughout India. So far as Bombay is concerned, this recommendation of the Education Commission had its effect in throwing open one Inspectorship to the Native members of the Educational Service. When Mr. Russell, the Educational Inspector for the Southern Division, retired, Mr. Sitárám Vishwanáth Patwardhan was appointed to that post; and since that time the practice of appointing a Native to that post has been maintained undisturbed. The new experiment was, we believe, regarded as successful, and the experience should have induced Government to extend the practice to the other Divisions as well. But the promotion of Natives is a slow and obstinate beast; it has no voluntary motion; it makes no progress except when whipped on or goaded by strong public opinion supported by the discontent in the Department. Fourteen years after the Education Commission, the matter again came before Government, when they set about reorganising the Educational service. We shall assume that the intentions of Government in passing their final orders on this question were righteous enough; but it is painful to consider what actually came out of those intentions. The object of Government in promulgating the reorganisation of the Educational service in 1896 was to 'reduce the staff of officers recruited in England, and to augment the Provincial staff, &c.' (*Vide* Government of India's Resolution No. 4-Edc.—201-5 of 23rd July 1826.) And the despatch of the Secretary of State for India distinctly lays down that 'of the Inspectorships he thought that *at least one half* might be transferred to the Provincial branch of the service at an early date.' A reference to the latest figures shows that hardly anything has been done to carry out the policy of the reorganisation of the Educational service during the last fourteen years, so far as the augmentation of the Provincial staff is concerned.......... Out of about 43 Inspectors of Schools in India at this day 35 are Europeans, and only 9, *i. e.* 25 per cent. are Natives. That is the progress made since 1896! With special reference to Bombay we can say that we are even worse in this respect at present than before the reorganisation scheme. For, while on the one hand out of the four then existing Inspectorships we had one only given to the Native members of the Educational Department, we now stand exactly where we were, though the number of Inspectorships, be it remembered, has been raised from four to five by the creation of the post of an Inspector of European schools.......... But that is not all. There is a rumour to the effect that, while there are already a few posts of Head Masters of High Schools reserved for Europeans, recruited from England, two more such posts are to be taken from the Provincial Service and elevated to the dignity of the 'Indian Service'; which means simply that the proportion of European members of the service recruited abroad is to be enlarged to that extent. 'The Indian Service' is simply a euphemism for the Englishman's monopoly in service in this country. There ought to be no mistake about that. Of course, there is a bitter irony involved therein, the sense giving a lie to the words. For Indian service is service to which Indians of all men need not aspire. But no matter. The facts, that is to say, 'the exigencies of the service' ordain that it must be so. But this situation is only aggravated by the fact that even the ostensible object, with which certain Head Masterships are reserved for Europeans, is more often frustrated than realised by the erratic departures made from the rule, though of course the departures are made more in the interest of the promotion of the incumbents of these reserved posts than in that of the service. Thus, during the last fourteen years or so, it was observed that the European incumbents of the Bombay and Poona Head Masterships were hardly in their place for any considerable period of time at one stretch. These posts have been allowed to be used as mere stepping stones to promotion, as mere gates to pass through to 'fresh fields and pastures new.' The result is that the continuity of the work of school administration is destroyed. Temporary promotions are given to Native Head Masters who come in as mere stopgaps and have no permanent interest in their work. And thus the scheme of appointing Europeans to the more important High Schools

becomes a mere farce. We understand that the non-domiciled Europeans imported to fill these reserved posts of Head Masters have to enter into a special agreement as to the minimum of pay, which they can aspire to, by graded promotion, even without leaving their posts. If that be so, then why should these European Head Masters be allowed to aspire to the Inspectorships to which Native members of the Educational service may as well be appointed? Why should these Native members be deprived of even the few chances they thus get to occupy the posts of Inspectors of schools?"

Adverse comments on some remarks made by the Honourable Mr Sharp at the Bombay University Senate meeting.
Oriental Review (19), 12th Oct.

51. "We cannot allow to pass unnoticed the discussion at the last meeting of the Senate about the constitution of the committee appointed to frame regulations for the Science portions of the Arts and Science courses. The attitude taken up by Mr. Sharp, the Director of Public Instruction, was, to say the least, overbearing and scandalous, and we regret that except Mr. Setalvad none of the Senators had the courage to give expression to their feelings of disgust at the attack made by Mr. Sharp against two of the best and most respected educationalists of this Presidency. We have had, and will have, many occasions to differ from the views of Dr. Mackichan and at times from those of the Rev. Fr. Dreckman. Still we cannot help saying that during the last 30 years and more, none has worked so unselfishly and disinterestedly in educating the youth of this Presidency as well as in the cause of the advancement of higher education as these two Reverend gentlemen. .... Yet we find Mr. Sharp making personal attacks against these two gentlemen and making unfounded allegations against them. When Lord Curzon hurried through his University Bill, it was anticipated that the Senate would be made to pass any and every resolution at the dictation of the Government. Some of the worst fears anticipated then have been very markedly realised in the recent discussions on Government proposals which are hurried through the local Senate by Mr. Sharp taking advantage of the absence of Dr. Mackichan and Sir P. M. Mehta. We were surprised to hear from the mouth of the head of the educational Department of this Presidency that because two of the ablest and most respected educationalists, who have devoted all their life to education and taken considerable interest in the improvement and advancement of all sorts of study, happen to differ from his views, they ought to have nothing to do with any proposals that be brought before the Senate. If his proposals are sound as he boasts and if they are really for the advancement of education, why should he be afraid of the opinions of two members of a body of 100 members like the Senate. That only betrays the weakness in the cause espoused by him. We were glad that the Vice-Chancellor intervened and informed the Senate that His Excellency the Chancellor was of opinion that if any change was to be carried out, a fair chance of representation should be given to all parties—we trust Mr. Sharp will bear this in mind in future. But we regret to find him proposing that the Senate should go out of its way and appoint a junior man as President of the Science Committee and ask these two gentlemen to work under him."

Government should establish an Arts and a Medical College in Bombay exclusively for females.
Indu Prakásh (119), 13th Oct.

52. We quite agree with what His Excellency Sir George Clarke said about female education at the Prize distribution ceremony of the Poona Female High School. Social and domestic happiness can be fostered only by bridging over the gulf between the intellectual development of men and women by means of female education. It is because all the educated people of this country have recognised this fact that they are heartily exerting themselves for the spread of education amongst women. But we have to note with regret that Government have not done much for the higher education of Indian women. Most of the existing institutions for their higher education are the outcome of private effort and munificence, and Government have practically done nothing for them beyond allowing them limited grants and expressing sympathy with their aims. But

such important institutions will not be able to last long with such meagre support. We, therefore, fervently hope that our Government would show the same enthusiasm for the cause of the higher education of women as they once did for the higher education of males, and take steps to establish, with the assistance of the enlightened public, an Arts and a Medical College exclusively for females at Bombay.

The Indian vernaculars must be inspired by Western culture if they are to produce great literatures.
Pársi (42), 16th Oct., Eng. cols.

*53. "It is remarkable that the least reasonable form of extremism *swadeshism*, boycott—call it what you will—is advocated chiefly by people who think they are far more sensible than those who carry the red flag of revolution. There were indeed some of the professed extremists who abjured the English language on the ground of patriotism, but the majority were very well satisfied to use it for the purposes of their propaganda. It is chiefly very estimable people, both Indian and English, whose politics do not go much further than a polite shrinking from all forms of violence, who so keenly advocate the propagation of the Indian vernaculars. .... A renaissance of oriental learning might certainly have some enriching effect upon our vernaculars too, but in practice we find that Sanskrit, Persian and Arabic have mainly the effect of overspreading Indian languages with clumsy pedantry. .... Official neglect will not kill our vernaculars, nor will care save those that have to go. We should like, indeed, to see Indian tongues held in more honour and regard than at present, but not to the extent of neglecting foreign studies through a kind of spurious *swadeshism*. The fear of Anglicisation is a groundless one. India is too vast to be made a hybrid country like the Channel Islands or Switzerland. When India becomes a great nation, or a congeries of great nations, it will have a literature in its own tongues to match, and this literature will have drawn inspiration from the West, just as its political institutions will have done."

Municipalities.

Comments on the arrangement between the Bombay Municipal Corporation and Government *re* abatement of the leper nuisance in Bombay.
Bombay Samáchár (73), 12th Oct.; *Jám-e-Jamshed* (38), 12th Oct.

54. It is no small satisfaction to learn that a way out of the difficulty that stood in the way of the satisfactory abatement of the leper nuisance in Bombay City has at last been found by the Municipal Corporation in consultation with Government. The public of Bombay must have learnt of this settlement with no small sense of relief, for the nuisance of lepers promenading the streets had assumed such dangerous proportions that the public health was at times seriously endangered. The Corporation has undertaken to make provision for lepers residing in Bombay for more than five years on the Government undertaking to send those who are not such residents to their respective countries at the expense of Government. Such an arrangement is the best that could be arrived at under the circumstances, and we congratulate both the Corporation and the Local Government on their readiness to meet half way for the settlement of a complicated problem that has been agitating the public mind for some time. In conclusion we hope that in the case of those lepers whose freedom is to be taken away, due care will be taken that they are not subjected to any unnecessary hardships. [The *Jám-e-Jamshed* welcomes the arrangement and trusts that care would be taken thoroughly to disinfect the places occupied by the lepers till their removal to the asylum, so that there might not exist any chance of the contagion spreading.]

Rást Goftár (44), 16th Oct., Eng. cols.

*55. "The leper problem after a long waiting has been brought to a successful termination by the Government having taken up the question in a business-like manner. It is a well-known fact that Bombay with its affluence attracts a large influx of leper vagrants from all parts of the Presidency and

not unfrequently from very remote quarters of the country. The Corporation considered it a very inequitable arrangement that the cost of maintaining such outsiders should be imposed upon the rate-payers and claimed from Government a proportional share of the cost..........Government have, therefore, resolved to remove such of them as are residents of the Bombay Presidency to the asylums of their respective districts, the cost for their removal being borne by Government. Some difficulty will, however, be experienced in case of lepers who hail from provinces outside the Presidency. But their number cannot be very large and they may be temporarily accommodated in the local asylum till some means have been found for their removal.......... It is decided to treat outsiders who have been staying in the city for more than five years as Bombay residents. When the Act is enforced upon the whole leper population of the town, it is likely that there may be some temporary over-crowding in the asylum. But the cost of finding accommodation for them might very well be borne in view of the relief it will give to the city at large. Any temporary accommodation which may have thus to be erected will be charged to Government. A very important problem has thus been solved which has for a long time past continued to be a serious menace to the health of the city, and we may congratulate both Government and the Corporation for solving it in an effectual and comprehensive manner."

Native States.

Comments on the deportation of the editor of a newspaper by the Travancore State.
Praja Bandhu (43), 9th Oct., Eng. cols.

56. "It appears that the contagion of awarding punishment in the shape of deportation has spread to the hitherto quiet atmosphere of the small State of Travancore in Southern India. We understand that Mr. Ramakrishna Pillai, the editor of a vernacular paper, the *Swadeshábhimáni*, has been deported by order of the present Chief beyond the territory of the Travancore State. It is said that this extreme measure was necessitated in consequence of the continued contumacy of the editor in question. The Proclamation order inflicting this punishment and issued by His Highness is strangely enough quite silent with regard to the offence of the editor.......... Even a casual glance at the order is sufficient to show that it contains anything but particulars of the offence of the deported journalist. The series of punishments awarded to Mr. Pillai is, indeed, of a draconic character. This action of the Travancore authorities goes, in our opinion, a step further than the punishment so far resorted to by the British Government in the case of journalists found guilty of even worse offences. We certainly hold no brief for Mr. Pillai, and if he be found guilty let him by all means be punished according to the law of the land. At any rate the Travancore authorities would have acted wisely in having him regularly tried for any offence that he may have committed, by a duly constituted Court of the State. This action of the Travancore authorities is, to say the least, one that cannot enhance the respect of any sensible person for His Highness the Maháraja or his responsible Ministers either, and more particularly because the State claims to be enlightened."

Bhála (106), 11th Oct.

57. Some of the Native States in India, apparently to win the good graces of the Indian Government, have prohibited the entry into their territories of some of the Extremist newspapers. There does not seem to be any warrant for such a step, for these very newspapers are allowed to be published in British India. Such of them as are found to be objectionable are stopped by Government themselves by directing them to furnish security. There is, however, no knowing to what lengths the Native States will go in suppressing newspapers published in their own territories. The recent deportation of the editor of the *Swadeshábhimáni* by the Travancore Durbar affords an illustration of the arbitrary manner in which newspapers are treated by Native States. Suppose the British Government follows the policy of the Travancore Durbar and pitches him like foot-ball from one district to another, where should he go? We are conscious that the

British officials would not do so, because they are more familiar with the principles of justice than our Native Chiefs. We wish that the British Government would intervene in such cases and give proper advice to Native Chiefs. For deportation is a barbarous punishment unworthy of the twentieth century.

Approval of the Mahárája of Patiála's action in abolishing the practice of impressment in his State.

Baroda Gazette (71), 10th Oct.

58. We all know the hardships which the system of *weth* or *begar* brings upon the ryot in Native States. Whenever some white official turns up, or some remote relative of some State official is starting on a journey, the unfortunate ryot's cart is impressed. As to the Police, they seem to have an inborn right to impress it! The sight of these hellish sufferings of the poor ryot has moved the Maháraja of Patiála to put a stop to this oppressive practice and to proclaim that any officer adopting the practice in future shall be rigorously dealt with. His Highness has by this earned the blessings of his meek and loyal subjects. We cordially thank him for his generosity and kindness and pray that other rulers will follow in his footsteps.

J. E. SANJANA,

Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th October 1910.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.

[No. 43 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd October 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Comments on the order issued by the Collector of Broach in connection with the impressment of carts, &c., by officers on tour 43
- Alleged monopoly in the supply of stationery articles to Government offices in Ahmedabad 44
- Arms Act: Complaint against the cancellation of gun licenses in the Ratnágiri District 45
- Bengal:
  - Comments on the Notification issued by the Bengal Government in connection with the Partition demonstrations 25
  - Comments on the Partition celebrations in Bengal 26
- British rule:
  - Alleged dangers of attacks by Missionaries on Indian religions . . 17
  - Certain remarks of Mr. Chirol in the London *Times* likely to set one class against another in India 13
  - Comments on the decision of a Magistrate in Rhodesia that Japanese are not Asiatics 20
  - India is fit to enjoy rights of *swardjya* 15
  - Suggestion that the value of Indian coins should be indicated on them in Devnagari characters also 16
  - The Hindus are not to be looked upon as disloyal because they take a prominent part in the political agitation in India 14
  - The *Moslem* is creating political unrest among Muhammadans . . 18
  - The political ideas of ancient Hindus 19
- Comments on the proposal to prohibit pleaders from engaging in money-lending business 41
- Comments on the Punjáb Hindu Conference held at Multan 27
- Comments on the recent political events in China and Portugal 21
- Excise: It is the duty of Government to assist the temperance movement amongst the people 42
- Forest matters: Comments on the modification of grazing rules in the Central Circle . . . . 33 & 34
- Governor of Bombay: Comments on His Excellency the Governor's reply to the address of the Wái (Sátára) Municipality 29
- Indian National Congress: Importance of the forthcoming session of the — at Allahabad 28
- Indian Students in England: Alleged boycott of Indian Medical Students in London Hospitals . . . . 22 & 23
- Judicial matters: Complaint about alleged congestion of work in the Bombay High Court 40

PARAGRAPHS.

***Politics and the Public Administration*—continued.**

More Muhammadan holidays than at present should be made general holidays 49
Plague : Approval of some of the points to be investigated by the — Commission in the United Provinces 30
Police :
  Advisability of prohibiting the *Vydsantol* procession of the Lingáyat community at Athni (Belgaum) . . . . 38 & 39
  Comments on the Government Resolution on the Report for the last year of the Commissioner of Police, Bombay . . . . . 35 & 36
  Complaint against reckless motor driving in Bombay 37
Public Service :
  Alleged necessity of holding the I. C. S. Examination simultaneously in England and India 24
  Complaint that the salaries of the Talátis in the Ratnágiri District are kept in arrears for months together 46
Revenue matters : Comments on the Government Resolution reviewing the Land Revenue Administration of the Bombay Presidency for the year 1908-09 . . . . 31 & 32
Sind :
  Alleged corruption in the District Court of Lárkána (—) . . . 50
  An appeal for the cancellation of the fallow rules in force in — . . . 51
The work done by the Indian Merchants' Chamber and Bureau . . . 47 & 48
Viceroy :
  Appreciation of His Excellency Lord Minto's *regime* 10
  Comments on His Excellency Lord Minto's speech at the United Services Club, Simla . . . . 1—9
Viceroy-designate : Comments on the speech of Lord Hardinge, the — at the Savoy, London . . . . 11 & 12

***Education*—**

Alleged necessity of holding the University Arts Examinations at Karáchi (Sind) 52

***Municipalities*—**

Adverse comments on the Eastern Avenue Scheme of the Bombay Improvement Trust 53
Bombay :
  Comments on the proposed filling up of the Gowalia tank and the Dhobi Talao (—) and the disposal of the land so reclaimed . . 54
  The admission fee levied at the Victoria Gardens, — , on one of the Band days likely to prove a hardship to the mill-hands 56
  The — Corporation and the milk supply of the City 55
Hyderabad : Alleged insanitary condition of — (Sind) 57

***Native States*—**

Idar : Alleged continuance of oppression in — State 58

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published?	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'ryr Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.: Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párĕkh ; Hindu (Bania) ; 34.	1500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabhásbankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	800
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded*.				
128	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Shláms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
162	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
163	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45	500
164	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
165	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
166	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
170	Jain Mitra	Do.	Fortnightly	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 18, has assumed the new title of Urdu Akhbár.

No. 149, has ceased to exist.

Politics and the Public Administration.

Comments on His Excellency Lord Minto's speech at the United Services Club, Simla.

**Indian Social Reformer* (10), 23rd Oct.; *Dnyán Prakásh* (49), 18th Oct.

1. "The principal charm of the speech which Lord Minto made at the farewell dinner given in his honour by the United Services Club of Simla is its unaffected simplicity. His Excellency was neither apologising for what he had done, nor extolling it.......... As to the function of British rule, Lord Minto frankly and fully accepts the Queen's Proclamation and the Parliamentary Statutes relating to the governance of India, as conveying the deliberate intentions of the Sovereign and the people of Great Britain. As regards the political situation in India, as it was when he assumed the Viceroyalty, his account of it may be quoted here. 'In those early days,' said His Excellency, 'I could not but realise all too soon that the political atmosphere was heavy and electric. I felt it: my colleagues felt it: I believe everyone who thought at all felt it.......... There was a widespread political unrest, quite apart from revolutionary sedition.' It is open to any one to deny that there was any such widespread discontent in the country, but we fancy few men will have the hardihood to challenge Lord Minto's statement on the point. The simple fact was that the faith in British rule, as an elevating and emancipating agency, which had been sedulously fostered by three generations of statesmen, had been shaken. The Government of India stood in the eyes of the public as an agency for the exploitation of the country for the benefit of a ruling caste. To deny that the political condition of the country was extremely unsatisfactory at the beginning of Lord Minto's administration is to avow that one was blind and deaf to what was passing around him. Lord Minto's critics, however, are too shrewd to deny the fact. Their position seems to be that it was a mistake and a weakness to seek to discriminate between legitimate and revolutionary unrest, and that a strong ruler should have trampled down the whole of it, no matter how manifested and through whom, with an iron heel.......... But is it not disingenuous to speak as if there has been no repressive measure whatever adopted during Lord Minto's period? What with deportations without trial, wholesale house-searches which in many cases discovered no incriminating material, and laws placing the press and the right of public meeting under the sufferance of executive authority, surely we have had enough repression to satisfy the most voracious appetite for that commodity. Let it be remembered that with the sort of Police we have in large measure in India, every act of repression becomes doubled or trebled in its effects. If the strength of a statesman is to be measured by the quantity of repression that was brought into play in his administration, Lord Minto is fairly entitled to claim that he has exhibited more such strength than any Viceroy since the days of the Mutiny. Comparing the Reforms introduced with the restrictive legislation adopted during the same period, it cannot be said that the former represent a more liberal recognition of political aspirations than the latter of political disaffection. Then again while the extended privileges have been carefully assigned and distributed, the new restrictions have been thrown broadcast over the whole population. We cannot believe that Lord Minto's countrymen who criticise him do not realise all this quite as much as we do. There is really one thing at the bottom of all this vague talk of weakness. It is that they cannot or will not forgive him the acceptance of Sir Bampfylde Fuller's resignation which by a curious distortion of fact is called 'throwing Sir Bampfylde to the wolves.' It is his strength in resenting insubordination in an English official that is called weakness. If he had gone down on his knees to the recalcitrant Lieutenant-Governor, begged him to have his own way, and decorated him with a G. C. S. I. for flouting his superior, these critics would have made the skies ring with their praise of Lord Minto's 'strength,' though His Lordship himself may, in his heart of hearts, be feeling that he has acted with contemptible weakness. For our own part, we believe that Lord Minto never showed himself a stronger man than when he promptly acted on Sir Bampfylde's threat to resign......... Measure for measure, the restrictive acts of Lord Minto's rule are wider in scope, and involve quite as important principles as the Reforms which he has

introduced. Why, then, it may be asked, are Indians of all classes and creeds anxious to show their gratitude to him, regarding him as one of their great benefactors?......... The principal reason is that by strenuously supporting the principle of appointing Indian members to the Executive Councils, Lord Minto gave unmistakable proof of his desire that the promise regarding the equal standing of Indians with British-born subjects of the King-Emperor should be completely fulfilled. The Indian people realise that it requires real nobility and breadth of mind and courage of conviction for an English statesman in India to undertake the task of overcoming the prejudices of his countrymen against members of a subject race, especially when the foul deeds of a few might have rendered the Indian name odious to a less discriminating mind.......... But above and beyond all, India honours Lord Minto as a ruler of just and equable temper who, even when his life had been threatened, uttered no angry or ill-tempered word, who never used his great position as a vantage-ground of controversy or as a pulpit for preaching airy sermons; who has always spoken to soothe and to pacify; and who, though exalted above his fellowmen for five long years, still preserves the gentle humility of one who realises that to rule greatly is to serve greatly." [The *Dnyán Prakásh* also writes in terms of high praise of His Excellency's speech and declares that India will never forget the noble services done to her by Lord Minto at a most critical time.]

**Mahrátta* (17), 23rd Oct.; *Kesari* (125), 18th Oct.

2. "The other day at the Simla United Services Club, Lord Minto delivered a remarkable speech in which he reviewed his administration of India, which is soon drawing to a close.......... In delivering the speech to the United Services Club, Lord Minto has had many a precedent set by his predecessors. Lord Curzon had reviewed his Indian career in his parting speech at the Byculla Club in Bombay. But a striking contrast exists between the post-prandial addresses of these two Viceroys, and that was quite inevitable from the nature of things, inasmuch as there exists a vast divergence between their respective policies. Lord Curzon's speech is replete with the odour of his Imperialism and his 'superior person' presents itself in all its fulness throughout the speech. But Lord Minto's address is cast in quite a different mould and rings with a note of statesmanship and political sagacity.......... It is not profitable at this juncture to apportion the credit for the Reforms between the Government of India and the India Office. But it must be admitted that a large measure of their credit must be due to the political awakening manifested in the country in numerous ways. In fact we are told by Lord Minto himself that the Reforms are 'the necessary response to the revolution of political thought fostered under the tuition of British administrators.' Of course, Lord Minto was cautious enough to mention that the Reforms were not a response to 'seditious menace' or 'threats of rebellion'; but they were the mere acknowledgment of what Government believed to be just claims. It is not possible, however, to lose sight of the fact that the actual enforcement of the Reforms has been synchronous with the appearance of violence and outrage, through which the situation loomed ghastly at spasmodic intervals before the public eye. Equally impossible is it to assert any certain relation of cause and effect between the outbursts of violence and the acceleration of the Reforms.......... Lord Minto stated that the Reforms had brought about a definiteness in the grouping of political parties in India. Moderate political thought had rallied to the side of Government throughout the country. A distinct line has been drawn between supporters of political change and instigators of political outrage, and we might add, the anarchists themselves. Of course, the country looks with abhorrence on the deeds of anarchists and condemns them in no measured terms. They are foreign to the soil and will die a natural death. All the political parties—properly so called—in India, be they Moderates or Nationalists, aspire for a larger share in the government and administration of the country. They work and agitate for bringing about a change in the system of government, a change that will respond sympathetically and harmoniously with the growing natural aspirations of the people fostered and nurtured under British rule. And these aspirations are put forth, in brief, in their demand for self-government, self-

government as at present prevails in the Colonies of the British Empire, and this demand is based on the proud and noble assurances of British statesmen and rulers." [The *Kesari* writes in a similar strain and remarks:—It is satisfactory to note that the Viceroy himself acknowledged that the demands of the Congress were just. It would have been better if this acknowledgment had been made before the advent of anarchists in India. It is regrettable that any ground should have been given to suspect that the anarchist outrages and the Reforms have a relation of cause and effect between them. Outrages are merely attempts of some fanatics to intimidate certain bureaucrats individually. The repressive laws enacted by Government have not stopped at rooting out the agitation of the anarchists. They have shackled the freedom of the people and caused a popular grievance. We strongly protest against the distinction drawn by Lord Minto between supporters of political change and political instigators if he meant thereby to describe the Moderates and the Extremists. The Extremists want only to change the system of administration and they have never encouraged or instigated the anarchists. They do not want to destroy the British Government and establish a *swardjya* presided over by native kings. The *swardjya* they want is one's own government, government by rayats. The point is not at all whether the king should be Indian or English, but how great a share the rayats should have in the administration. This is the point of contest and the chief question of difference of opinion.]

Indu of Bombay (13), 20th Oct.; *Indu Prakásh* (119), 20th Oct.

3. "Painful reading do the comments of the Anglo-Indian and Imperialistic journals on Lord Minto's farewell speech at Simla make. They suggest to the thinking serious reflections. We have often thought that amongst the great dangers against which *Pax Britannica* in India has to fight, is the incurable petty-mindedness with which the jingo section of the Anglo-Indian press never misses an opportunity to condemn and censure, abuse and misrepresent every Viceroy, Governor or Provincial Ruler, who commits the sin of winning the golden opinions of the popular Indian party. The evil is intensified in the grievous unity that has been accomplished of late between the Anglo-Indian jingoes and their patrons of the British Tory press. The greater the popularity with the Indians, the severer the attacks of the Anglo-Indian jingoes. We wonder why they should fall foul of him who cements the British Indian *Ráj* and why they should take pains to demonstrate, as it were, that love for true Liberal *regime* is the exception and not the normal condition of the British mind towards India! As it was with Lords Ripon and Reay and even Lord Canning, so it has been with Lord Minto—not to mention Lord Morley at home—although Lord Minto's liberal measures have been diluted with equal quantities of repressive measures—measures in regard to some of which Lord Minto's defence that they hit only the guilty is certainly not true. And even the liberal measures have not the full grace and royal free-handedness of dispensation, which characterised, to wit, the general amnesty and confidence of Lord Canning's policy or the devolution and equality of principles of Lord Ripon's *regime*. But Indians are grateful—they love not petty-minded carping—they look to the intentions—they make allowances for honest differences and for mistakes. Not so the jingo Anglo-Indians. No doubt they have loved and praised the repressive measures of the Minto-Morley *regimes*, and they are chuckling over the emasculation of the Reforms by overweighing the educated progressive Indian reformer with the *johookum* loyalist and by tincturing progress with divide-and-rule separatism. But yet they cannot forgive the fact that some Reforms have been made in the British constitution, some concession given to the principle of equality and worse still, repression has not been sweeping and unrelenting in extent! And thus, even at the time of bidding farewell to a departing Viceroy, these jingo journalists fall foul even of Lord Minto and abuse and belittle him...... The *Times of India* is in doubt as to who is the real king—Lord Morley or Lord Minto. It is, when shorn of its euphemism, a charge that Lord Minto has played the unquestioning right obedient slave to Lord Morley and that all his repeated assurances that the Reforms were first conceived

by him and his colleagues are utter falsehood. The journal also challenges the truth of the declarations of Lords Minto and Morley that they have been at complete accord with each other. If this sapient critic had been candid and sufficiently rational to be just, he would have understood that Lord Minto complained not of the autocracy of the Secretary of State, or even the India Office, but the fussy interference of the Opposition and its enterprising sponsors of the yellow journals with their correspondents of the Chirol type. The context makes this clear.......... The complaint is against 'the public at home', against 'newspaper criticism' of the running fire type, against 'travellers' and authors of sensational headlines. If these disturb great rulers, how can they achieve good results? Another doubt of the *Times of India* is whether the voice of Lord Minto *re* the Reforms has been the voice of the Governor-General or the Governor-General in Council. The innuendo, of course, is that the Viceroy reduced to nullity the colleagues of his Executive Council. The *Pioneer* says so much in plain language. May we point out to these two blind sophists that their argument is doubly suicidal? If they wish that the Governor-General should have small control from the Secretary of State, it is odd to propose that the Governor-General should become a willing cypher in the hands of his Executive Council. And if these Councillors could be made puppets even by a gentle soul like Lord Minto, what becomes of the high praise bestowed on the heaven-born I. C. S.?" [The *Indu Prakásh* makes similar comments.]

Gujaráti (34), 23rd Oct., Eng. cols.

***4.** "His Excellency improved the opportunity given him by the dinner at the United Services Club, Simla, to review the whole situation. Grandiloquence has not been a weak point with Lord Minto. The speeches that he has made have been characterised by their terseness and simplicity, candour and sympathy, self-restraint and sobriety and prudence and statesmanship. The period of his Viceroyalty has been one of the most anxious and eventful in the history of British India. Had he been given to self-adulation and advertisement, there was much material for him to exercise his tongue upon. Like the 'prancing pro-consul' whom he succeeded, he could not indeed point to any peaceful mission to Tibet; he had no province to partition against the prayers and protests of the people; no 'twelve tasks' to boast of; no Delhi Durbar to parade himself in. But it was he who first conceived and helped to carry out the first great measure of constitutional progress in this country, after the gracious Proclamation of 1858, which Lord Curzon had the ungenerous hardihood to label an impossible charter. Lord Minto's predecessor had left to him a legacy of wounded public feelings and of a general and growing unrest throughout all parts of the country. With the keen eye of a statesman the Viceroy detected the weak spot in the body politic and at once addressed himself to the task of applying a remedy. His difficulties were great. The opposition here and at home was one of the most obstinate and strong. He was misunderstood and misrepresented, was called weak and sentimental, but all the same he persevered with the self-imposed work, the value of which it is scarcely possible to exaggerate. The 'Reforms' which he co-operated with Lord Morley to give to this country will entitle both the great and Liberal statesmen to a high niche in the temple of Indian fame. Lord Minto's recent speech at Simla shows how correctly His Excellency understood the secret of what he happily calls 'loyal unrest,' how in a time of anxiety and crisis which would have upset a less noble and strong mind, he chose the only right alternative that lay before the rulers of this country in dealing with the situation, and how he achieved success in the face of tremendous difficulties, ignorant criticism and short-sighted attacks.......... The hopeful view the Viceroy has taken of the present situation and the future is regarded in many quarters as unjustifiably optimistic. But looking to the anxious period through which the country has passed and the way in which it has come out of the crisis, we may say that Lord Minto was not over-sanguine when he stated that 'the battle the Government of India have fought has, to the best of my belief, been won'."

5. "Though His Excellency wished at the United Services Club that his soldiering days would come over again, he has had fortunately little occasion to set in motion the fighting forces at his disposal.......... It is in dealing with the internal situation that His Excellency's energies have been almost entirely absorbed. Critics in England have charged him with weakness. His Excellency, with his intense dislike for personal controversies, contented himself with the reply that 'the strongest man is he who is not afraid of being called weak.' This is less than is due to the clear-sighted and courageous statesman who has dealt with a difficult and dangerous situation with a success which no one can gainsay or ignore. The difference between a strong man and a strong brute is that the man combines wisdom with strength, while the brute attacks without realising the consequences. It took a considerable time for those who had to deal with the situation to understand the precise nature and extent of the discontent. Now that the Reforms have 'helped to define the true intentions of the different political factors,' it is easy to talk with an assumption of wisdom and to say how strength might have been employed. The air was not quite so clear before, and strength had to take the form of patience."

Indian Spectator (11), 22nd Oct.

***6.** "Lord Minto has delivered the first of what will probably lengthen into a series of farewell addresses. Naturally enough it contained nothing exactly new, but as a summary of the origin, inception, and immediate effects of the great Reform with which his name is historically associated, it was admirable. Lord Minto refers to the better feeling now prevailing compared with that which existed before the Reforms, but what, we think, is more remarkable than this (which all Indian politicians, at least, fully expected) is the fact that Lord Minto's speech appears to mark the definite conversion of the English press to the same views. There is not a paper of any standing now which has not laid aside its earlier lugubrious views and accepted the Reforms and the principles which led to them. Lord Minto has played his own part throughout in a manner that evokes universal admiration. Others have shared his danger from anarchist plotters, and physical courage is a common attribute of his countrymen; but the moral courage he has displayed is not so common. Some of the measures taken against sedition have not commanded general approval in India, but in these no less than in the concessions which many of his own countrymen thought mistaken, the Viceroy showed that strength 'which was not afraid to be thought weak.' Future historians will fail in their duty to Lord Minto if they omit to place on record that the great improvement in the state of public feeling and the relations between Indian nationalism and the paramount power are not only the result of wise legislation, but are largely a reflection of the admirable character which for the past five years has stood before us in the light which beats upon the Viceregal throne."

Pársi (42), 23rd Oct., Eng. cols.

7. "When one reads the speech of His Excellency Lord Minto at the United Services Club at Simla, he cannot but exclaim: 'What a contrast between this and the speech delivered five years ago at the Byculla Club when Lord Curzon left the Indian shores!' Lord Minto's performance is a graceful, eminently sympathetic one; the other was blustering, arrogant, self-laudatory and aggressive. We would not have recalled this painful contrast but for the fact that it is significant of the two *regimes* which have meant so much to India during the last twelve years.......... There was a ferment set in motion by Lord Curzon, a ferment which the Government authorities whether in Great Britain or India have deep cause to rue. It was expressly with the object of cooling this ferment and satisfying the natural aspirations of the people that His Excellency Lord Minto was sent here. How nobly he has fulfilled this mission is amply witnessed by the spontaneous feelings of admiration and gratitude which are everywhere manifest throughout the country.......... He saw that the leaven of English education was working in the land, and appreciated the healthy aspirations of the people to have a greater share in the administration of the country. His Excellency thus

Oriental Review (19), 19th Oct.

observed in his Simla speech :—'Those hopes were based largely on Queen Victoria's Proclamation of 1858. But what were the causes which had so accentuated the existence of these hopes?......... They were due, to the best of my belief, to the ripening of the educational seed which British rule has systematically sown,' etc. Thus Lord Minto recognised and appreciated healthy ferment......... Those who cavil at the actions and measures of the Government of Lord Minto will find an index to the noble personality which will depart the shores of this country next month in the maxim propounded by him in his recent speech that 'the strongest man is he who is not afraid of being called weak.' We all know how a certain section of the Anglo-Indian world wedded to ideas of 'martial law and no d—d nonsense' persists in calling Lord Minto's administration a weak one. Even now the *Englishman* of Calcutta does not forego its rancour and reviews in a scathing way the administration which is coming to a close. We hear on good authority that the Byculla Club, which has always delighted to entertain the departing Viceroys of India on the eve of their departure from Bombay, has declined to confer the doubtful honour on His Excellency Lord Minto. But His Excellency is robustly confident of the good results of his policy."

Bombay Samáchár (73), 17th Oct.; *Jám-e-Jamshed* (38), 18th Oct.; *Sánj Vartamán* (45), 18th Oct.; *Akhbár-e-Soudágar* (28), 21st Oct.; *Sudhárak* (150) 17th Oct.

8. At the farewell entertainment held in his honour at the United Services Club at Simla, Lord Minto made the most notable speech he has ever made. Not only is it calculated to add to His Lorship's prestige as a statesman, but it will ever remain engraved on the hearts of the Indian people as a valuable charter securing them against wild attacks from various quarters. Without fear of exaggeration we would declare that Lord Minto has never delivered a more courageous, honest and far-sighted speech. Viceroys like him make us forget for the time being that we are under an alien rule. The enemies of British rule in India and the handful of fanatics following their lead have openly declared that a succession of Viceroys like Lord Curzon would have helped them to accomplish their work. But Lord Minto and Lord Morley have by their policy frustrated the scheme of these enemies of the British *ráj*. In justifying the line of policy pursued by himself, Lord Minto boldly asserted: "It was perfectly open to us either to refuse to recognise the signs of the times or to recognise them and attempt to deal with new conditions. I can only say that if we had adopted the former course we should have gone back upon all that we have said and done in the past, and alienated from the cause of British administration many who had been brought up in its doctrines and built up hopes upon a belief in its justice. We should have driven them into the camp of the enemy to become the traducers of British rule." The speech teems with very thoughtful reflections on the period of unusual stress through which His Excellency successfully steered the ship of the State. The existence of "loyal unrest" in the country was too prominent to escape recognition at the hands of Lord Minto. His Excellency accordingly set himself to the onerous task of reforming the administrative machinery, without taking any heed of the storm that had been raised around him and Lord Morley. In this connection Lord Minto has made a courageous pronouncement. His Excellency's reference to the Government having been subjected "to a running fire of newspaper criticism" and to "sensational headlines" helping to fan the imagination of the man in the street, is so clear and outspoken that we wish early steps would be taken to stop this sort of rancorous and vituperative scribbling directed against the Government of India from England. Towards the close of the speech Lord Minto has taken just pride in prophesying that the political agitation with which His Excellency's Government had to deal would sober down under the more favourable conditions inaugurated by the Reforms. Lord Minto is leaving a noble heritage for Lord Hardinge. [The *Jám-e-Jamshed*, the *Sánj Vartamán* and the *Akhbár-e-Soudágar* shower encomiums upon Lord Minto for his wise and tactful policy and make lengthy excerpts from His Excellency's speech in order to show the splendid work His Excellency has accomplished. The *Sudhárak* also writes appreciatively about His Excellency's speech and declares that Lord Minto will long be remembered as the most popular Viceroy of India.]

9. "Far and away the most important event of the past week in India is the Viceroy's speech last Friday at a farewell dinner given in his honour by the United Services Club at Simla. The Viceroy in an open-hearted yet unostentatious and withal a thoroughly dignified manner gave a review of the endeavours which he has made and an estimate of the things which he hopes he has achieved during the now closing term of his office. It was a notable and a noble expression of the Viceroy's mind and heart, fittingly made to his friends and colleagues gathered around him on the eve of his departure. Doubtless it was also carefully prepared for the larger audience all over India and in England, which will receive it, and that quite properly, as an official survey of the Government of India's record during the past five years.......... Surely this quinquennium will prove to be no less momentous than the period of the Mutiny of 1857. What will be the ultimate outcome of the administration of Lord Minto depends, as he himself pointed out, in no small measure on the spirit in which the people of India will take these plans and actions."

Dnydnodaya (48), 20th Oct., Eng. cols.

10. "Those who have carefully followed the career of Lord Minto during the Viceroyalty from which he is about to retire could not have failed to be impressed with the fact that Lord Minto came to India with a definite mission. A man of rare insight and still rarer foresight, he at once realised on his arrival in this country that it was no ordinary situation which he had to face. He understood that no Indian Viceroy before him except Lord Canning had come to India at a time when the internal affairs of India in general were in such a bad state, when in fact there had come the 'the parting of ways' and when it had to be decided which of the two different ways to take. Lord Minto recognised that there was widespread political unrest in India, due—as he said in his farewell speech at Simla—to the ripening of the educational seed sown by the British rule and accelerated by the deep impression produced in Asia by the remarkable success of Japan over one of the greatest of European powers —no less, we may add, than by the reactionary policy of Lord Minto's predecessor. There were two ways of dealing with this assertion of a political awakening; and it was fortunate that Lord Minto made up his mind from the very beginning to follow the right course. Realising the real and deeper significance of what he has aptly termed 'loyal unrest' as well as the true causes which had led to it, Lord Minto decided in the spirit of true statesmanship that the time was ripe for a further extension of the representative principle in the administration and for another step forward in the direction of the boon of local self-government and closer association of Indians with the administration of the country, which are associated with the universally honoured name of Lord Ripon. Lord Minto had, however, to study and master the local conditions in India before he could proceed to give shape to his well-defined mission. He had also to conquer the bureaucratic influences rampant in Simla and Calcutta, which are in perpetual antagonism to any reform of this kind. The step had to be taken after mature consideration; and it was nearly two years before anything was heard of the great and far-reaching Reforms with which the name of Lord Minto will ever be associated. But several months before Lord Minto had matured his scheme, his faith in his mission was given a sudden and supreme trial. For the first time in the history of modern India, anarchy on European lines made its appearance in this country. The Muzaffarpur murders were followed by the Maniktolla Garden discoveries. A hue and cry was raised in the rabid Anglo-Indian press here and in the press in England, for a policy of persistent repression and muzzling of the press. Every outrage in India was made out by Englishmen of this class as indicative of the general state of India, and India was made out to be seething with sedition. The necessity of the 'strong man' was pointed out by them from the housetops. But in the midst of anarchy on the one hand and the cry of 'downright repression and no d—d nonsense' on the other,

Appreciation of His Excellency Lord Minto's *regime*.
Phœnix (20), 19th Oct.

the Viceroy kept his head cool and his mind clear, and never lost his faith in his policy of reform, rightly and boldly refusing to allow the people of India to be branded as disloyal because of the stray anarchical acts of a few immature and insane Indians.......... It is yet too early to form a definite estimate of the far-reaching character of Lord Minto's Reforms. But there can be no doubt that they have not only cleared the air but have brought round the moderate political thought on the side of Government and have vindicated those liberal principles which are associated with Great Britain. Peace has its victories grander than war, and the peaceful victory of Lord Minto will undoubtedly have far more influence upon the future of India than most of the various wars in which some of his predecessors were engaged. India has reason to be grateful that Providence vouchsafed her at a most critical period a Viceroy of the type of Lord Minto who was true to his high mission through thick and thin and followed the right course without faltering."

Comments on the speech of Lord Hardinge, the Viceroy-designate, at the Savoy, London.
Pársi (42), 23rd Oct., Eng. cols.

***11.** "The admirable speech of Lord Hardinge made at the banquet given in his honour in London on Thursday last will be received in India with genuine satisfaction. The entire speech is not before us, but the passages wired by Reuter sufficiently show the noble sentiments and wide sympathy which distinguished the utterance, and which unmistakably indicate the spirit in which the new Viceroy is determined to approach his great office. Referring to the criticism that his Lordship was inexperienced in Indian affairs, Lord Hardinge aptly observed that after all that was not a bad fault inasmuch as he would be going out to India with a mind absolutely free from bias or prejudice, a remark which will find response in India. The sympathetic reference to the Anglo-Russian convention, and the words of disapproval regarding the expedition to Lhassa will remove from the Indian mind all doubts as to the peaceful nature of the coming Viceroyalty. But the most important portion of his Lordship's utterance was that which referred to the Reforms initiated by Lords Morley and Minto. In words which were as true as they were memorable, Lord Hardinge said that it was the duty of every new Viceroy to watch over with the utmost vigilance and to do his utmost to consolidate the beneficent and far-reaching Reforms initiated by Lords Morley and Minto for the closer association of the people of India with the management of their own affairs and also to conciliate all races, classes and creeds. .... If the sympathetic and statesmanlike utterances of Lord Hardinge are a fair indication of the coming Viceroyalty, then there can be no doubt that his Lordship is right in the confidence he expresses, and that at the conclusion of his term of office he will be able, to quote his own words, 'to look back upon a period of peace, contentment and material progress'."

Indian Social Reformer (10), 23rd Oct.

***12.** "Lord Hardinge's first speech on Indian affairs was reported by Reuter on Friday. It was made at a banquet given in his honour in London. His Lordship dwelt at some length on the external relations of India, with which he has had the opportunity of becoming acquainted during his service in Persia and Russia. The Indian people may note with glad anticipation Lord Hardinge's strictures on the 'intrigues of British and Russian agents in Central Asia,' which, he said, constituted a serious menace to European peace and involved heavy military expenditure on India. Equally satisfactory is his condemnation of the 'long Afghan Wars and the expendition to Lhassa, with the immense and useless expenditure they entailed.' His Lordship's references to internal affairs are no less encouraging. He recognised that it was the duty of every new Viceroy 'to watch over with the utmost vigilance and do his utmost to consolidate the beneficent and far-reaching Reforms initiated by Lords Morley and Minto, for a closer association of the people of India with the management of their own affairs, and to conciliate all races, classes and creeds.' He paid a warm tribute to Lord Minto's work in India, which will find a hearty response in Indian hearts."

Certain remarks of Mr. Chirol in the London *Times* likely to set one class against another in India.

Praja Bandhu (43), 16th Oct., Eng. cols.

13. "There is a short passage in one of the latest contributions to the London *Times* from Mr. Valentine Chirol, the special correspondent of that paper, on Social Relations in India, which is nothing if not a gross libel on the Indian character. Not only that but it is extremely scurrilous and entirely unworthy of any decent journalist. The passage referred to above is as follows:—'Complaints of the aloofness of the British Civilian very seldom proceed either from Indians of the upper class or from the humbler folk. They generally proceed from the new, more or less Western educated middle class; and on this point it is necessary to speak plainly. I do not wish to cast any reflection upon that class as a whole, but there is a type of Indian who generally belongs to it or hangs on to it, and whom the Civilian is bound to keep at arm's length. They are men who try to get a hold upon him, if he is a young man, by luring him into intrigues with the native women or by inveigling him into the meshes of the native money-lender, or who by less reprehensible means strive to establish themselves on a footing of intimacy with him, merely in order to sell to other Indians the influence which they acquire or pretend to have acquired over him.' This latest attempt to blackguard Indian character and 'native women' on the part of Mr. Chirol beats all previous records of his. We believe a responsible journalist like Mr. Chirol ought to be able to substantiate this charge which is serious in all conscience. At any rate it would be highly interesting to know as to how many of these young Civilians have fallen victims to the seductive charms of native women put in their path by designing middle class educated Indian gentlemen. It must not, however, be forgotten that those that come out to this country as members of the Indian Civil Service are not children but highly educated grown up men. Under the circumstances, if what Mr. Chirol states is true, there must be something radically wrong in the Civilians themselves for which no sane man would blame others, and much less the educated middle class men of this country. Whatever may be the case there is not the slightest doubt that such thoughtless and mischievous writings do a good deal of harm by setting up animosities between different nationalities. Holding as we do this view, we think it is the duty of the Government of India to stop such shameless and wretched stuff being brought into this country if the authorities wish to prevent the setting of one class against another."

The Hindus are not to be looked upon as disloyal, because they take a prominent part in the political agitation in India.

Gujaráti (34), 16th Oct.

14. The Goa correspondent of the *Times of India* reported the other day that the Hindu residents in that town had hailed with acclamation the news of the establishment of the Republic at Lisbon and had expressed themselves highly gratified at the event. According to the information that has subsequently reached us it transpires that the Hindu population of Goa were in no way more highly jubilant than the rest of the Goa inhabitants. The reason for the correspondent's giving prominence to the Hindu celebration is not far to seek. The name of the Hindu has always been to the fore in connection with the prevailing unrest in the country. Some Anglo-Indians, who look upon the Hindus with suspicion, themselves believe and make others believe that the Hindus alone are at the root of the mischievous movement that has been afoot in India, and that although they are outwardly loyal they are at heart disloyal and seditious. And as a proof of these generalisations perhaps the *Times* correspondent has brought the Hindus of Goa into prominence. But such tricks cannot deceive the intelligent among the readers. It is indeed true that the Hindus have played a leading part in demanding a reform of the constitution, and as they form three-fourths of the total population of India they are always much in evidence. Do their numbers signify that they are the chief mischief-mongers? Have they no right to demand the redemption of the solemn pledges given them by the British Government, or the exercise of the privileges accorded to them by law? Those who are imbued with a deep-seated love for autocracy will stigmatise the very legitimate claims of the Indians as illegal and unjust. Those who are just will alone appreciate their efforts and support them in such a noble cause. Is it that the editor of the *Times of India* is being frightened at the name of the Hindus as Mr. Maclean of the *Bombay Gazette* took fright at the name of the Maráthá Brahmin?

India is fit to enjoy rights of *swarájya*.
Indu Prakásh (119), 18th Oct.

15. It is contact with Western nations that has induced the Eastern nations to agitate for the rights of *swarájya*. They rely greatly in this matter on England and America and their trust is not altogether misplaced. But certain recent events have given a rude shock to it. Mr. Balfour, Mr. Roosevelt and Lord Morley have in one way or other dwelt on the unfitness of Eastern nations to rule themselves. Many of the Europeans and Americans have persuaded themselves into the belief that the Eastern people are unfit and unable to enjoy the rights of *swarájya* and that it is silly, if not dangerous, to encourage their agitation for it. They further hold that absolute rule tends to the good of Eastern nations. It is an important duty of the latter to remove this impression caused by ignorance of history, a feeling of superiority and selfishness. The Eastern nations were sunk in sloth and the Western people easily established their predominance over them and have maintained their rule without any demur up till now. All this has made them vain and has led them to believe that they belong to some higher species. They honestly hold that the Eastern people belong to a lower order and that God has assigned to themselves the duty of ruling over them. It is strange that they cannot imagine that the Eastern nations will one day turn over a new leaf and be young again. They have turned the Eastern countries into a happy hunting ground for themselves and they enjoy many luxuries at their expense. They do not naturally desire to lose the milch-cows that provide them with ease and comfort. They are moved by colour-prejudices and selfishness. Even supposing that the Eastern nations never had any self-governing institutions, it is difficult to come to the conclusion that they are not and never will be fit to have them. Brahmins who led formerly a simple life in the forests now accept service under men belonging to other races and have taken to trade and agriculture. Kshatriyas who led formerly a stormy and tumultuous life now lead a happy life with agricultural implements. A few beggars from Bengal who were reviled as cowardly established the virile race of Sikhs. Have the European and American nations enjoyed *swarájya* from the day of their birth? It is a well-known historical fact that they have won it only after waging many wars. They were harassed under absolute rule and they agitated for *swarájya* and acquired it by degrees. What objection is there for the Eastern nations to attain the same condition? Japan, Turkey and Persia which had once absolute government are now enjoying *swarájya* in varying forms. It is not that absolute government in the East had no checks or that more wicked and tyrannical kings are to be found in Eastern than in other countries. Religious rites and ceremonies, customs and traditions were respected more in the East than in the West and controlled the royal power a good deal. Rám abandoned Sita when he learned that the people doubted her character. Does it not evidence that public opinion was a power in the land? It can also be easily proved that long before the Western nations, we enjoyed the benefit of *swarájya*. It is a sin to contend that God has created certain nations to live always under the domination of others. We hope that Western nations will assist India and other Eastern nations to acquire *swarájya* which is necessary for their growth.

Suggestion that the value of Indian coins should be indicated on them in Devanagari characters also.
Indu of Bombay (13), 17th Oct.

16. "We wholly endorse the very reasonable suggestion urged by the Nágari Pracharini Sabha of Benares in a memorial to the Viceroy that the new Indian coinage of His Majesty George V should have the value of the coins indicated in the Devanagari character also. The request is not based on any sentimental grounds, but is urged on very practical considerations. As the Sabha points out, the Devanagari script is the most widely current and understood character in India at the present day. In fact there is no other character so widely known or used throughout India as the Nágari. Yet, strange to say, Indian coins of all denominations have remained so long without any indication of value in this almost universal character. English, of course, has been used on all coins, but so far as the vernaculars are concerned the Persian is the only character that has been used on some coins, such as the rupee coinage of the late Emperor Edward VII—and Persian is the least known of the characters in India! Its knowledge is confined only to the Moslem populations of the North, together with some Hindus of the upper classes. So far as the whole of the Deccan and the South Indian territories are concerned, it is Greek to all but a few Moslems. No doubt a welcome departure has been made in the new nickel anna coinage, in which in addition to English and Persian, the Devanagari, Bengali and Telugu characters also figure. But what we would urge along with the Nágari Sabha is that for the sake of the overwhelmingly large number of non-English-knowing people the value of each and every Indian coin ought to be indicated, if not in all the four principal characters figuring at present on the nickel anna, at least in Devanagari. The Persian characters may or may not be retained, but Nágari ought to be utilised in the coinage that will soon be struck commemorating the reign of His Majesty King George V."

Alleged dangers of attacks by Missionaries on Indian religions.
Gujaráti Punch (36), 16th Oct., Eng. cols.; *Mumbai Vaibhav* (131), 14th Oct.

17. "The Rev. Mr. Pearce of Bengal has expressed such views on Hinduism at the Missionary Conference held in London as require to be keenly protested against by the Hindus. He stated as follows:—'The Hindu religion far from restraining the evils of anarchical outrages was inclined to encourage it; it was only Christianity which would stem the tide of discontent and outrage.' Such Missionary aspersions are as ruinous to the cause of settled government in the country as inflammatory speeches and writings are, for their direct net result is to mar the good relations between the rulers and the ruled. We, therefore, advise our Missionary friends never to give vent to such nonsensical words in the interests of the people of this country and in the interests of the ruling community as well." [The *Mumbai Vaibhav* also protests against the allegations of the Rev. Mr. Pearce and declares that the anarchist cult did not formerly exist in India at all but has come into being in this country out of a spirit of imitation of western models.]

The *Moslem* is creating political unrest amongst Muhammadans.
Urdu Akhbár (18), 19th Oct.

18. Since the advent of the *Moslem*, the organ of the Poona Moslem League under the editorship of the Honourable Moulvi Rafiuddin Ahmed, the Mussalmans of our Presidency who held themselves almost aloof from all sorts of political movements seem to have caught the contagion which does not forebode any good for the community. We would not like to see any Muhammadan community doing any wrongful acts that would result in injuring the reputation of the whole community. For any injury thus done to the Musalmans the *Moslem* shall have to be held responsible. The unrest in India has not yet quieted down and it should be the duty of every one of us to help in removing it and not to create it where it does not exist.

The political ideas of ancient Hindus.
Kesari (125), 18th Oct.

19. We have already described briefly the political ideas of the Hindus as found in the Vedas. We shall now deal with them as narrated in the Puranas and other historical works. Two occasions are described in the Rámáyan when the king had to decide the question of administration. When Dasharath wanted to invest Rám with the powers of the heir-apparent, he convened a conference of the people, laid before it his proposals and invited its opinion. It assented to his suggestion and when Dasharath in order to elicit its frank opinion hinted that Rám may misgovern the people as he was young, he was told that Rám had many good qualities and that the people approved of his choice. And again when Rám went to the forest another assembly was convened to decide about the choice of the king and Vasishth was chosen to select some one from the Ikshváku or any other race. That sage suggested the name of Bharat and his proposal was approved. When Váli went to fight with Máyávi, son of Dundubhi and no news was heard of him, the people and the Ministers of Kishkindh assembled and crowned Sugriv against his will. In the Mahábhárat, some evidence is found that it was for the people to choose the king of Hastinápur. Mr. Balfour says that the Western nations taught us the value of representative institutions. How can he dispose of the references found in the Rámáyan and the Mahábhárat? It would be better not to describe the condition of Europeans when these works were written. It cannot be said that the above-mentioned works were written by any European. Perhaps, such a suggestion may be thrown out in order to support imperialistic political policy.

Comments on the decision of a Magistrate in Rhodesia that Japanese are not Asiatics.

Indu Prakásh (119), 21st Oct.

20. The European settlers in South Africa seem to have made a new discovery! It appears that a Japanese student entered Rhodesia with a rifle in his possession. The local Police hauled him up before a Magistrate as he had no license for the gun though an Asiatic, but the sharp-witted Magistrate made a novel discovery that Japan was not in Asia and let him off! So the South Africanders have shown themselves to be experts in making new discoveries and this discovery of theirs that Japan is not a part of Asia tops them all! It need not be pointed out that it is the might of Japan that is the motive cause of this discovery.

Comments on the recent political events in China and Portugal.

Gujaráti (34), 16th Oct.; *Hind Vijay* (67), 19th Oct.; *Baroda Gazette* (71), 17th Oct.; *Praja Bandhu* (43), 16th Oct.; *Kesari* (125), 18th Oct.

21. Commenting on the almost synchronous democratic developments in China and Portugal, *viz.*, the introduction of preliminary measures leading to the establishment of a parliamentary form of Government in the former country, and the establishment of a Republic in the latter the *Gujaráti* remarks :—China has admirably followed in the wake of Turkey, 'the sick man of Europe,' and Persia, and has boldly chalked out a line of policy for her political regeneration. Though the assembly that has been created there just at present would only perform the functions of an Advisory Board, yet it possesses all the elements for the development of a full-fledged Parliament. Considering the rapid strides China has made in all directions during recent years, it may be asserted, without fear of contradiction, that it has crossed nearly half the way in the direction of achieving representative Government. Everything points to show that even the old-fashioned Chinese are prepared to submit to the times and yield to the civilising influences operating on all sides. The Persians have already effected a revolution and told the meddlesome, intriguing and deceitful foreign nations to mind their own business. The reform in Turkey has startled the European States beyond measure. So much for the effect of the revolutionising tendencies on the nations of the old world. As regards the new world, Portugal has taken the lead, and Spain and Greece have awakened to the new spirit. All anxieties regarding the breaking out of riots and the consequent flowing of blood in Portugal have been dissipated. The only thing of note that has happened is that the priestly classes in Portugal have been successfully deprived of all the rights and privileges hitherto enjoyed by them at the sacrifice of progress and civilisation. [Referring to the revolutions in Turkey, Persia and Portugal the *Hind Vijay* remarks that such revolutions take place only on the total extinction of the mutual obligations subsisting between the rulers and the ruled, and discussing the affairs in India it observes that the present unrest is but a temporary manifestation of the forces insidiously at work and will soon disappear if the administration is carried on on more generous principles. The *Baroda Gazette* takes a survey of the events in Portugal culminating in the present revolution and attributes the establishment of the Republic to the misgovernment obtaining for years in Portugal. The *Praja Bandhu* traces at length the course of events in China and Portugal, and discussing the change in the form of Government in both countries, makes remarks somewhat similar to those of the *Gujaráti* summarised above.

The *Kesari* remarks:—In Goa also, as in the other Portuguese Colonies, the Portuguese Republic has been proclaimed and the red and green flag hoisted. The popular Judge Dr. DaCosta has been appointed the first Governor-General under the Republic. We learn that the Hindus specially welcome this new Republic on the Konkan Coast. It is natural that they should hail the Republic as they have experienced Portuguese tyranny for centuries. We do not know what the state of Anglo-Indians, who have lost their sleep because of the Japanese victories and the Parliaments inaugurated in China, Turkey and Persia, will be, when they learn that the republican flag has been planted on the frontier of Maháráshtra.]

Alleged boycott of Indian Medical students in London Hospitals.
Indu of Bombay (13), 17th Oct.

22. "It would appear that the report that gained currency in this country a few months ago regarding the increased tendency on the part of some London Hospitals to boycott Indian Medical students on the ground of their 'black' colour is unfortunately proving true. It has been ascertained that the patients in some of these hospitals, prominently St. Bartholomew's, Guy's and others in the East End, are complaining against being treated by 'black' Indians and in deference to their wishes these hospitals are on the point of passing some regulations to restrict the admission of Indians. A hospital school official is reported as saying that 'when there are only a few men of colour, patients don't notice them so much; but if they are in any strength there is trouble. Still these men must be educated and we are puzzled as to what to do.' It is difficult to trace the origin of this sudden repugnance on the part of patients to 'coloured' students. There may be some truth in the report that Lord Morley's recent proposal to help towards the formation of an independent medical profession in India has led to a little acceleration of the normal increase of numbers of students seeking entrance to the British hospitals. But that alone will not suffice to satisfactorily account for prejudice gaining ground so quickly against Indian students. The campaign of misrepresentation of Indian students as a class, following in the wake of the unfortunate India Office tragedy, must have had not a little to do with the poisoning of British hearts against Indians as a whole, and the repugnance to 'coloured' students on the part of British patients may be one of the many evil results thereof. It is said that Lord Morley and his Advisory Committee have had the matter under consideration, but seem to be unable to stop the spread of the movement at least in the British Metropolis. The provincial towns of England, Scotland and Ireland have as yet escaped this new contagion of Indophobia and there seems to be yet hope that good sense may prevail in the end among patients in the British Isles. The editor of the *Antiseptic* had recently an interview with the Principal of the Edinburgh University and the latter is reported to have assured the interviewer that so far as his University was concerned, no distinctions of caste, creed or colour will ever be made. 'We treat all our students alike', Sir William Turner, the Principal, stated 'and we expect them all to behave like gentlemen.' Sir William may rest assured that Indian students will normally remain the exemplarily well conducted and always reasonable gentlemen they have shown themselves in the past in all parts of the world. Indian pupils, whether in India or in the West, have always won golden opinions for their character and assiduity from their occidental teachers. If in some instances a few of them proved intractable of late, it was more due to some reactionary alien influences than to any inherent tendency in their national character. Let us hope those who wish for the welfare of both India and England will leave no effort to counteract the unfortunate tendency that has made its appearance in some London Hospitals. For, if the movement should spread, the effects will be of a disastrous character. For the racial antipathy against Indian students may spread from the Hospital schools to the Universities and may thus lead to a general boycott of Indians everywhere, which will be most disastrous to the relations between the two countries, for an ever-increasing number of students will proceed instead to Germany, France and other European countries, nursing as it were a grievance against Englishmen, their own rulers."

Mahrátta (17), 23rd Oct.

***23.** "The rumour which was afloat some time ago, that London Hospitals were thinking of shutting up their doors against Indian students, has some basis of truth. The *Daily News* reports that the 'colour problem' has made its appearance in Hospitals in London some of which are devising measures to restrict the number of Indian students to be admitted.......... The *Antiseptic* agrees with the *Daily News* that if the 'anti-colour' movement spreads, it will have developments of a far-reaching character.......... We cannot at present lay our finger on any facts as being the definite cause of the attitude adopted by certain medical institutions in England. But we believe the misrepresentation and vilification of the Indian students in a section of the English press has not a little to do with the kindling of the racial feeling. The *Antiseptic* evidently shares this view, as could be seen from its advice to the Indian students to go to Edinburgh for pursuing their studies in medicine, as that part of the country has not much scope for 'the man who manipulates racial feeling.' If Lord Morley were to turn his attention to these manipulators, the situation might promise to improve."

Alleged necessity of holding the I. C. S. Examination simultaneously in England and India.

Phœnix (20), 19th Oct.

24. "The result of the recent Indian Civil Service Examination serves to emphasise the necessity of simultaneous examinations in England and India. The result shows that out of nearly a score of candidates hailing from India only one has passed. Without meaning any disparagement to the successful candidate in question, we may say that it is almost a misnomer to call him an Indian in this connection, since he is a European on his mother's side and has been educated in England at Balliol College, Oxford.......... Thus not a single one of those educated in India who have gone to England with the sole object of finding entry into the Indian Civil Service has been successful. It cannot be said that Indian talent is on the wane or that the present Indian student is less earnest and capable than his predecessors who found comparatively easy entry into the Heaven-born service. Already are the Inns of Court and Hospitals being closed against Indian students. The result of the last I. C. S. Examination will only serve to strengthen the impression that Indian students are not in favour in England now. Considering the remarkably meritorious record of Indian members of the Civil Service and the admitted necessity of qualified Indians being more closely associated with the administration of the country, the absence of Indians except Mr. Waris from amongst the new Indian Civilians is to be greatly deplored. The only adequate remedy for this sad state of affairs is the institution of simultaneous I. C. S. Examinations, which the Congress had been advocating for so many years."

Comments on the Notification issued by the Bengal Government in connection with the Partition demonstrations.

Mahrátta (17), 23rd Oct.; *Kesari* (125), 25th Oct.

***25.** "The Honourable Mr. Bhupendra Nath Basu has entered a long protest in the Calcutta papers against the Press Note issued by Sir E. Baker some time ago in connection with the Partition Day. Sir E. Baker disapproves of the agitation mainly because the Bengal Partition has so often been stated to be a 'settled fact.' We know that when the measure was enacted, the highest authority stated that it had been passed 'wholly and decisively against the wishes of most of the people concerned.' And yet such a measure is perpetuated! But we do not know why people should not fight constitutionally to have modified or mended a measure which is odious to them, and is beset with much evil to them. Sir Edward disapproves of the anti-Partition agitation because it is against a 'settled fact.' Things have their own time and day; so a 'settled fact' also has. But when the time passes and things assume their true proportions after the tumult of passions and prejudices has subsided, 'settled facts' too may lose their fixity and undergo changes.......... Sir Edward Baker admits that the anti-Partition agitation is constitutional, and yet he would advise every loyal person to keep away from it. That would mean in plain English that those who partake and aid in the agitation would be presumed to be disloyal,

Does not Sir Edward Baker's warning imply that he thinks that the loyalty of persons who carry on a constitutional agitation against a wrong—admittedly wrong—measure of Government carried wholly against the wishes of the people, is not quite beyond question and above board? Does Sir Edward Baker think that loyalty means only saying Yea Yea, and Nay Nay, to the noddings of the official Jupiter and has no other worthier function left to it? Does not loyalty of such a nature—blind and unthinking loyalty—degenerate into sycophancy and flattery? It would be just worth while to note the following wise words from the Honourable Babu Bhupendra Nath Basu's letter: 'Is it good for us to remain under the belief that whether from a sense of prestige or other reasons the Government having made up its mind to maintain what is wrong or conceived by us to be wrong, it is neither safe nor desirable to seek to remove the wrong by constitutional methods? Such a belief is likely to put the severest strain on the loyalty of the people and may be productive of the greatest mischief......... On the one hand is a silent acquiescence because of the hopelessness of redress; on the other hand is a living faith in readiness of the Government to redress a wrong, if once it is persuaded. Which is better? Sullen discontent or active hope?' Well might Sir Edward Baker ponder over these words of the Honourable Babu Bhupendra Nath Basu who is in close touch with the feelings and sentiments of the people." [The *Kesari* makes similar remarks.]

Comments on the Partition celebrations in Bengal.

Rást Goftár (44), 23rd Oct., Eng. cols.

***26.** "In spite of the warning conveyed to political leaders in Bengal in the sober and well-reasoned manifesto of its Government, the Partition Day was celebrated with the usual ceremonies and speech-making. Every precaution seems to have been taken this time to prevent an open breach of the law or of the wishes of the Government as embodied in their Resolution. The leaders, however, would have been well advised if, after the declaration of Government's views in such emphatic terms, they had decided to discontinue for ever the agitation in its present form.......... It is a matter for regret that the good sense and loyalty of the leaders, who have always proclaimed themselves on the side of peace and moderation, should have wilfully persisted in continuing a movement which cannot but lead to a revival of the unrest which has been suppressed by great efforts. Whatever may have been the likelihood of the Partition being annulled or modified it is now a settled fact which no amount of pressure would induce Government to revoke. The chief objection to a continuation of the movement is that it inflames minds which are easily susceptible to instigation and excitement, and obstructs Government in their efforts to root out forces of violence and criminality.......... It is, therefore, hard to understand how any sane man can advocate the continuance of that movement without raising suspicions in others either as to their loyalty or the sincerity of their motives.........
Their attitude in favour of the movement is open to only one interpretation, and that is their intention to drive Government into having a recourse to prohibiting the celebrations by force, an end which they would welcome for reviving the cry of *zoolum* and repression now fortunately getting fainter every day."

Comments on the Punjáb Hindu Conference held at Multan.

**Mahrátta* (17), 23rd Oct.; **Indian Social Reformer* (10), 23rd Oct.; *Indian Spectator* (11), 22nd Oct.; *Kesari* (125), 18th Oct.; *Sudhárak* (150), 17th Oct.; *Mumbai Vaibhav* (131), 15th Oct.

27. "The Punjáb Hindu Conference held its second annual session a few days ago at Multan. It was presided over by Baba Gurubaksh Singh Bedi, a lineal descendant of Guru Nának, the founder of Sikhism, and the present religious head of the Sikh community.......... The success of the Conference mainly consists in the manner in which it helped to bring about closer relations between the Sikhs and other Hindus of the province. For some time past the relations between these sections have not been of a pleasant nature. The election of Baba Gurubaksh Singh Bedi as president and his acceptance of the post came rather as a surprise upon the people who were from taught to think that the interests of the Sikhs would not be greatly promoted by the reform of the Hindu race. To such people Baba Gurubaksh Singh Bedi gave a good reply when he said that a Hindu is a Hindu, whether he be a Sikh or a Sanatanist, an Arya Samajist or a Brahmo-Samajist.......... Baba Gurubaksh Singhji has done distinct service by removing the seeds of dissension sown by interested parties among the Sikhs and other Hindus in the Punjáb." [The *Kesari*, the *Indian Social Reformer*, the *Indian Spectator*, the *Sudhárak* and the *Mumbai Vaibhav* express similar satisfaction at the attitude of the Sikh Guru.]

Importance of the forthcoming session of the Indian National Congress at Allahabad.

Indu Prakásh (119), 19th Oct.

28. This year's sitting of the Indian National Congress, to be held at Allahabad under the Presidentship of a self-sacrificing Anglo-Indian like Sir W. Wedderburn, will certainly be a grand success, especially on account of the assiduous efforts of many patriotic leaders. The sitting will be invested with additional importance by the Industrial Exhibition, which Government in concert with the public propose to open in connection with the Congress meeting, and also by the meetings of the Social Conference and the Temperance Association. This year's session of the Congress will be of exceptional importance as it will discuss the question of the constitution of the Congress and will also settle its future policy regarding the Partition of Bengal. It will also place on record the verdict of the Indian public on the passing of the Press Act and the Seditious Meetings Act, and the Transvaal question. It will also deliberate on the burning question of a Protective Tariff for India, and above all it will have an opportunity to give its opinion on the 'Drain' theory regarding which certain bureaucrats have been taking public leaders to task.

Comments on His Excellency the Governor's reply to the address of the Wái (Sátára) Municipality.

Dnyán Prakásh (49), 21st Oct.

29. The *Dnyán Prakásh* writes appreciatively about His Excellency Sir George Clarke's reply to the address of the Wái (Sátára) Municipality and expresses a hope that if in future the question of a railway line to Wái is taken up by Indian capitalists, liberal concessions will be made to them by Government as stated by His Excellency. It also congratulates the people of Wái on the public spirit they have shown in the matter of encouraging inoculation and expresses a hope that the new municipal privilege of electing the president granted to the Municipality will be wisely used by it.

Approval of some of the points to be investigated by the Plague Commission in the United Provinces.

Indu of Bombay (13), 20th Oct.

30. "We are aware of a class of official sanitarians, bacteriologists, and what not, who plume upon their abstract knowledge and affect to say that plague in India is being slowly stamped out. But when we ask them to produce unimpeachable evidence of that assertion, we find to our great regret that it is not forthcoming. There is more or less a wail about the apathy of the people, about the passive resistance to inoculation and so forth. Then several reasons are adduced as a kind of apology why plague has not yet taken its final exit from the land. There is not a presidency or province of India where all sorts of measures, coercive and persuasive, have not been tried. And yet the sum total of all these voluntary and compulsory efforts have, after an experience of twelve years, demonstrated the broad fact of the utter fatuousness of the efforts made so far. Plague has baffled physicians and scientists.......... All that has been successful so far is the policy of evacuation. Be the evacuation in village or town, it seems to have been proved to demonstrate that the safety of a population, large or small, lies in fleeing from the pestilence.......... That is the one point clearly established. Inoculation, disinfection, quarantine, and the rest of the empiric nostrums of the physicians, of the dullest and the cleverest, have absolutely failed to stamp out plague. So far our experience of how to avoid it is of a purely negative character. 'Do not stay in the house where a plague rat has made its appearance'—this is the negative injunction which is known by a practical test in every part of the country to have stood the test of safety plague.......... What is to be done? Observes the *Pioneer*, 'during the coming cold weather the Plague Commission is going to institute an enquiry into the United Provinces concerning the mysterious problems of the epidemiology and endemiology of plague, and it is to be sincerely hoped they may make discoveries which will render the battle against plague something less akin to fighting an enemy in the dark than it is at present.' We devoutly share that hope with our contemporary....... One of the important points of reference made to the Plague Commission by the Lieutenant-Governor of the United Provinces is this: 'Why it is that certain districts, by no means alike in their climatic and physical condition, should, year after year, be visited by an epidemic of plague, while their more fortunate neighbours either completely escape or receive a much less severe visitation.' That is indeed a most relevant inquiry. Indeed the more inquiries of this character are instituted and the more they are investigated on scientific data, without *a priori* conclusions, the larger will be our measure of the correct diagnosis of the disease, its periodicity, and its epidemical and endemic virulence.......... Meanwhile it may serve a most useful purpose if the Hon'ble Mr. Gokhale or the Hon'ble Mr. Mâlaviya will interpellate the Viceregal Council as to the total mortality caused by plague in the different provinces of India from the commencement to date, and what has been the cost—imperial, provincial and local—in the effort of the so-called 'stamping out plague.' We know that two years ago the mortality was officially recorded at fifteen millions! What a holocaust to be sure—not even a seven years' war could in these days of the modern infernal machines of shooting could kill such an appalling number. Think just of the economic asset India has lost in this heavy and unprecedented mortality from one fell disease!"

Comments on the Government Resolution reviewing the Land Revenue Administration of the Bombay Presidency for the year 1908-09.
Gujarâti (34), 23rd Oct., Eng. cols.

***31.** "The Government Resolution reviewing the land revenue administration of the Bombay Presidency for the year 1908-09 has been published for general information in the local *Government Gazette*. The season reported upon, though more favourable than that of the preceding year, was still below the average and, therefore, lends a peculiar force to the optimistic estimate, formed by Government in their Resolution, of the economic condition of the ryot.......... The impression of Government is that the economic condition of the unskilled labourer has much improved within recent years.......... The reports of Collectors and Commissioners, on which the Government Resolution is based, speak of the general growth of prosperity, the rise in the standard of comfort and the enjoyment of luxuries and amusements 'quite unthought of by the people of the older generation.' We have not to quarrel with the picture thus painted in roseate colours, but we are afraid the optimistic conclusion is likely to prove rather premature. High prices may be a set-off against high wages and the prosperity more apparent than real. The labouring classes indeed seem to be better off than before in cities and large towns, but it is difficult to generalise about the improvement in the condition of the mass of common people. It is a constant complaint that district officers cannot obtain information at close quarters, and their impressions received second-hand are likely to be erroneous. A definite judgment can be passed only after a longer experience based upon more accurate information. Unquestionably there is a distinct tendency towards improvement, but it is too early to gauge the effects of the various forces at work.......... Taken as a whole the Resolution under review is unusually informing and instructive as it gives us a bird's eye view of the economic situation of the Province and throws much light upon the influences which are slowly and almost imperceptibly operating on society."

Bombay Samâchâr (73), 15th Oct.; *Jagad Vritta* (121), 16th Oct.

32. Two marked features of the Bombay Land Revenue Administration Report for the year 1908-09 recently published by Government are the acknowledgment by Government of the failure of the season to improve materially the condition of the people and their own failure to suggest some remedial measures to cope with the unfavourable circumstances which, as stated in the report, are preying upon the people. Government acknowledge that there has been an increase in the cost of labour, food-stuffs, rent, etc., and that it has resulted in unmixed hardship especially to the classes whose incomes are fixed. They also acknowledge that these have re-acted unfavourably upon their own financial position. Such an acknowledgment on their part clearly shows how grave the situation has become, and it is to be regretted that they have deemed it proper to preserve silence in the Report about the measures they intend to adopt to improve the situation. The anxieties felt in some quarters that the new condition would become permanent have unfortunately proved too true, as is seen by the experience gained in the past two years. The hope of once more seeing the people in a normal condition on the advent of a favourable season has not been realised and is not likely to be realised. Such a state of affairs proves the necessity of taking some extraordinary measures to set things in proper order. Government have, for this reason, appointed a small committee to investigate into the causes of the prevailing high prices; but looking to the vast scope of the task, we cannot help considering it to be inadequate. We hope Government will rise to the occasion and appoint an independent Commission to inquire into the whole question. The Report speaks of the general growth of prosperity, the rise in the general standard of comfort and the enjoyment of luxuries and amusements quite unthought of by people of the older generation; but looking to the circumstances through which the people have to pass, we see more ground for fear than satisfaction in these signs. The consequences of falling back from a high standard are always pernicious, and hence before making a thorough examination it is unwise to take it for granted that these signs point necessarily to the growing prosperity of the people. The reference made in the report to the education of the agricultural classes is very important inasmuch as instead of supporting the contention of the Bombay Government that the masses as a whole are not as yet ready for free and compulsory primary education it goes to prove that a stage of development in the primary education has now been reached where the greatest difficulties are only financial. It is satisfactory to observe that Government have now become alive to the question of the improvement and supply of cattle for agricultural purposes. What is required is to make some changes in the narrow forest policy of Government and to increase the area of pasture land. [The *Jagad Vritta* writes:—It is clear from the Resolution that Government are zealously making strenuous efforts to improve the condition of the cultivators in the Presidency in a variety of ways. The Deccan Agriculturists' Relief Act has decidedly produced a salutary effect by freeing the agriculturists from the clutches of money-lenders. It is also evident that the evil predictions made by the money-lending classes that the Act would result in lessening the credit of the agriculturists and in sending up the rate of interest have been utterly falsified by the experience of so many years. For, the rate of interest instead of increasing has actually gone down. Moreover, the difficulties in the way of the agriculturists have been smoothed by the takávi advances of Government, and by the foundation of Co-operative Credit Societies throughout the country.]

Comments on the modification of the grazing rules in the Central Circle.
Dnyán Prakásh (49), 22nd Oct.; *Mumbai Vaibhav* (131), 21st Oct.

33. The Committee appointed by Government to inquire into the high number of grazing offences in the Central Circle have stated facts as they are without in any way attempting to draw a veil over the mistakes of the Forest authorities. Government are no gods and like ordinary mortals are liable to err. Prestige sometimes comes in the way and people have to suffer. People have complained for the last so many years about forest grievances, but they have not been redressed up till now. It is satisfactory to note that Government officials have now acknowledged the strictness of forest rules and recommended that they should be relaxed and that Government have approved of the suggestions of the Committee. Government have to learn a good deal from the necessity of changing their policy in the matter of the protection of forests. If they had listened to the cries of the people in time, they could have avoided many of the mistakes committed by the Forest

Department and alleviated the sufferings of the people. With reference to the rule enquiring closure of forests from 1st April to 15th August, the Committee observe: "As an instrument of downright oppression, it would be difficult to beat such a rule." We do not know in what way a political agitator would have been dealt with, if he had given vent to such remarks. The Committee ascribe the high number of grazing offences to the fact that there exists in the Central Circle a larger number of horned cattle than in the Southern and Northern Circles and that forest areas are interspersed among cultivated lands. They hold that offences are easily detected as forest areas are spread on hilly tracts and the grazing cattle can be viewed from a distance. Closure of unorganised forests also leads to the committal of many offences. [The *Mumbai Vaibhav* remarks that the Resolution confers many concessions on people regarding grazing cattle. It adds :—Any one who has a first-hand knowledge of village life will admit that *Punchdyats* do not deserve to be given at this stage full powers. The precautions adopted by Government to prevent selfishness and injustice, which are likely to result owing to party-strife in villages, are necessary. The Resolution evidences the open mind of Government in the matter. It would be better if similar concessions are granted in the Southern Circle also. It is natural that the attention of Government should have been drawn to forest grievances as they cause discontent in villages. The Resolution will result in diminishing the number of grazing offences and lessening discontent to that extent.]

Bombay Samáchár (73), 22nd Oct.

34. The public as well as the Government are to be congratulated on the Resolution which the latter have issued on the report of the Committee appointed to ascertain the causes of the large number of forest offences in the Central Circle. Forest administration in the past has been productive of much friction between the public and Government chiefly as a result of the fact that both have failed to look at the question eye to eye. That the existence of forests is necessary for attracting the monsoon is fully recognised by the public. But unfortunately the forest regulations came in process of time to be applied by forest officials for the purpose of enhancing revenue. This rigorous application of the regulations inflicted great and needless hardships upon the peasantry and compelled them to commit offences against the forest laws. It is a matter of great satisfaction that Government have acknowledged this fact in the Resolution. The forest officials were also carried away, by a desire of extending the area of forest lands, into including among forests large denuded areas surrounded by land under cultivation. This attitude on their part trenched upon the supply of grazing for cattle and it was this hardship which obviously and naturally led the agriculturists into committing forest offences. The Resolution acknowledges the truth of these facts, and Government deserve congratulation for the boldness with which, when convinced of their mistakes, they have come forward to acknowledge them, especially as such a line of conduct is considered by many narrow-minded officials as an admission of weakness and as derogatory to prestige. Looking to the state of affairs in the Central Circle as disclosed in the Committee's report, we do think we would be justified in calling upon Government to have similar inquiries made in the Northern and Southern Circles. One more welcome point in the Government Resolution is the approval of the experiment of entrusting grazing areas to village *Punchdyats* in selected villages, and we may assure Government that if due liberty of action is given to the *Punchdyats*, they will do an amount of good work.

Comments on the Government Resolution on the Report for last year of the Commissioner of Police, Bombay.

Phœnix (20), 15th Oct.

35. "The Resolution of the Bombay Government reviewing the annual report of the Bombay Police remarks in connection with the increase in the number of street accidents that European Sub-Inspectors and Inspectors cannot unfortunately be spared for traffic duty except at a few points of special importance and complains that the Indian constables show so little aptitude for that work that it would be a mere waste of funds to make any large increase in the numbers employed on the control of traffic. This complaint of the Bombay Government against the Indian Policeman is a typical instance of the unjust manner in which comparisons are often indulged in against the latter. The injustice of the remark will become evident on a little consideration. We do not for a moment deny that as a rule the European policeman is superior to the Indian constable. But then, there is nothing surprising in that; for, as the Commissioner of Bombay remarks in his report, in the present circumstances it is impossible to get any but illiterate Indians as constables. Moreover, unlike the recruits for the London Police force, they are given absolutely no training worth the name before they are placed on the streets; and, as the Commissioner of Police remarks, after a little drill they are planted on the streets for watch and ward duty after an absurdly little period and left to pick up what they can for themselves. In these circumstances, is it fair or reasonable to expect the untrained and illiterate Indian constable to be equal to the educated European policeman in efficiency? There would be cause of complaint if members of the Indian Police of the status and education of European policemen were tried for the work and found wanting. But Government has no idea of giving such opportunities to Indian Inspectors and Sub-Inspectors—who have the same pay and status as the European policemen in charge of traffic—and would nevertheless make disparaging remarks against the poor Indian policemen. It is such flagrant, though unintentional, injustice to the Indian Police which encourages less responsible Anglo-Indians and others to denounce the whole Indian Police force as worthless. It is, therefore, a pity that such injustice should be perpetrated by Government which usually prides itself on being the sole protector of the Indian policeman whenever the real short-comings of the Indian Police are pointed out by good-intentioned writers."

Oriental Review (19), 19th Oct.

36. "It goes without saying that the report issued by Mr. S. M. Edwardes, Commissioner of Police, of the working of his Department during the year 1909 is satisfactory. Improvement, consolidation and strengthening of the Bombay Police Force are the marked characteristics of Mr. Edwardes' work. But we shall not deal with these subjects. They have been dealt with at length by our contemporaries. We would rather dwell upon two points emphasised by Mr. Edwardes in his report. The Police Commissioner strongly advocates the employment of the better class of Indians in this city's Police Force. In this he has the support not only of Government but also of the educated people of Bombay. So far the Bombay Police has not opened up avenues of usefulness to educated Indians. The Indian section of it has been mainly recruited from the lowest strata of Indian communities. So, naturally, the work done by the Indian Policeman has never been satisfactory. But with the employment of educated Indians in the Police Force, it is bound to make progress. It is bound to improve and it is bound to do solid and substantial work in the prevention and detection of crime in the City of Bombay. We hope that Government will place at Mr. Edwardes' disposal sufficient funds to carry out the objects on which he seems to have set his heart. The second point emphasised by Mr. Edwardes is the need of training the Bombay Police Force in the art of policing properly the city. A casual observation of the way in which the Bombay Indian Policeman dawdles about in the street, vacantly staring at the passer-by, neglecting the duty he has to perform, ignorant of the very first principles of the roadside work of the Policeman, convinces one of the utter want of brain and stamina among Indian Policemen. It is well, therefore, that Mr. Edwardes strongly advocates the need of training to be given to the Indian Policemen. With a better class of men and a thorough training to the Indian Police Force Mr. Edwardes' work will be much simplified. We trust that Mr. Edwardes will be retained in the present position for some time to come to finish the work which he has undertaken with such zeal and enthusiasm."

Complaint against reckless motor driving in Bombay.

Kaiser-i-Hind (39), 23rd Oct., Eng. cols.

***37.** "The pedestrians in Bombay streets are very loud in their complaints against the reckless way in which motors are driven along the public streets of the City. It is not too much to say that a pedestrian is always in a state of great nervous apprehension of being overrun by a motor, especially in those parts of the town where the traffic is immense. The recklessness of the motor is greatly in evidence at the halting stations of the electric tram cars. In the morning and in the evening, tramway passengers have to wait and to wait at these halting stations for the tram cars. We can well compare these halting stations to railway platforms where passengers are waiting to catch the train. Now the motorist, when approaching these tramway halting stations, is supremely indifferent to the safety of the passengers waiting or alighting at these stations.......... The nervous state of those who are affected every day by this state of things we leave our readers to judge for themselves. We know of the nervous anxiety of parents about their children going to and returning from schools. We echo the feeling and opinion of the general public when we say that the authorities ought to devise some way by which the motorist may be prevented from indulging in reckless driving at the risk of the pedestrians. The motorist seems to think that he has the monopoly of public roads and that the pedestrians should not come in his way. This has become unbearable."

Advisability of prohibiting the *Vydsantol* procession of the Lingáyat community at Athni (Belgaum).

Kesari (125), 25th Oct.; *Sudhárak* (150), 24th Oct.

***38.** Demonstrations that are the outcome of hatred for other sects create factions in society, excite racial animosity and cause breach of the peace. The *Vydsantol* procession proposed to be held at Athni is of a similar character. The original idea of the procession is quite silly and the way in which it is conducted is most objectionable. [The paper then proceeds to describe the procession.] It is likely to exasperate the non-Lingáyats and undoubtedly anyone can say that it is obscene. For this reason probably Government have invariably prohibited the procession since 1836. [The paper here quotes the Government Orders.] We do not know what special reasons the District Magistrate of Belgaum had this year to permit the *Vydsantol* procession. The question is now before Government and we hope they will issue suitable orders after full consideration. Even if the Lingáyats prove custom, we trust Government will permit the procession after taking a guarantee from them that nothing that would dishonour and provoke the non-Lingáyats will be done in the demonstration. Because if the procession is as it is described to be, it is but another *Shimga*. Those are true demonstrations which are held with the sympathy of the whole society. No one should be obstinate about organising processions that cause hatred. Opposition lends unnecessary importance to any procession. The best way to lessen its importance would be not to oppose it but treat it with silent contempt. Government will not most probably grant permission to the *Vydsantol* procession, following precedents. Even if they do, Brahmins should not adopt a militant attitude but make the Lingáyats ashamed by their own goodness. If we begin to quarrel about the superiority of Vishnu or Shiv, we shall have to say that we Hindus have lost our brains. The Hindu saints have not recognised any difference between Hari and Har. [The *Sudhárak* remarks:—We cannot write sympathetically about the *Vydsantol* procession. For the last one hundred years Government have not allowed it. This procession excites ill-feeling amongst Hindus and has been the cause of many riots and has resulted in loss of life. Nobody would desire that there should be a repetition of the old street fights."]

**Indian Social Reformer* (10), 23rd Oct.; *Mumbai Vaibhav* (131), 18th Oct.; *Indu Prakásh* (119), 22nd Oct.

39. An anonymous correspondent writes to the *Indian Social Reformer*:—"The High Court have refused to interfere with the order of the District Magistrate of Belgaum *re* the *Vydsantol* procession not on the merits of the case—the Judges were careful to note that they did not desire to pronounce any opinion on the propriety or expediency or wisdom of the order—but solely on the ground of want of jurisdiction. Even this view itself is open to question as the District Magistrate exceeded his powers under the District Police Act and permitted the procession—a thing which he had no right to do—instead of merely regulating it, and his order may very well have been set aside by the High Court. But all this is not quite material for the present. The procession bears no religious sanction and has no religious character. The Lingáyat legend concerning

Vyásantol is mentioned only in the Basava Puran, a modern Kanarese epic.......... That it is not an essential or necessary religious ceremony has been proved by the fact that for the last one hundred years or so, the *Vyásantol* procession has been forbidden by a series of orders by Government. 1830.—The Sudder Fouzdari Adalat issued orders to the District Magistrate of Dhárwár to prohibit the procession. 1836.—Orders of the Court of Directors to the same effect. 1827.—Letter of the Resident of Mysore to the same effect. 1853.—Proclamation of the District Magistrate of Belgaum forbidding the procession. 1896.—The First Class Magistrate of Athni (the place where the procession is proposed to be held now) prohibited the procession. It is thus not a substantial right or an essential religious rite and it constitutes a wanton and deliberate insult to the cherished feelings of all the non-Lingáyats." [The *Mumbai Vaibhav* appeals to Government not to allow the *Vyásantol* procession and calls upon to leaders of the Lingáyat and non-Lingáyat Hindu communities to make up their differences and unite together like the Hindus and the Sikhs of the Punjáb. The *Indu Prakásh* also makes similar remarks.]

Complaint about alleged congestion of work in the Bombay High Court.

Pársi (42), 23rd Oct., Eng. cols.

***40.** "An application was made the other day in the Bombay High Court for a case to be treated with urgency on the ground that one of the parties thereto had to leave the city. The presiding Judge sympathised, but said that as there were over 400 cases waiting, it was out of the question to make a promise. How far the Násik case has approached completion it is impossible to judge from the reports; it might go on for ever so far as the importance or relevancy of what has already been recorded is concerned; and with three Judges presiding over this case it is a bad look-out for the four hundred. There is a sort of psychology in law cases which tends to make them longer and longer.......... But whatever may be the cause, the application of a remedy cannot be long delayed. The present congestion almost amounts to a scandal."

Comments on the proposal to prohibit pleaders from engaging in money-lending business.

Dhárwár Vritt (116), 13th Oct.; *Indu Prakásh* (119), 20th Oct.

41. Our readers are already aware that a new clause has been inserted in the sanads issued to pleaders and that their independence has been restricted. Government propose now to curtail their liberties still further. The High Court feel the necessity of introducing a rule that pleaders should no longer engage in any money-lending business, as they are thereby likely to exercise undue influence over their clients. The instances quoted by the High Court are rather exceptions to the general rule. Pleaders know full well what a sorry business money-lending is and they will not in the first instance take to it and even if they do, they will not commit themselves to any shady dealings. The proportion of suits filed by pleaders to recover debts to other suits of a similar nature will prove our contention. There is no urgent necessity for such a rule. Government servants are very properly prohibited from doing any money-lending business. But the pleaders have no powers entrusted to them in the least. Besides, clients also have now-a-days grown wise. They haggle a good deal about fees and there is very little probability that they will be deceived by their pleaders. If such a rule is passed, pleaders will be converted into so many unpaid Government servants. They are already so in other respects and henceforth they will not be able even to lend any money to others. The other suggestion by the High Court that no actionable claims by pleaders should be allowed is a good one and should be adopted. There are several instances in which the pleaders have swallowed up all the property won in a suit and the clients have got nothing beyond the mere satisfaction of winning the case. [On the other hand "Firasta" writes in the *Indu Prakásh* stating that pleaders have in several instances engaged in money-lending business and being familiar with the technicalities of law, have surpassed the professional money-lender in chicanery and robbed the debtor of all his belongings. He alleges that well-known Jágirdárs having once got into the clutches of money-lending pleaders have been totally ruined and have had to forego their *Jágirs*.]

It is the duty of Government to assist the temperance movement amongst the people.
Indu Prakásh (119), 19th Oct.

42. "Shridás" writes in the *Indu Prakásh*:—It is a matter for regret that the fad about "liberty of drinking" is being extensively preached in the country, and that it has become rather risky even to honestly push forward the temperance movement. Objections taken against the opening of new liquor-shops by the inhabitants of the locality are minutely examined, and the benefit of doubt is always given to the liquorshop-keeper by the Excise authorities who appear to consider it their prime duty to gratify the appetite of the people for drinking. It is really the first duty of a paternal Government like that of ours to keep their subjects from evil habits. If that is so, may we ask why very little is being done by Government to reduce the number of liquor-shops and thus to lend a helping hand to the temperance movement amongst the people?

Comments on the order issued by the Collector of Broach in connection with the impressment of carts, etc., by officers on tour.
Gujarát Mitra (35), 16th Oct.; *Praja Bandhu* (43), 16th Oct.; *Broach Mitra* (31), 16th Oct.

43. We are frequently hearing complaints of the impressment of carts and provision by district officials on tour. The subordinate officials and peons are the greatest sinners in this respect and it is impossible that this treatment would be patiently tolerated in these days of increasing education. The Broach Collector has issued a very commendable order to his subordinates prohibiting them from forcing provision-dealers to follow their camps. We are sure that if properly enforced it will go a great way towards stopping the practice. The order is one which ought to be imitated by the Collectors of other districts. [The *Praja Bandhu* writes:—The subordinate officials on tour treat the poor provision-dealers as if they were their slaves. Many officers even forget to pay for the provisions they get, and the shop-keepers are too much afraid of them to demand their dues. The same evil prevails in other districts too and we hope the Collectors there will issue similar orders. The *Broach Mitra* writes:—The system under which officials on tour harassed the poor vendors is something like a blot on district administration. We only hope that the new order will be properly enforced and that similar orders will be passed by all District Officers.]

Alleged monopoly in the supply of stationery articles to Government offices in Ahmedabad.
Praja Bandhu (43), 16th Oct., Eng. cols.

44. An anonymous Ahmedabad correspondent writes to the *Praja Bandhu*:—"There are no standing orders from the higher authorities necessitating the purchase of stationery articles of different kinds required for use in local Government offices from one particular shop-keeper. Such orders, as is quite obvious, cannot but be detrimental to the interests of public Revenue, for according to the well-known canon monopoly must lead to favouritism. It is, however, a fact that the stationery articles in most of the Government offices here are supplied by only one petty shop-keeper. In the interests of the public Revenue it is high time that this monopoly be done away with and the articles required bought in the cheapest market—a practice that cannot but result in quite an appreciable saving of money of which there is certainly no plethora in these hard times even in the coffers of Government. There is no dearth of local stationery merchants who, if invited, will be glad to compete with the present lucky individual who has enjoyed the fruits of this objectionable monopoly for a pretty long time. Will the heads of Government offices here inquire into this matter?"

Complaint against the cancellation of gun licenses in the Ratnágiri District.
Bakul (105), 9th Oct.

45. It is stated that many of the fire-arm licenses in the Ratnágiri District have been cancelled this year. It would be a blessing to new applicants if the principles on which these licenses are granted are made known to the public. This year not only has the gun license of a respected landlord like Mr. Govindráo Ránade been cancelled, but the license of the shrine of Shri Gan-

pati of Pule has also been withdrawn. Will the authorities be pleased to enlighten the public on the grounds which govern the grant and withdrawal of these licenses? We also suggest that arrangements may be made for paying to the owners the prices of the fire-arms the licenses for which have been withdrawn.

Complaint that the salaries of the Talátis in the Ratnágiri District are kept in arrears for months together.
Bakul (105), 9th Oct.

46. The *Bakul* complains that the salaries of Talátis in the Ratnágiri District are kept in arrears for such long periods as five or six months, which causes much hardship to them. It requests that the Revenue authorities may pay attention to the matter and redress the Talátis' grievance.

The work done by the Indian Merchants' Chamber and Bureau.
Oriental Review (19), 19th Oct.; *Mumbai Vaibhav* (131), 19th Oct.

47. "The third annual General Meeting of the Indian Merchants' Chamber was held on Saturday last. The Report presented on that occasion was significant of the good work done by the Chamber during the year—work which sufficiently shows the prime necessity for such an Indian Chamber of Commerce side by side with an European Chamber. There may not be, and perhaps there is not, direct antagonism of interests between the Indian and the European commercial communities; but it is almost an indisputable fact that the points of view of both on many questions are divergent.......... The Indian Chamber of Commerce has shown itself to be a good watchdog of the interests of the Indian commercial community whenever its rights and privileges have been menaced. But this is not the only direction in which this essential characteristic of the Chamber is manifested. The Indian Chamber is carefully looking after the interests of the commerce and industry of the country and is trying its best to lead it forward on the lines of progress and away from shoals and pitfalls. Thus the Honourable Mr. Munmohandás Rámji in his Presidential speech laid the greatest stress on two questions which affect in no small degree the interests of not only the commercial community but also of the public at large. These questions are: (1) The proposed revision of the Indian Companies Act; and (2) the proposed revision of the Patents and Designs Act. We believe it is the first time since the disastrous failure of Dwárkádás Dharamsey that a leading public man has had the courage to place his finger on the weak spot and to point out to the Government the causes to which the swindles and the financial ruin and chaos of the last year were attributable. Mr. Munmohandás Rámji held the present Indian Companies Act responsible for all this, and strongly urged that if the progress of commerce and industry as manifested in the formation of Joint Stock Companies was not to receive a rude shock, the Government ought to introduce *in toto* the British Companies Consolidation Act of 1908 in this country and also to place greater restriction on the power of mortgaging of Joint Stock Companies.......... The Chairman well laid down the Chamber's ideal when he said that it aimed at being an interpreter between the Government and commerce and industry.......... Commerce and industry present a wide field in which to work and their proper development will inaugurate a new era for this country on the lines of peaceful and constitutional progress. The Government may well believe that it has in representatives of Indian commerce and industry some of its best friends and in the development of the country's commercial and industrial condition one of the greatest means to drive away unrest and to win over the affections of the people. And why? For the simple reason that bread and butter are at the bottom of much of the restlessness to be observed now." [The *Mumbai Vaibhav* also approves of the suggestion made by the Honourable Mr. Munmohandás Rámji in the course of his speech and expresses its desire to see the Chamber growing in usefulness year after year.]

Rást Goftár (44), 23rd Oct., Eng. cols.

***48.** "The Indian Merchants' Chamber, though in its infancy, has, by this time, sufficiently asserted its usefulness. Under the stewardship of its sober and practically-minded chairman, it is earning for itself the prestige which identical organisations under European direction have acquired in this country by the combination of unity and perseverance in their members.......... As a spokesman of the mercantile community, the Chamber has given sufficient proof of many-sided activities, as witness its various representations to Government on all and sundry questions of importance to merchants and the general public.......... We are glad to note from the Presidential speech delivered by the Honourable Mr. Munmohandás Rámji that the Chamber is alive to the feelings of distrust which have overtaken investors against commercial and industrial concerns worked on the principle of Joint Stock Companies. There was apparent warmth and earnestness in the President's speech when he referred to the urgent need of so improving the existing Act as to give it greater elasticity. We wish that the Chamber will not rest content with this exposition of its views, but that it will take up this question in right earnest, that it will agitate and hammer at it till the law is sufficiently modified, and that it will indicate other directions in which legislative aid may be obtained to assure financial protection to the public at large. Mr. Munmohandás has done great service in calling attention of the Government and the public in this matter."

More Muhammadan holidays than at present should be made general holidays.

Political Bhomiyo (87), 21st Oct.; *Akhbár-e-Islám* (69), 14th and 15th Oct.

49. The *Political Bhomiyo* in starting a discussion over the system of observing holidays throughout India, directs its attention to the Native States in the Presidency and endeavours to show that only a few Hindu States observe holidays on Muhammadan festivals. It charges the majority of Hindu States with being prejudiced in their treatment of Muhammadan subjects though they admittedly allow special holidays to them alone and not to their subjects generally. [The *Akhbár-e-Islám* continuing its comments (*vide* paragraph 23 of Weekly Report No. 41) appeals to Government to grant two days' holidays on each of the two great Muhammadan festivals, *viz.*, Id-ul-Fitr (Ramzan Id) and Id-uz-Zuha (Bakri Id) and one day on the birthday of Muhammad whose death anniversary also falls on the same day. If that is not possible, the paper wishes to have two days for the first, *i.e.*, the Ramzan Id, and one day each for the other events. In the subsequent issue the paper endeavours to show that while only one Muhammadan holiday is declared a public holiday, as many as eight Christian, eight Hindu and four Pársi holidays have been declared general holidays. The paper concludes with a hope that the discussion started by it would be favourably noticed by Government.]

Alleged corruption in the District Court of Lárkána (Sind).

Sind Patrika (61), 8th Oct., Eng. cols.

50. "Corruption in the Lárkána Civil Court is going on with the same speed as before and is said to have now engaged the attention of the authorities.......... There can be no disguising the fact that the cry would not have been so intense and widespread but for certain underlings of the Judges who, as it were, have established a hereditary claim in this Court for years past. It, therefore, requires to be ascertained as to who from the Sherishtedár down to the lowest Munshi have been enjoying the benefits of this Court for an unusual length of time and who from amongst them have been transferred nominally, say, for a month or two, only to make a new beginning once again in this Court. Consequences resulting from the above arrangements could, therefore, be better imagined than described and unless and until a satisfactory change is effected in the office staff, the state of things threatens to grow from bad to worse. It is, therefore, desirable that the District Judge should direct his attention to the above and take prompt steps to see that the needful is done. In the meantime the Sub-Judge can also do a good deal in this direction by leaving instructions to the certificated writers, so that none of them should have a hand in the evil practice. On the other hand, if it be made known to litigants that they need not pay anything extra to Munshis, the complaint would soon disappear."

An appeal for the cancellation of the fallow rules in force in Sind.
Lárkána Gazette (59), 8th Oct., Eng. cols.

51. "We have ere this commented upon the application of fallow rules to the province of Sind, but the highest authority does not seem to have concerned itself or taken any interest in the matter. If a survey number remains uncultivated for four years, it becomes subjected to fallow rules and is burdened with fallow assessment, the failure to pay which makes the survey number liable to forfeiture. If the defaulter wants to have it restored, he must first pay up the arrears of fallow assessment and also the other assessment which falls due whether the particular number is cultivated or not. The object of Government in passing these fallow rules is plain. It is said that some of the occupants either intentionally or negligently suffer some of their lands to remain uncultivated and that in order to bring under cultivation all such area it becomes necessary to apply the fallow rules so that for fear of forfeiture the khátedárs may do all in their power to bring under cultivation all the area in their occupancy. May we enquire whether it is all due to the neglect of the khátedárs that the survey numbers remain uncultivated? If the wilful neglect of khátedárs alone is responsible for the non-cultivation of the land, then in that case the application of fallow rules should diminish the area which remains uncultivated. But it has been observed from the Government records that instead of diminution, there is increase of uncultivated area which shows that the operation of the fallow rules is not advantageous to the khátedárs and that the increased area which falls under the fallow assessment does not remain uncultivated owing to the wilful omission or neglect of zamindárs. Would any khátedár be such a fool as to allow his land to remain uncultivated and thus make himself liable to payment of double assessment? It sometimes happens that the survey number has no irrigable channel or the land is kharábo or high-lying which the cultivator has no sufficient means to improve. In such cases, the zamindár is not to be blamed if any survey number remains uncultivated for causes which are beyond the control of the khátedár. We approach, on behalf of the public, our kind and generous Commissioner, Mr. Younghusband, in the hope that he will be pleased to give his best consideration to this most important question affecting the agriculturists and see his way to cancel these rules and thus earn the gratitude of the major portion of the public of Sind which consists of agricultural masses. The abolition of these rules will, of course, be somewhat detrimental to the Government revenue, but that we submit is no reason for continuing the rules if they are proved to be illogical and unnecessary. It will be an everlasting boon conferred upon the poor khátedárs."

Education.

Alleged necessity of holding the University Arts Examinations at Karáchi.
Phœnix (20), 13th Oct.

52. "The University examinations in Arts are approaching once again, and once again are scores of our students preparing to go to Bombay and stay there for about a month or more in order to appear at the examinations. The difficulties and inconveniences—not to speak of heavy expenses—which our students have to undergo on this account are great and varied. Leaving aside the trouble of a sea voyage or a long railway journey the first difficulty which the candidates from Sind have to face on their arrival at Bombay is the one relating to suitable houses. It is extremely hard to get good houses in a healthy locality within easy reach of tramway service in Bombay for the period of a month or two. In some cases our boys are compelled to hire houses in unhealthy localities, with the result that some of them fall ill and are sometimes disabled from appearing at the examinations. There are many other difficulties which our students have to experience in a strange place during the University examination period besides the loss of a week or more during the period of preparation for examinations. In view of these facts it is surprising that the matter should not yet have been brought to the serious notice of the authorities of the Bombay University by those connected with higher education in Sind. Considering the great distance between Karáchi and Bombay and the difficulties enumerated by us, the question of holding University examinations in Arts in Karáchi like the Matriculation Examination ought to have soon followed the establishment of the D. J. Sind Arts College. There can be no doubt that the absence of an examination centre at Karáchi for the University tests is partly responsible for retarding the natural progress of higher education in Sind.......... We may in this connection refer to the precedents of those provinces which, like Sind, are far removed from the chief University centre. Both Burma and the Central Provinces have long been affiliated to the Calcutta University. But the examinees of none of the provinces are required on that account to go to Calcutta. In fact, simultaneous University examinations have for some decades been held both in Rangoon and Nágpur. Even in the capital of Chhotánágpur, Hazáribágh, where there is only one Dublin Mission College having not a very large number of boys, simultaneous examinations are now held. Indeed the Calcutta University has many centres for University examinations scattered all over East and West Bengal. To this facility is in no small measure due the remarkable progress made by Bengal in higher education. Compared with Bengal our Presidency has lagged behind a very great deal in higher education; and perhaps the foremost reason for this deplorable state of things is that our University has not extended to its students those facilities which have very long existed in Bengal.......... The principal reason of the step-motherly treatment, which Sind has so long received at the hands of the Bombay University, is to be found in the fact that Sind has never had a real opportunity to safe-guard its own interests in the University and to draw the attention of the authorities to the special disadvantages under which its College students have to labour. It is true that there are a few Sindhi Fellows of the Bombay University.......... But most of them were never connected with College education and none of them ever attended the meetings of the Senate. At present they are only nominal Fellows and have absolutely no voice in University affairs."

Municipalities.

Adverse comments on the Eastern Avenue Scheme of the Bombay Improvement Trust. *Oriental Review* (19), 19th Oct.

53. "Problems of the improvement of Bombay play an important part in the present-day local politics. These problems present two distinct features. One party urges that the improvement of the Town and Island of Bombay should be proceeded with keeping as the primary end in view the health of its teeming millions. The other party pays of course the same attention to considerations of health, but considers perhaps æsthetic considerations more important and will stop at nothing to build up anew a beautiful Bombay.......... A question recently discussed by the party devoted to æsthetics is known as the Eastern Avenue question. It is proposed under this scheme to construct a grand trunk road from Crawford Market to Elphinstone Road with an average width of 100 to 150 ft. It must be admitted that it will be a fine motor and carriage drive and will perhaps give greater facilities in the way of communication between different parts of the city. But the question is whether all this is worth having at the expense of crores of rupees and neglect of far more useful questions. The Improvement Trust is a public trust and it ought not to plunge into æsthetic activities till it has given light, air and health to the poor and middle class citizens of Bombay. Excepting a scheme here and there, the Trust has neglected its duty to these. Is it then justified in launching on the Eastern Avenue scheme when it has not fulfilled the primary objects for which it is formed?.......... Let it be remembered also that the Eastern Avenue scheme will include the broadening of the Abdul Rahman street—an extremely expensive measure against which all the leading Indian public bodies have protested."

Comments on the proposed filling up of the Gowalia Tank and the Dhobi Talao (Bombay) and the disposal of the land so reclaimed.

Indu of Bombay (13), 19th Oct.

54. "We are glad to see that a Committee of the Corporation has definitely recommended the filling in of both the Gowalia and Dhobi Talao tanks which have long since been sources of nuisance and ailment to the residents of the respective localities. The Gowalia tank has been known to be a dangerous breeding ground for malarial larvæ and its filling up was urgently demanded in the interest of the health of the people of the adjoining Cumballa Hill and Gamdevi localities. The tank at Dhobi Talao, though not so much infected as the other, is still sufficiently insanitary to render its early removal a public necessity. By itself the locality known as Dhobi Talao is one of the most unhealthy and ugly-looking quarters in the whole of Bombay, notwithstanding its proximity to the sea. It is a mystery to many how it has survived so long the attacks of the Improvement Trust, when far healthier localities have had to succumb for beautifying Bombay. We hope that the disappearance of the Talao itself would pave the way for the early suppression of the slums round about it. The question about the disposal of the plot of land reclaimed by filling in the Dhobi Talao has not been disposed of by the Committee though two proposals were before it, one from the Managing Board of the Framji Cowasji Institute which overlooks the tank, and the other from Mr. Dámodardás Goverdhandás Sukhadwála. We can understand the Committee's reluctance to accept Mr. Sukhadwála's offer to fill up the tank himself on condition of the plot of land being given to him free of rent to locate a Free Reading Room and Library thereon together with rooms for the Bombay Sanitary Association. With a large library like the Native General Library situated next door as it were, the site may not be considered a good one for a Free Library. But we are sorry the Committee has also rejected the proposal of the Trustees of the Framji Cowasji Institute that in consideration of the services of the late Mr. Framji C. Banaji to the city and of the usefulness of the Institute to the general public, the plot should be made over as a free gift to the Institute. Though the Institute may not be strictly called a public institution, still from the nature of the services it has been rendering to the public of Bombay during the last half a century and more, it has every right to that title. The needs of the extensive Library connected with it have outgrown the limits of the present buildings and the rooms look dark, crowded and ill-ventilated. As hundreds of people resort daily to the Institute for purposes of reading, etc., a little more room and ventilation would do these sedentary people a world of good. A small garden for the readers to lounge in in the evening will be a welcome addition to the Library. If it is only the question of the cost of filling up the tank and of the rent that the Municipal Committee wants to higgle over with the Trustees, we are sure the Corporation would not be so niggardly as to press the point with an institution like the Framji Cowasji Institute which is not being run for profit.......... We hope the Corporation will see the justice of the demand of the Trustees of the Institute and will not press for any heavy pecuniary sacrifice on their part for the possession of the site."

The Bombay Corporation and the milk supply of the City.

Indu of Bombay (13), 21st Oct.

55. "A cry in the wilderness, as Mr. Wácha described them, have been the efforts of the Bombay Corporation these many years to tackle the problem of the City's supply of milk. On Monday too, for the hundredth time perhaps, the question was taken up by our civic fathers and dropped at once as if it were the proverbial boiled potato. The enormity of the evil has been established beyond the shadow of doubt by numberless reports of expert committees and municipal scientists. Fully 35 per cent. of the city's milk supply, stated Dr. Jehangir Cursetji, was adulterated or contaminated in one shape or another, not an inconsiderable proportion of it being found tuberculous. The high rate of infant mortality in the city has been more or less directly traced among other causes to this evil. Yet the municipal executive seems to be at its wits' end how to bell the cat. It will not do to plead helplessness on the ground of London, Paris and so on being found

in the same plight. Our milk supply has not yet reached the huge and hopelessly ramified scale of cities like the above, though we are on the highway to it and shall find ourselves wholly incompetent to control it hereafter if we do not devise means to check the evil betimes. Control over the cattle sheds in the city and inspection of the milk which leaves them as well as of the milk that pours into Bombay from the suburbs, are admitted to be the only means available to the executive, but then—there comes the rub—the doctors differ how to apply these remedies! Mr. Wadia's suggestion in regard to the leasing of only a definite number of sanitary stables to licensed vendors of milk, seems to be a reasonable one, though opinions may differ as to the amount of control or monopoly that the Municipality may exercise over these stables. But the control of these sheds will not by itself achieve anything if the milk that leaves them is not properly watched till it reaches the hands of the consumer. The greatest difficulty will lie with this control, for the milkman is the cunningest of rogues in Bombay and defies being caught red-handed in his adulteration of milk with pure or filthy water as he may come across. Nor is the addition of water the only thing that is to be dreaded. A large amount of milk, especially that which comes by trains from the up-stations, is brought in open vessels and gets contaminated with the thousand and one impurities incidental to the atmosphere of the trains.......... Most of the evils can be remedied if the proper closing of the vessels of milk can be insisted upon in the case of all milk that leaves the up-country stations and the licensed sheds in Bombay after the preliminary inspection. No hardship would come to any that we can imagine and the Municipality ought to arm itself with the necessary power. As to wilful adulteration in the city limits itself, that can only be checked by punishment when caught red-handed or on the report of consumers or through some Municipal inspecting agency similar to that for diseased meat and other food-stuffs."

The admission fee levied at the Victoria Gardens, Bombay, on one of the Band days likely to prove a hardship to the mill-hands.

Mufid-e-Rozgár (167), 16th Oct.

56. The *Mufid-e-Rozgár* complains that the admission fee of two annas per head levied by the Bombay Municipality for admission to the Victoria Gardens on one of the Band days is likely to prove a source of hardship to the poor mill-hands and suggests that some concession may be made in their case.

Alleged insanitary condition of Hyderabad (Sind).

Musáfir (60), 8th Oct., Eng. cols.

57. "Looking to the amount of expenditure of the Hyderabad Municipality with its Chief and Health Officers and a host of other subordinates, we find that the sanitation of the town is unsatisfactory to a degree. We have inquired what could be the reason and we have been told that though the town has been expanding by leaps and bounds, the number of sweepers has remained the same. It will, therefore, be better, in our opinion, if the post of the Health Officer were abolished and a number of sweepers engaged out of his pay. The Chief Officer's pay is also an unnecessary burden upon our poor Municipality. We hope our suggestion will be found acceptable."

Native States.

Alleged continuance of oppression in Idar State.

Káthiáwár and Mahi Kántha Gazette (81), 16th Oct.; *Sánj Vartamán* (45), 22nd Oct.

58. The Idar State subjects deserve every praise for the moderation and patience with which they conducted the strike, and for the readiness with which they responded to the advice of the Kumár Sáheb and the Political Agent to end it. But though they have been thus conducting themselves loyally and peacefully, the Durbar has done nothing to remedy their grievances. No competent Dewán has been appointed and no improvements have been made in the irregular and chaotic system of administration. The Maháràja and the Kumár Sáheb are enjoying themselves at Poona and Bombay respectively and all the while steps calculated to wound the feelings of the people continue to be taken. It is absolutely necessary that a capable gentleman should be appointed as Dewán and that the Mahárája and the Kumár Sáheb should cease to meddle in the affairs of the subordinate officials so as to allow them to discharge their duties impartially. The administration of justice should also be purified and the Police Department which plays an important part in maintaining order should be cleared of corrupt members. A Commission composed of independent persons should be immediatety appointed to inquire into the nature of the newly imposed taxes, and if it is convinced that they have been detrimental to the interests of the people, the taxes should be abolished. [Elsewhere the paper publishes two contributed letters, in which the writers complain that the Police are harassing the people very much and that about 50 Kabulis and Pardeshis have been drafted into the Police force and more are reported to be coming from outside. The writers further allege that one Krishnálál Bhagwándás, who was suspected by the Durbar to have taken part in the recent strike, was thrashed by a policeman, and when he complained, was sent to the lock-up on a fabricated charge of theft. All these, the writers add, are diverse ways of oppressing the subjects while professing to conciliate them. The *Sánj Vartamán* publishes a letter of similar purport.]

J. E. SANJANA,

Acting Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th October 1910.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 44 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th October 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Army matters: Necessity of taking steps for the spread of temperance amongst the ranks of the Sikh Regiments 36
Bengal:
  Comments on the Notification of the Lieut.-Governor of Bengal *re* the anti-Partition agitation 20
  Exhortation to Bengalis to persist in their agitation against the Partition 21
British rule:
  A *swadeshi* story 19
  Alleged injustice and unfairness of Madras Government in dealing with high Indian officers 15
  Duty of Government to develop the agriculture of the country . . 18
  Liberty of the Press and of Speech in India should be soon restored . 14
  The lesson Indian politicians should take from the slow progress of representative Government in China 16
  The political unrest in other parts of the British Empire and in other countries is bound to influence Indian political thought . . 17
Collectors' Durbars:
  Comments on the proceedings of the Collector's Durbar recently held at Dhulia 27
  Complaint that no representatives of the Press were invited to attend a recent Collector's Durbar at Sátára 26
Customs: Complaint about the dearness of salt at Ratnágiri during the rains 37
Forest matters: Comments on the report of the Forest Committee . . 29
Governor of Bombay:
  Comments on His Excellency the Governor's reply to the address of the Wái Municipality (Sátára) 25
  Comments on His Excellency the Governor's speech at the Police sports at Poona 24
  Congratulations to His Excellency Sir George Clarke on his wedding . 23
Hajis: Suggestion for alleviating the alleged sufferings of the — . . 39
Judicial matters: Suggestion for an increase in the number of Muhammadan Honorary Magistrates in the mofussil 31
Indian students in England: Effect of the alleged blackening of the character of Indian students abroad 22
Native Press: Suspension of the publication of the *Chábuk* newspaper . 38
Police:
  Alleged necessity of avoiding the Doctor Street in the route for the annual Tabut procession in Bombay 35
  Comments on the Government Resolution on the report of the Police Commissioner for the City of Bombay for 1909 32
  Comments on the proposed *Vyánantol* procession in the Belgaum District 34
  Comments on the report of the Bengal Inspector-General of Police for 1909 33

CONTENTS.

PARAGRAPHS.

***Politics and the Public Administration*—continued.**

Public Service:
- Comments on the appointment of Mr. Syed Ali Imam as Law Member of the Viceroy's Council . . . . 1 & 2
- The Bombay Government have ignored the Parsi community in making selections for the Provincial Service 30

Revenue matters: Comments on the Bombay Land Revenue Report for 1908-09 28

Viceroy:
- Appreciation of His Excellency Lord Minto's speech at the United Services Club, Simla 3
- The public of Bombay should honour the departing — in a fitting manner 4

Viceroy-designate: Comments on the utterances of the — in London . 5—13

***Education*—**

- Adverse comments on a notification by the Educational Inspector, C. D., stating that school-masters' subscriptions to the Edward Memorial Fund should be remitted to the Deputy Educational Inspectors . . 40
- Adverse comments on a recent notification by the Educational Inspector, N. D., rusticating some boys from Local Board Schools for seditious conduct 41

***Municipalities*—**

- Ratnágiri: Comments on the Government Resolution *re* maladministration in the — Municipality . . . . 42—47

***Native States*—**

- Comments on the deportation of the editor of the *Swadeshábhimáni* by the Travancore State 49
- Complaint of maladministration in the Kurundwád (Senior) State . . 48

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch...	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times ...	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55...	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41...	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40 ...	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
32	**Coronation Advertiser**	**Ahmedabad**	**Weekly**	**Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.**	**1,000**
33	**Deshi Mitră**	**Surat**	**Do.**	**Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.**	1,000
34	**Gujaráti**	**Bombay**	**Do.**	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	**Gujarát Mitră**	**Surat**	**Do.**	Hormasji Jamshedji ; Pársi ; 48	700
36	**Gujaráti Punch**	**Ahmedabad**	**Do.**	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	**Hindi Punch**	**Bombay**	**Do.**	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	**Jám-e-Jamshed**	**Do.**	**Daily**	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	**Kaiser-i-Hind**	**Do.**	**Weekly**	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	**Káthiáwár News**	**Rájkot**	**Do.**	Jamshedji Frámji ; Pársi ; 44	200
41	**Káthiáwár Times**	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	**Pársi**	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	**Praja Bandhu**	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	**Rást Goftár**	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	**Sánj Vartamán**	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	**Shri Sayáji Vijay**	**Baroda**	**Weekly**	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	**Suryă Prakásh**	**Surat**	**Do.**	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
48	**Dnyánodayă**	**Bombay**	**Weekly**	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	**Dnyán Prakásh**	**Poona**	**Daily**	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	**Dnyán Prakásh**	Do.	**Weekly**	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	**Subodh Patrika**	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	**Al-Haq**	**Karáchi (Sind)**	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	**Musáfir**	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	**Sind Patrika**	**Lárkána (Sind)**	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	**Sindhi**	**Sukkur (Sind)**	Do.	**Vishindas Panjainmal (Hindu)**	1,000
63	**Sookhree**	**Karáchi (Sind)**	Do.	**Jamatmal Lálchand ; 37**	400
64	**Weekly Trade Review**	**Hyderabad (Sind)**	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavil Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Hindi.				
97	Shri Venkateshwar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	Kanarese.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	Mará'thi.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán ...	Erandol ...	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára) .	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	**Madhukar**	**Belgaum**	**Weekly**	**Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.**	**315**
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman) 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly ...	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	Urdu.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ǎ

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No. 18, has assumed the new title of Urdu Akhbár.

No. 149, has ceased to exist.

Politics and the Public Administration.

***1.** "The Law Membership about to fall vacant has been filled up by the appointment of Mr. Syed Ali Imam, Standing Counsel to the Government of Bengal. The appointment should set at rest the complaints which still arise from time to time that Muhammadan merit does not receive its due share of recognition, though of course it will not satisfy those who think it has already received too much. Lord Minto, however, was very emphatic in a recent speech in his declaration that racial questions were not to be considered in the appointment at all, which led some Anglo-Indian papers to speculate that no suitable Indian had been found and that the appointment might be given to an Englishman this time.......... At any rate, we congratulate Mr. Syed Ali Imam on his appointment, and trust that he will shed a fresh lustre upon his office. It is well that it should be proved that from whatever community the Law Member is chosen the efficiency of Indian agency can be reckoned upon."

Comments on the appointment of Mr. Syed Ali Imam as Law Member of the Viceroy's Council.

Pársi (42), 30th Oct., Eng. cols.

2. "The appointment of Mr. Syed Ali Imam as Legal Member of the Viceroy's Executive Council in succession to the Honourable Mr. S. P. Sinha has been announced.......... We believe that Mr. Syed Ali Imam's nomination is one of the very best that could have been made to the membership. A man of ripe culture and brilliant abilities, he has shown himself capable of forming independent judgments and of standing by them in the face of opposition from those to whose good opinion he could not but attach the greatest value. We entirely agree with Lord Minto that the appointment is not one which should be governed by sectional considerations, and are, on that account, all the more pleased that a Muhammadan gentleman, whose patriotism is undoubted, has been found possessing the qualifications, intellectual and moral, indispensable in a member of the governing Council of the Empire. We congratulate Mr. Syed Ali Imam and Government on the appointment." [The *Indu of Bombay* also approves of the appointment in general terms. It suggests that the appointment should have a pension attached to it to attract men of high calibre and that its term may be extended.]

**Indian Social Reformer* (10), 30th Oct.; *Indu of Bombay* (13), 28th Oct.

3. Taken as a whole, His Excellency Lord Minto's speech is full of sympathy for Indians and takes a very good survey of the difficulties which His Excellency had to face in the course of his *regime.* It was during His Excellency's rule that the seeds of discontent sown broad-cast by his predecessor began to bear fruit, and consequently it fell to the lot of Lord Minto to root them out. No doubt, obnoxious laws like the Press Act had to be enacted during his *regime,* but His Excellency's noble recognition of the distinction between loyal discontent and sedition has taken the edge off these enactments and has given India substantial reforms. His Excellency rightly pointed out that after a certain stage the people begin to crave for political rights and if these cravings are not satisfied they develop into discontent. His Excellency's classification of discontent into loyal and disloyal shows his keen sense of appreciation, but it would have added still more to the lustre of his *regime* if His Excellency had recognised the classification in practice and not dealt with both in the same way. Has not Lord Minto's Government erred in using the Press Act and other repressive legislation as weapons against both the varieties of unrest? Lord Minto's frank acknowledgment that the old system of administration had become time-worn and needed re-modelling has placed the Indian public under a deep obligation and is in agreeable contrast to the utterances of Lord Curzon and his supporters that the existing system of administration in India was perfect and could not be improved upon. In another part of his speech His Excellency rightly

Appreciation of His Excellency Lord Minto's speech at the United Services Club, Simla.

Praja Bandhu (43), 23rd Oct.; *Gujaráti Punch* (36), 23rd Oct.; *Navsári Patrika* (85), 23rd Oct., *Jagad Vritt* (121), 23rd Oct.

remarked that while the English public were not fully acquainted with Indian difficulties, their newspapers were busy publishing 'sensational headlines' helping 'to fan the imagination of the man in the street.' This shows how baneful such exaggerated and sensational reports are. Why, we ask, are not their publishers properly dealt with? [The *Gujarát Punch* writes:—His Excellency gave a fine reply to those who urge strong measures, when he declared that 'the strongest man is he who is not afraid of being called weak!' Although we cannot approve of all the measures of Lord Minto's Government we cannot but admire the tact, the patience and the courage which have on the whole marked his administration. His speech is full of sympathy for, and encouragement to, the hopes and aspirations of India. The *Navsári Patrika* writes appreciatively of His Excellency's speech and *regime* and adds:—His Excellency has added a new feather in his cap by his warm praise of the work of the Honourable Mr. Sinha. The *Jagad Vritt* also appreciatively reviews His Excellency's speech and observes:—It was most fortunate for India that she had a far-seeing and firm Viceroy like Lord Minto at an extremely critical time. He calmly examined the real causes of the unrest prevailing in the country, and, when convinced that men of real light and leading had nothing to do with the out-break of anarchism in the land, formulated and carried out the Reforms and this fulfilled in a great measure the pledges of the Queen's Proclamation. He has thus re-established the faith of the Indian public in the righteousness of the British administration and his name will therefore be worthy of being recorded in letters of gold in the history of India.]

The public of Bombay should honour the departing Viceroy in a fitting manner.

Bombay Samáchár (73), 27th Oct.

4. It is seldom that a departing Viceroy is honoured by the Bombay public. Lord Ripon was the only one so fortunate as to receive this honour, and now twenty-six years after his departure Bombay is going to pay the same homage to Lord Minto. This is as it should be, for it is Lord Minto who has nurtured into sturdy adolescence the tender plant of local self-government planted by Lord Ripon. The grateful feelings which the measures inaugurated by Lord Minto with the support of Lord Morley have created in the hearts of the Indian public were but recently testified to by the hearty welcome which he received throughout his last tour, and now that His Excellency is leaving India for good the public should try to give practical evidence of the love and gratitude they owe him. The arrangements made to honour him at the time of his departure should be on the same magnificent scale as that in the case of Lord Ripon. It looks as if the European element in the city is not prepared to join in this movement; but none the less, the general public should observe the period of his stay in Bombay as a festive occasion. By thus honouring a worthy Viceroy in a worthy manner, we shall be able to show the incoming Viceroy that Indians can appreciate real worth, and that there is no truth in the rumours of widespread unrest which are being freely spread by interested parties.

Comments on the utterances of the Viceroy-designate in London.

Oriental Review (19), 26th Oct.

5. "An opportunity has been given to the people of India to gauge some of the views of Lord Hardinge, the Viceroy-elect, by a speech he delivered at a banquet given in his honour.......... His experience has brought him in touch specially with questions relating to the foreign politics of India and it would appear as if this would stand in good stead to the tax-payers of this country.......... He with frank outspokenness condemned the intrigues which went on before the Anglo-Russian alliance for a greater grab of dominions in Central Asia. Not only that, but he condemned the senseless military expeditions to Afghanistan and Tibet, which were responsible for not a little of the heavy burden on the Indian people. Thus we find in the summary of his speech a condemnation not only of Russophobia but also of the Afghan Wars and the Tibet expedition.......... This is a severe attack on the policy of Lord Curzon and it will be interesting to see how the Anglo-Indian admirers of his Imperial follies will relish this. One after another these follies are being exposed and his whole *regime* estimated at its real

value. It was a *regime* full of mischiefs and follies and none can say what time must elapse before their effects are wiped off. Turning from foreign politics Lord Hardinge dealt with the internal condition of India. Regarding this, too, his views are all sound and will be welcomed by all. It is interesting to note that the very first pronouncement of the new Viceroy is in strong favour of the recent Reforms. A section of the Anglo-Indian Press is making attempts to belittle the Reforms and to provoke a Viceregal protest against the supposed domination of the Secretary of State for India. We may, however, rest assured that the Viceroy-designate will not be led away by these narrow-minded prejudices, but will persevere in the path marked down by his predecessor.......... The Administration of His Excellency Lord Minto may be considered weak by some Anglo-Indian critics, but Lord Hardinge at least has resolved to follow all the principles laid down by him."

Pársi (42), 30th Oct., Eng. cols.

***6.** " Lord Hardinge of Penshurst has won his reputation as a statesman chiefly in the field of foreign diplomacy, and the countries with respect to which he has acquired special distinction are Persia and Russia. There was, therefore, some reason to fear that the period of domestic reform would close with the departure of Lord Minto and that we should have a viceroyalty devoted to the 'great game' of political bluff. His speech at the Savoy Hotel banquet, the Persian aspect of which mainly we intend to discuss at the present moment, relieves any doubts which may have been felt on this head, and warrants the highest hopes of external peace and internal progress during the next five years.......... We would absolve the Imperial Government of any deliberate design on the liberties of Persia, but that a lot of the trouble in that country is caused by the economic pressure of Russia on the north and Britain on the south there can be no doubt. A Government under which India has been enabled to make a substantial advance, which has withdrawn from Tibet and the Somali Hinterland, which has recognised the Amir's sovereignty and granted self-government to South Africa, cannot lightly be accused of a jingo imperialism; but there are many whose interests lead them to fish in troubled waters, and commercial aggrandisement is at the bottom of many a military expedition or overbearing annexation undertaken with apparently far more exalted intent.......... The Anglo-Russian agreement provided a truce in Central Asia; in Persia it only defined spheres of influence, and the consequence has been that despite heroic struggles, the Persian Government is ever and again brought to the point of failure owing to its not being allowed by foreign powers to be the strongest force in its own country. Persia's social problems and material development have to wait while British and Russian agents intrigue for power in that ancient land. The exact relations of the Viceroy, the India Office and the Foreign Office with regard to Persia would be rather difficult to define. It is India which makes the Persian Gulf and Southern Persia a region of strategical importance to the Empire; and though there is no need for an outcry if the Viceroy is described, with respect to a scheme worked out by the India Office, as the agent of the Secretary for India, he could in no circumstances allow himself to be put in the position of an agent of the Foreign Office. The Government of India must have an authoritative voice in all matters affecting Imperial relations with Persia, and there is every indication in Lord Hardinge's speech that he will make a firm stand to prevent an action which, while done in good faith by the Imperial Government, would entail a serious injustice on Persia."

Indu of Bombay (13), 22nd Oct.; *Dnyán Prakásh* (49), 24th Oct.

7. "The ring of sincerity and earnest conviction running through the whole of the speech of the Viceroy-elect at the Savoy banquet makes us very hopeful that the speech is by no means a mere post-prandial pleasantry. We were amongst those who thought that the exclusively diplomatic experience of the coming Viceroy was by no means an ideal training for the GovernorGeneralship. We confess, however, that there is great cogency in the argument of Lord Hardinge that an acquaintance with the most important points about the international politics of India has its own advantages. His experience as an ambassador has taught him, he tells us, that a policy of war and aggression is fatal to the best interests of a country. He administers rebukes equally to 'the intrigues of British and Russian Agents in Central Asia,' and that shows a fairness of mind not found ordinarily. We repeat, therefore, that the speech is a hopeful one. May our hopes be realised to the full!" [The *Dnyán Prakásh* makes similar remarks.]

Indu of Bombay (13), 26th Oct.

8. "The hopeful impressions created by the incoming Viceroy's first speech at the Savoy are still further confirmed by the pronouncements in the second he made at the Harrovians' banquet.......... Right perspective did the Viceroy-elect show in appreciating the importance of recognising the principle of equality in welding together the Indian and the Briton into a concord-bound political unit. Don't be saucy and angry with Indian students in England, because of a Dhingra or of others who were caught in the snares of Shyámji Krishna Varma—they went into these snares because of your neglect of them as fellow-beings and fellow subjects,—assist and protect them and don't boycott them as some London Hospitals are doing—that was Lord Hardinge's sane advice to his countrymen. 'The treatment of Indians' is regarded by the incoming Viceroy 'as a question of Imperial concern.' It would seem that Lord Hardinge referred to the thrice-accursed treatment meted out to Indians in South Africa. The weighty pronouncement, however, was His Lordship's belief in the loyalty of the masses in India, and in the impossibility of the sphere of seditious crimes extending wider than the little range of 'a misguided few.' Then come these golden words: 'he was confident that unrest in India would disappear before the influence of sympathy and kindness.' That is exactly what we Indians have been urging. If in the Morley-Minto *regime* India was dosed alternately with tonics and irritatives (we leave out of account all measures of chastisement of the guilty), let the Morley-Hardinge *regime* become distinguished for a treatment by sedatives and healthy stimulants only, so as to win over even those few who may be inclined to a wrong course."

Kesari (125), 25th Oct.

9. Referring to the criticism that Lord Hardinge did not know much about India, His Lordship observed that it only proved that he had an open mind on Indian questions and that he did not feel sorry for it. Even Anglo-Indians and *ultra*-Imperialists will have to admit that his condemnation of the intrigues of Russian and English agents in mid-Asia was really impartial. Lord Hardinge criticised the forward frontier policy of Lords Kitchener and Curzon even more strongly than Indian journals and Congressmen. He has avowed it as his intention to conciliate all races, classes and creeds and to watch over with the utmost vigilance the Minto-Morley Reforms. He has also quoted with approval the letter written by Sir Robert Peel to his grandfather advocating peaceful progress in India. Under the *regime* of Lord Curzon, efficiency, repression and prestige carried everything before them. Lord Minto had to resort to more repression on account of the anarchists, but he began in his time to grant some concessions and rights to the rayats. Lord Hardinge should give up the repressive policy if he desires that peace and contentment should reign amongst the people. He should also release many patriots thrown into the fire of repression after being labelled as political offenders, and thus heal the wounds inflicted on the hearts of the people. Otherwise it is hopeless for him to think of having his desires fulfilled.

Rást Goftár (44), 30th Oct., Eng. cols.

***10.** "In his two speeches of the last fortnight the Viceroy-designate has given an earnest of the policy which he wishes to adopt in the administration of this country during the next five years. .... So far, his utterances have effectually silenced the criticisms which his appointment once evoked due to a misgiving that a statesman whose whole career was laid in the diplomatic line was not capable of taking a broad view in administrative matters. His Lordship has committed himself to nothing in his speeches that would raise false and untimely aspirations. He has held out promises of maintaining the traditions of the Government, which he would

shortly replace, 'by fostering the young plant of reforms with tender care.' His speech, however, carries enough significance to disabuse the mind of any doubt which it may create as to his attitude towards political agitation not strictly constitutional. He would govern liberally and with sympathy, promote all just aspirations in the people, but, if need be, he would not stick at strong measures to ensure peaceful government."

Jám-e-Jamshed (38), 29th Oct., Eng. cols.

11. "Lord Hardinge has started well......... The keynote of His Lordship's utterance is 'confidence' in the people.......... And yet, though 'confidence' be the keynote, 'caution' shall have to be the burden of his whole *regime* for the future. His Lordship will land in the country at a time when it is passing through a most critical state of its existence. Indeed, the land-marks are rapidly getting obliterated and new ones set up in their place. Lord Minto leaves behind him a noble legacy—a legacy which all thoughtful Indians have received with grateful thanks. It shall be the new Viceroy's purpose to see that this bequest is not only rightly enjoyed by its rightful heirs, but that the very spirit of it is not ruthlessly strangled by unholy hands and by harsh and unjust limitations.......... The Viceroy-elect has mercilessly exposed, at the Savoy Hotel speech, one huge myth, one favourite fetish of the Forward Military School of the Indian Government, affecting the Anglo-Russian foreign policy in Asia—a fetish that has cost in the past countless millions of India's ill-spared money, and has created bad blood and heart-burning between the two nations, which, at times, have been perilously drawn to each other within the pitfall of a ruinous war." [The paper writes elsewhere :—"It was but meet and proper that Lord Hardinge touched, at the dinner given by his old Harrow schoolmates, very appropriately upon the condition of the Indian students in England. Circumstances of late have made the condition of this class anything but enviable, and, in spite of Advisory and Reception Boards in London and Homes and Unions in Edinburgh, there is a tendency among parents to avoid the inhospitable shores of Great Britain for educational purposes. Nothing could be more disastrous, and by all manner of means this tendency ought to be nipped in the bud. The Government of India and the Secretary of State must bring the great weight of their authority to bear upon the great educational bodies, the managing boards of large hospitals and the benchers of Inns of Court, to extend with cordiality the right hand of fellowship and welcome to these new-comers and thus prevent the intelligent youths of this country from going to foreign countries to get that which is denied them within the borders of their own realm. Retired Anglo-Indians and others well-intentioned must try and make their lives and stay in the country pleasant by increasing social and home-life comforts. This timely consideration will repay manifold and in the long run the country will be the better for them, in the increase of a better understanding between the rulers and those on whom, in the course of time, important and pressing duties, in the conduct of affairs, shall fall."]

Bombay Samáchár (73), 24th Oct.; *Sánj Vartamán* (45), 25th Oct.; *Akhbár-e-Soudágar* (28), 25th Oct.

12. Lord Hardinge's speech at the Savoy cannot fail to attract universal notice. The first utterances of a Viceroy-designate are considered highly important as the index of his attitude towards the hopes and aspirations of the people. Lord Hardinge has taken the public into confidence as to his views upon all important questions in Indian politics and has succeeded in giving the Indian public a strong impression about his high tact and abilities. Critics had cavilled at his lack of Indian experience, but he has given them a neat reply by pointing out that this was a point in his favour rather than against him as it enabled him to examine Indian questions with an open mind. This will be appreciated by the Indian people who have always been crying for statesmen brought up in the free atmosphere of England to rule over them. Again, although Lord Hardinge has no Indian experience he is connected with India through his grandfather who was once our Viceroy. The Indian public will congratulate themselves on Lord Hardinge's declaration that he has adopted for his motto Sir Robert Peel's advice to his grandfather to "keep peace, reduce expenditure, extend commerce and strengthen our hold on India by confidence in our justice and kindness." Although it is not so much by words as by deeds that a ruler's career has to be judged, and although many long-tongued Viceroys have in the end disappointed Indian expectations, we shall not be backward in relying upon his promises and in giving him a hearty welcome. As regards his declarations about the Anglo-Russian Convention having saved India from the burden of military expenditure, we can only say that India has not yet received the benefits outlined by him, and that, far from decreasing, the military expenditure has been steadily increasing. If Lord Hardinge could only bring about this practical result of the Convention, he would inscribe his name in letters of gold in the annals of Indian History. [The *Sánj Vartamán* writes:—Lord Hardinge has expressed his views at such an opportune moment and so felicitously that they have spread satisfaction and relief throughout the country. Although he belongs to the Conservative party, his speech shows that his inclinations are liberal and sympathetic. At a time when the Conservative press in England and the Anglo-Indian papers in India are spreading sensational rumours about India, a weak Viceroy would have succumbed to their clamour and a heavy blow would have been dealt to the Morley-Minto Reforms. But this speech proves the wisdom of Lord Minto's selection. The *Akhbár-e-Soudágar* makes similar appreciative comments.]

Bombay Samáchár (73), 28th Oct.; *Sánj Vartamán* (45), 26th Oct.; *Jám-e-Jamshed* (38), 26th Oct.

13. In his speech at the banquet given by old Harrovians Lord Hardinge has paid a fitting tribute to the loyalty of the masses in India and we are sure this declaration will encourage the public all the more in lending him all possible assistance in the task before him. It is a matter for congratulation that he holds the same noble ideas as His Excellency Lord Minto. Another important point touched upon in his admirable speech was the attitude of the English public towards Indians in general and Indian students in particular. It would be supefluous to dilate on the great importance of the question at the present juncture when the Colonies are closing their doors against Indians and when even in England many of the high educational institutions are restricting the influx of Indian students. This attitude is extremely painful to Indian sentiment and is unfair to the students. Indian students have in the past maintained a high standard of conduct, and to forget all that simply on account of colour prejudices is greatly to be deplored. It is a matter for congratulation that Lord Hardinge has boldly expressed himself in this connection. To remedy this he has emphasised the necessity of English students treating their Indian colleagues in the same good spirit in which they treat their fellow-countrymen. [The *Sánj Vartamán* writes:—Lord Hardinge's second speech fully keeps up the high hopes that were raised by his speech at the Savoy. It is a matter for congratulation that he fully realises the importance of the question of the attitude of Europeans towards Indians. If during his *regime*, he is able to solve satisfactorily the colour question at Home and in the Colonies, his name will become as memorable as Lord Minto's. The *Jám-e-Jamshed* also commends Lord Hardinge's views about the treatment of Indian students and the loyalty of Indians.]

Liberty of the Press and of Speech in India should be soon restored.

East and West (6), Oct.

14. In an article contributed to the *East and West* an anonymous writer says:—"The demand for education is steadily increasing in spite of the difficulties now attending the higher education, and in spite of the strain on the resources of both students and their parents. Each year witnesses an increasing number of graduates and undergraduates sent out by the Indian universities, but without any corresponding increase in their field of employment, either under Government, or in the learned professions which are already greatly overstocked. Few are qualified to enter business or earn their livelihood by manual labour, and thus there is an increase in the ranks of those who require something to exercise their brains upon. There is a decided reaction in favour of independent employment everywhere, but the means of securing it are wanting and the educated Indian is where he was before. This is the present condition of the great majority of the Indian people. They are in no sense of the term hostile to the British Government nor do they wish to exchange it for any other. All that is wished for is an increased sympathy in the work of administration and more consideration for their aspirations and capabilities. The Hindus have rather been peculiarly unfortunate of late, for whilst their Muhammadan fellow-subjects have been the recipients of favour from Government in every way, with the former the case has often been the reverse. This has had the effect of making them more sullen and carping in their criticism of Government measures and has tended to further irritate the Government, with the very unfortunate result of increasing the tension between them and their rulers. The way in which they have been treated by a certain section of the Anglo-Indian and the English press has also contributed to this irritation. India is now no longer an unfeeling India, nor the people of one portion ignorant of what is said of those of another. Common hopes, common aspirations, have all tended to bring about an unity of thought and unanimity of opinion. The divisions are there, but they do not, as is supposed, stand in the way of the gradual formation of a common nationality.......... The question now is whether legislative and administrative action should continue to proceed on the lines it has hitherto been doing in the matter of repression, or whether there ought to be a change of policy in this direction. The Press Act was designed to be more a restraining than a repressive measure. But the way in which it has been worked is not what was expected. In some provinces, instead of serving as a warning measure, it has served to repress even useful criticism of official action. In the Central Provinces 63, in Eastern Bengal and Assam 61, in the North-Western Frontier Province 60, in Burma 52, in Bombay 47, in the United Provinces 23, in the Punjáb 17, in Madras 9, and in Coorg 2 publications have been proscribed. In a large number of cases obscure vernacular prints which no one ever reads have been given a notoriety by this method. In other cases those whose English originals are not proscribed have been proscribed in the vernacular. If the number of proscribed publications is any index of the people's attitude towards Government, then the Central Provinces and the North-Western Frontier Province, with their backward people, ought to stand first in the matter of wild writing, which cannot be the case. In some cases security has been demanded from old and well-established presses and newspapers when they were merely going to change their printers or editors, though, we believe, the law has now been somewhat modified in this respect. In this way newspapers which were never hostile to Government had to be stopped because of the security demanded being beyond their means. The offence for which the security is required is seldom specified and an opportunity to reform in future seldom given. All this was never contemplated by the authors of the Act, which has most unfortunately been kept in undue prominence by the Police and the lower magistracy in some places, causing needless irritation to the people. The Act should not be retained, as the existing law is sufficient. If it is to be retained, let it be worked in a spirit of greater caution and let there not be a feeling that it is being unjustly applied towards the suppression of even honest criticism of administrative measures.......... Unless the Act is repealed or worked more cautiously, the present state of affairs bids fair to continue to the great detriment of the people and serious disadvantage to the Government itself. It cannot be denied that the tone of a certain section of the Indian press used to be at one time very hostile to the Government and that its criticisms were violent and based upon imperfect or wilfully incorrect information. But even that scarcely furnished a justification for an Act of so universal and far-reaching a character as this. The ordinary law relating to sedition was sufficient.......... If the Press Act is to be retained, there should be a clear explanation of the policy of Government regarding its application, and even more so for Native States than for British India. As it is, it tends to undo much of what the Reform Act did, and whilst it hampers the expression of free opinion by the Indian section, it leaves practically untouched the Anglo-Indian and the English section of the press which in spite of the Act is never chary of maligning the Indians. The working of such a law cannot be too carefully watched......... The next important measure of repression is the Seditious Meetings Act passed in 1907 and which has now been extended for a few months more in spite of the protests of non-official members of the Legislative Council and the Indian public. It is very important for the Government to know what is passing in Indian society and if it closes its only two doors of criticism in the press and by public meeting, it has to depend upon the reports of its own officials, which are as likely to be one-sided as based upon incorrect information. It all depends upon individual officials. In some places they have been more strict in this respect than in others. For instance, they have never been so strict in the United Provinces as in Bengal or Bombay, but nevertheless a declaration of the way in which the law is to be worked is required even for the short time it is now in operation. After the period for which it has been extended, it should be repealed, and the ordinary law left to check any seditious meetings that might be held anywhere in India.......... Such, in brief, is a review of the present situation.......... The great mass of educated men are not visionary reactionaries as some believe them to be. In matters of living and belief, they may be entirely in favour of Indian methods. But when we come to politics, with the exception of a few, the great mass of educated men recognise that the British is the best possible Government for India and that whatever changes are to be made should be made in it and not away from it. To accomplish this is the duty of both the Government and the people. The Government ought to encourage liberal ideas of reform and not discourage them. If it does so, its difficulties will grow less and it will soon find terrorism and extremism things of the past. The national spirit both in its religious and its political aspects is full of vitality and cannot be repressed without its reappearing in some other form. Repression may send it underground for a time, but cannot destroy it, and a wise statesmanship requires that the problem should be faced boldly and with full recognition of the new forces at work. The aim should not be to repress or crush national life but to guide it aright by giving it proper outlets and showing by co-operation that England is aiding and not retarding the realisation of the ideals its own education has foreshadowed. The liberal and the moderate party of reform are the best allies of Government and ought to be brought over and kept to its side rather than driven away from it by measures of repression. This is the safest and wisest course to pursue. Any other would only increase the difficulties in the way of Government and make the problem even more complex than hitherto."

Alleged injustice and unfairness of the Madras Government in dealing with high Indian officers.

Oriental Review (19), 20th Oct.

15. "The Government of the Benighted Presidency seem to be keeping up their reputation for their unjust and unfair dealings with the high Indian officers in their charge. Last year they made a mess over the Kotapakonda riots and deprived the country and the Government of the services of a valued officer by virtually hunting him out of the service. And the curtain has hardly fallen over Mr. Kershasp's case, about whose retirement we only read last week, when we find from a telegram from Madras in the local *Times* that the Madras Government attempted to deal similarly with another highly placed Indian Officer, we mean Mr. Chetty of the Indian Civil Service. But luckily for that officer, the Government of India have intervened timely and saved the Madras Government from what would have been a very awkward situation. It is high time that an inquiry is ordered by the Government of India as to who is actually responsible for this mischief. Last year the whole Indian Press without any exception wrote scathing articles condemning the action of the Madras Government in their dealings with Mr. Kershasp and other Indian officers, and we thought that the Government would think twice before taking a similar step again. But we are not a little surprised to find them committing what appears to be an egregious blunder in dealing with Mr. Chetty. As the Government of India have pointed out, and was very pointedly pointed out by Mr. Chetty himself, the Madras Government had no right to interfere in Mr. Chetty's family affairs. May we ask if the Madras Government have ever interfered in the

family affairs of any European officer in their service? Did they take any legal advice about their right to do so before calling upon Mr. Chetty to insure his life and pay the premium himself? Were they advised on his declining to do so to degrade him so low as no officer with self-respect can tolerate? This was an attempt to hunt out from service another highly placed Indian Officer, and we congratulate the Government of India on their prompt interference. We trust the Madras Government will learn a good lesson out of this incident and we hope that in future such incidents will not recur."

The lesson Indian politicians should take from the slow progress of representative Government in China.
Gujaráti Punch (36), 23rd Oct., Eng. cols.

16. "The onward march of the Celestial Empire and almost everything that is happening at this moment in the land beacons out the probability that China will at no distant time eclipse Japan in constitutional development and progress.......... The opening of the Imperial Assembly of China's first Parliament was announced to the world by a Reuter's cable a few days back.......... There is much in the incident which is instructive to India. The character of the Chinese Assembly is at present advisory.......... The people have been very much satisfied with the institution, which they regard as furnishing a stepping-stone for representative government.......... Those who are dissatisfied at the recent inauguration of the Reforms in this country will, in order to remove their dissatisfaction or choler, do well to see that the Chinese, who are even pleased with a little political freedom, are no doubt wise; for constitutional development to be an instrument of good is always an engine of slow and cautious growth.......... It would be a good thing and a happy day for India if her educated men will set to work after the method of China, removing national defects, and will work more and talk less; for talk without action is a frothy effervescence ending in no good and making no progress whatever, either social, political or economic."

The political unrest in other parts of the British Empire and in other countries is bound to influence Indian political thought.
Gujaráti (34), 23rd Oct.; *Káthiáwár and Mahi Kántha Gazette* (81), 23rd Oct.

17. Discussing the reported intention of the constitutional conference organised in London to discuss the feasibility of granting Home Rule to Ireland, Scotland and Wales the *Gujaráti* observes:—The project of granting Home Rule all round in the United Kingdom has created a new hope in the minds of Indians. When England is prepared to bestow the inestimable right of self-government upon all the principal coparceners of her vast dominions, would India, the brightest jewel in the British diadem, be allowed to rot in the old grooves? In that case can the British statesmen and politicians expect Indians to remain stolidly indifferent to what is passing around them and so sit quiet with folded hands? Is it not natural that Indians should receive an inspiration to advance when they see Turkey and Persia in the West and Japan and China in the East rapidly progressing towards regeneration? Except in the matter of self-government, India has been considered fit for anything and everything. Would not the granting of self-government to the key-stone of the Empire add to the prestige and glory of England? We put this straight and simple query to those who wish to see Indian people live in peace and harmony but brand as sedition-mongers all those who talk of self-government. [The *Káthiáwár and Mahi Kántha Gazette*, referring to the revolution in Portugal, contrasts the spirit of loyalty to the Crown as manifested in the West with that which pervades the eastern nations and declares that nothing of the flimsy and superficial sense of respect as evinced by the Portuguese for their sovereign could ever be witnessed in the East. It goes on to observe:—The Asiatic nations are not imbued with any desire to achieve self-government by a resort to anarchical methods culminating in bloodshed, but would ever press their claims by all lawful and constitutional means. Indians are not so stupid as to fail to apprehend the importance of recent events happening in Turkey and Persia, China and Japan. But when the utterance of a single syllable in regard to self-government is looked upon as a crime, the people of India would prefer to keep their own counsel. It is impossible to deny them the instinct to feel and appreciate the democratic movements going on around them and consequently it is no wonder that they should be justly and naturally inspired to attain self-government under the ægis of England.]

Duty of Government to develop the agriculture of the country.
Kesari (125), 25th Oct.

18. Neither Government nor the people can effect agricultural reforms by themselves. Both of them should co-operate as well as undertake independent work. Government are the largest landed proprietors in India. Absentee landlords who do not attend to the improvement of agriculture are everywhere condemned. They were the curse of Ireland. Government blame the landlords who care only for their income and who do not attend to the improvement of agriculture. It would not be surprising, if people were to apply the same principle to Government. For the first seventy-five years since the conquest of India, Government did not effect any agricultural reforms. The Agricultural Department was first established under Lord Mayo in 1870. But Government slept over the matter for the next thirty years. It is only for the last ten years or so that Government have begun to attend more to agriculture. The difficulty they experienced in collecting land revenue probably led to the change of attitude of Government. We approve of it, even if they but want to get more out of the land by improving cultivation. But we cannot say that they spend an adequate amount on agricultural reforms. The Honourable Messrs. Nicholson and Hamilton propounded the above-mentioned view in the Viceregal Council in 1898 and 1904 and the latter urged Government to treat the agricultural reforms as urgent and spend money on them as on any other unavoidable item of expenditure. He also said that Government should not starve the agriculturist and fatten the soldier and that the Governor in Council might as well take rest when the agriculturists were loyal and contented. It is for Government to provide agricultural education for the people. In the whole of India, there are only two agricultural colleges and in the Bombay Presidency there is only one agricultural school. More schools, colleges and experimental farms should be started by Government. They should also keep in every Táluka town a collection of useful foreign agricultural implements, distribute the best foreign seeds and publish agricultural tracts. The people also can do something in this direction, but that is possible only if Government will take the lead. Again, Government do not take a *swadeshi* view of agricultural reforms. They attend only to the growth of improved cotton which will sell in foreign markets. Better and improved growth of the cereals also should be attended to. As Lord Mayo has minuted, the work performed by the great agricultural societies in Europe must be performed in India by Government or not at all.

A *swadeshi* story.
Baroda Gazette (71), 24th Oct.

19. The *Baroda Gazette* publishes the first instalment of a story entitled *Dukhiyani Diwali* or "The Diwali of the miserable," contributed by one Vasant. The author opens his tale on the Vijaya Dashmi Day (Dasara), and after describing the social importance of the festival, introduces a dialogue between a mother and her son who are visiting a fair. In reply to the mother's inquiry if he wants to purchase anything the boy says :—'Service to the cause of the country is a true and good omen. When people would learn to devote their soul and wealth to the service of the country, then will the signs of our dawn appear and our glorious future be heralded with a blaze of trumpets. Considering the present condition of the country this object could be attained by pushing forward the sale of *swadeshi* articles.' The advantages of the *swadeshi* are next dilated upon. Later in the day the boy assembles his young friends at his place, and after formally opening the proceedings, mentions the various obligations Indians owe to their motherland, which gives a profuse supply of material for clothing and every other conceivable object. In return for this the boy exhorts his friends to espouse their country's cause which, he says, is the highest duty enjoined by the scriptures. He then refers to the mischief supposed to have been caused by disunion among the various people of India, and remarks: 'The country whose fabulous wealth had once startled foreigners out of their wits is at

present overwhelmed with poverty. It has to face indescribable difficulties and miseries which are ascribable to idleness and disunion prevailing among the Indians.' At the end of his speech he exhorts the audience to encourage the spirit of union among the different classes of people; because in his opinion, as a result of disunion, the country's wealth had been drained off by sea to foreign lands.

Comments on the Notification of the Lieutenant-Governor of Bengal *re* the anti-Partition agitation.
Indian Spectator (11), 29th Oct.

20. "When the Lieutenant-Governor advises the people not to waste their energies in agitating against a measure which the highest authorities have assured them to have gone beyond the stage of revocation, the reply given to him is that 'there is nothing settled in the universe,' and that people repose confidence in Government because Government is believed to be open to conviction and may sooner or later change its mind. .... Nothing indeed is permanent in the universe, but if everything were perpetually in an unsettled and uncertain condition, society would not hold together and life would be intolerable in consequence of incessant fears and anxieties. .... As between Government and the people, a promise given by the former is always insisted upon as a settled fact by the latter. Thus the permanent settlement of land revenue in Bengal and similar sanads granted to zamindárs in other provinces are irrevocable facts; and though many have regretted what they have called the folly of Cornwallis, no one has thought of launching an agitation against the accomplished fact."

Exhortation to Bengalis to persist in their agitation against the Partition.
Gujaráti (34), 23rd Oct.

21. Referring to the Partition Day celebrations in Calcutta and to the notification issued by the Lieutenant-Governor of Bengal thereanent the *Gujaráti* writes:—We would sincerely exhort the Bengali nation not to leave off the honest campaign they have entered upon. If not to-day, after a lapse of time the truth will not fail to prevail. Let Government revel in their obstinacy and pay no heed to the prayers of the Indians, but a day will dawn when Nature would compel them to grant their request. Like a white elephant the Partition of Bengal would work havoc on the public revenue. The Government would then be indirectly forced to revoke the Partition and unite the divided provinces. To give up the agitation, believing in the irrevocable character of the Partition, would not be advantageous. It would rather bring ridicule upon the Bengalis. In many political instances what was considered irrevocable has had to be revoked in time. When during the reign of George III Ireland was deprived of her Home Rule, who had supposed that the British Ministers would ever again entertain a desire to re-bestow that privilege upon the Irish? Robbers like Russia, Austria and Germany have portioned out Poland among themselves, and yet the Polish nation has not, till this day, doffed its mourning. Why, therefore, should the Bengalis give up their mourning for the destruction of their unity within the brief space of five years? The authorities may not rescind the Partition, but the Bengalis while showing deep respect for the constitution should not give up this mourning for the loss of their unity.

Effects of the alleged blackening of the character of Indian students abroad.
Oriental Review (19), 26th Oct.

22. "The proverb goes, 'give a dog a bad name and it will stick to him.' Similary, Indian students were abused and represented as being incarnations of every possible evil under the sun, and the result is seen in the efforts which have now to be made to remove the suspicion of the British public and to rehabilitate them in the good graces of foreign countries. For this purpose certificates from the local authorities are now required from Indian students proceeding abroad and the Government, therefore, has arranged that all such students should take such certificates. We fear this will lead to needless enquiries and inconvenient annoyances. Nor can we see why students of other nationalities should be allowed a free entry in every country on the face of the earth and the Indian student, the mildest creature in the world, be asked to produce certificates and identity marks, etc. Of course, these certificates will be necessary as long as they are asked for in foreign countries, but the Government and the Anglo-Indian Press can do much towards the removal of such a necessity. If the Indian students are pictured as they are and no exaggerations indulged in regarding their character, there will be no necessity felt afterwards for certificates and identity marks."

Congratulations to His Excellency Sir George Clarke on his wedding.
Jám-e-Jamshed (38), 29th Oct., Eng. cols.

23. "It was truly a very graceful act on the part of our city fathers to have collected a sum amongst themselves for a souvenir to Sir George Clarke at the time of his wedding. We wish the wider public had been given an opportunity of contributing its mite towards a movement that has the universal approval of all classes, for no servant of the Crown that ever came to India has served the country better or suffered more and none deserves all the heartiest felicitations and choicest blessings of Heaven more than our beloved and popular Governor on this auspicious occasion."

Comments on His Excellency the Governor's speech at the Police sports at Poona.
Dnyán Prakásh (49), 25th Oct.

24. It seems that His Excellency Sir George Clarke was actuated by a desire to defend the Police from the charges brought against them since the publication of the Mackarness pamphlet, when he delivered his speech at the Police sports recently held at Poona. It is, we admit, not wise to condemn the whole of the Police Department on the strength of a few stray cases of torture and other irregularities, but the same rule should, we think, be made applicable in the case of those who criticise the actions of the Police. All those who pass strictures on the Police should not be considered as prompted by malicious intentions. His Excellency we see fully recognises that the Police Department stands in need of reform and we know that for years past efforts are being made to ensure that the distrust in which the whole department is held by the public may be replaced by confidence and trust, but unfortunately very little has actually been effected in that direction. We are sure that if the department is manned by a due proportion of respectable and educated men and if the delinquencies of the Police are strictly dealt with, their *morale* would improve, and they would considerably regain the lost prestige. Should every policeman bear in mind the advice given by His Excellency in the course of his speech, there would be left no room for the public to complain.

Comments on His Excellency the Governor's reply to the address of the Wái Municipality (**Sátára**).
Bombay Samáchár (73), 26th Oct

25. The *Bombay Samáchár* welcomes the words of advice uttered by His Excellency Sir George Clarke in reply to the address presented to His Excellency at Wái, but is not very hopeful of any substantial good being done to the cause of local self-government by such sympathetic counsel unless Government are prepared to nullify the effects of organisations like the Caucus movement in Bombay which, according to the paper, has killed the interest of the public men in the civic affairs of Bombay. Commenting on His Excellency's remarks on the subject of the establishment of a High School at Wái, the paper regrets that so vital a necessity of the district should have been so cursorily disposed of by His Excellency. In regard to the proposed railway to Wái the paper exhorts the leading capitalists of the district to show their public spirit by taking up the suggestion thrown out by His Excellency.

Complaint that no representatives of the Press were invited to attend a recent Collector's Durbar at Sátára.
Dnyán Prakásh (49), 24th Oct.

26. It is to be regretted that at the recent Durbar held at Sátára the Collector did not deem it fit to invite representatives of the Press or to supply the Press with the particulars of the business transacted at the Durbar. We see no reason why the information should have been withheld from the Press when at the Durbars held at Dhulia and Sholápur, Press representatives were specially invited. We are inclined to think that the objects of convening the Collectors'

Durbars are defeated by the attitude assumed by Mr. Bonus towards the Press. The lack of uniformity in the Collectors' Durbars held at various places in the matter of inviting people to attend the function and in the treatment accorded to the Press urges us to ask Government to frame general rules for the conduct of business at these Durbars.

Comments on the proceedings of the Collector's Durbar recently held at Dhulia.

Dnyán Prakásh (49), 25th Oct.; *Aryávart* (104), 22nd Oct.

27. Mr. Bamanji, Collector, West Khándesh, is to be congratulated on the sympathetic consideration he gave to the questions asked at the recent Durbar held at Dhulia on the 20th instant. It is to be regretted that the inconvenience caused to the public by the want of a goods shed at the Dhulia railway station has not yet been removed. No reason was given at the Durbar for the rise in the consumption of liquor in spite of a reduction in the number of the liquor-shops. It is evident that some other method shall have now to be adopted to curb the vice of drink. We think that the public would be greatly benefited if wide publicity be given to the rules regarding *bigár*. The question of uniformity of weights and measures is of very great importance to the whole of the Presidency and might with advantage be discussed at the Legislative Council. [The *Aryávart* writes :—We cannot sufficiently thank Mr. Bamanji for the personal interest he takes in the welfare of the people of this district. Uniformity in weights and measures would, as pointed out at the Durbar, guard the public from chicanery of dishonest shopkeepers.]

Comments on the Bombay Land Revenue Report for 1908-09.

Indu Prakásh (119), 28th Oct.; *Dnyán Prakásh* (49), 25th Oct.; *Násik Vritt* (133), 22nd Oct.; *Sudhárak* (150), 17th Oct.

28. In the Bombay Land Revenue Administration Report for the year 1908-09, Government seem to recognise the effects of the prevailing high prices and of the present expensive modes of living on middle class people of settled income, but it is to be regretted that they have not yet thought of revising the scale of salaries of their poorly paid servants in the Revenue Department. The benefits accruing to the agriculturists from high prices of food-stuffs are more than counterbalanced by the high wages they have had to pay to the field labourers and the high standard of comfort to which they have become accustomed of late. The Agriculturists' Relief Act instead of improving the position of the agriculturists has lessened their credit in the market, and in case of emergency left them no alternative but to part with their lands. That the disadvantages of the Act have been recognised by Government is shown by their readiness to grant *takávi* advances and to encourage Co-operative Credit Societies. The high rate of interest charged on the *takávi* advances, the mode of recovering them and the difficulties in the way of securing these advances by the agriculturists make people yearn for the old days when the *sávkár* lent money at a reasonable rate of interest in time of need. The recent amendment of the Land Revenue Code has not improved the position of the agriculturists as has been aptly remarked by the Commissioner, Northern Division. The land under the new tenure is not well cared for and consequently yields poor results. Government are not justified in thinking that the new system is popular from what has taken place in Khándesh, a cotton-producing district. [The *Dnyán Prakásh* writes :—No proof is yet forthcoming for the rayat to believe that the Agriculturists' Relief Act has been of any substantial benefit to those for whom it is intended. The *Násik Vritt* writes :—The opposition of the public to the Agriculturists' Relief Act at the time of its passing has been fully justified by its results. The *Sudhárak* writes :—The wages of day labourers have no doubt gone up, but this rise in wages has been counterbalanced by the rise in the prices of food-stuffs. The Report gives a glowing description of the condition of the agricultural classes, but we are afraid that the writer has to some extent drawn upon his imagination in this matter. Government have been doubtlessly giving *takávi* with a free hand, but it is doubtful if it solely represents the debt which the agriculturist is forced to incur. The amendment of the Land Revenue Code and the Deccan Agriculturists' Relief Act have both adversely affected the credit of the rayat and he has now to sell off his land outright where he used to mortgage it previously. Government appear to believe that the above measures have brought about a healthy change in the ruinous and expensive habits of the rayats, but we are afraid they are labouring under a wrong impression. Education alone will bring about that healthy change. Government think that the amendment of the Land Revenue Code is welcomed by the rayats. That may be the case with the dishonest agriculturist who sees in the amendment a new means put into his hand to defraud his *sávkár* by bringing about the forfeiture of his mortgaged land by withholding payment of assessment. Government may thus be said to indirectly aid the dishonest agriculturist in his schemes to ruin the *sávkár*, which of course is not a desirable state of things. It also deserves to be noted that in the Northern Division *takávi* is being refused on the security of lands held under the new tenure, which shows that Revenue officers themselves attach very little value to it.]

Comments on the Report of the Forest Committee.
Kesari (125), 25th Oct.

29. The Committee have frankly recorded their opinion that the closure of forests between April and August was down-right oppression. The policy adopted by Government regarding reservation of forest areas in the Central Circle was quite mistaken in its inception. It was improper to include waste and pasture lands, which were incapable by any efforts of growing any valuable timber or even fuel, in forest reserves. Government accept the statement made by the Committee that it would have taken at least 400 years to produce third class forests out of them. Many rayats wondered that forest areas in Sholápur and Ahmednagar did not produce anything better than mere scrub. What necessity was there for Government to take thirty years to come to the conclusion they have now arrived at and to trouble poor, helpless and indebted rayats and their cattle? If Government had consulted any old rayat, he would have told them what the Committee have now stated. It is right and natural for the rayats to feel glad at the concessions Government have now given and to thank them. But old and experienced rayats cannot but feel sorrowful and indignant when they consider about the miseries they had to suffer during the last thirty years owing to the policy of the Forest Department.

The Bombay Government have ignored the Parsi community in making selections for the Provincial Service.
Oriental Review (19), 26th Oct.

30. "This journal has always been opposed to considerations other than those of merit prevailing in the selection of officers for Executive and Judicial posts. We have always criticised the claim of the Muhammadans to a representation in all offices from a racial point of view and we would never put forward the claims of any particular community for selection to any posts. Still we cannot help noting that it is very surprising that the Government have ignored the Parsi community in making selections for the Provincial Service. It cannot be said that no suitable candidates can be found in that community. As far as considerations of merit are concerned, the Parsi candidates very often stood first and second in the competitive examinations held for these posts in 1896 and thereafter. But on more than one occasion, to make room for a Muhammadan who stood low down in the competitive test, a Parsi who stood first or second was not selected. Since the time the Government abolished the competitive test it is a pity that, as far as we know, no Parsi has been nominated in this Service. It cannot be said that the present day Parsi collegian is inferior to his predecessor. One has only to refer to the University results to find that the Parsi graduate of the present day wins as many prizes and stands as high as his predecessor. Neither can it be said that the Parsi is unfit for executive work. Two of their community hold high posts of Senior Collectors in our Presidency to the satisfaction of the rulers and the ruled. Unfortunately, considerations other than those of merit have prevailed of late, and the Parsi youth with high academic honours but without family influence or the support of the cry for posts by his community is ignored in preference to others who have been crying for posts through their communal leagues and the pampering Anglo-Indian Press. With an impartial head like His Excellency Sir George

Clarke we trust that such considerations will not prevail in the nomination of a candidate for the Provincial Service, and that merit alone will be the test used in making such a nomination. We should not have touched upon this subject, but we find that there is a feeling of uneasiness existing in the minds of many loyal Parsis that because they have kept quiet and allowed others to fight for such prizes they are ignored and preference is given to the unfit and the useless. It is high time that such an impression was removed."

Suggestion for an increase in the number of Muhammadan Honorary Magistrates in the mofussil.

Moslem (66), 23rd Oct., Eng. cols.

31. "We have just received the revised quarterly Civil List of the Local Government, from which we learn that a slight addition has been made to the list of Muhammadan Honorary Magistrates. The increase is indeed very slight. But while thanking Government even for small mercies, we would still respectfully urge upon them the necessity of adopting some measures by which the great inadequacy in the number of Muhammadan Honorary Magistrates might be satisfactorily remedied. There are cities, for instance, like Hubli, with a Muhammadan population, numbering 18,000 souls, where there are no Muhammadan Honorary Magistrates at all and where in cases of friction between the Hindus and the Muhammadans considerable inconvenience is felt by the latter community."

Comments on the Government Resolution on the report of the Police Commissioner for the City of Bombay for 1909.

Indian Social Reformer (10), 30th Oct.

***32.** "We have noticed or, perhaps, fancied quite recently a tendency in some unexpected places to indulge in needlessly invidious comparisons between the capacity of Europeans and Indians, but we were not prepared for quite so glaring and gratuitous an instance of it as is offered in the Government Resolution on the Police Commissioner's Report. Commenting on the increase in the number of street accidents, the Resolution goes out of its way to observe: 'Unfortunately European Policemen cannot be spared for traffic duty except at a few points of special importance, and the Indian constables show so little aptitude for that work that it would be a mere waste of funds which are urgently required for other improvements to make any large increase in the numbers employed on the control of traffic.' Now, what is the occasion, not to say justification, for this little excursion into ethnic characters? The Commissioner of Police has not only not mentioned the incapacity of the Indian constable among his reasons for street accidents in Bombay, but in a latter part of his Report he has actually said that if the Indian policeman was not as efficient as his London counterpart, it was to a certain extent because he did not get the previous training that the latter got.......... Granting that the Indian can not come up to the European in any walk of life, the perpetual proclamation of the fact may, as in the case of Aristides, create an unthinking impatience even if it were an obvions truth in the average individual."

Comments on the report of the Bengal Inspector-General of Police for 1909.

Mahrátta (17), 30th Oct.

***33.** "The main burden of Mr. Mackarness' charge against the Police is that the practice of torture and corruption largely exists in the lower ranks of the Indian Police force. .... Here is a fresh testimony about this from the report for 1909 of the Inspector-General of Police for Bengal. We quote the following paragraph:—'Corruption and torture unfortunately exist and there is no sort of justification in the service for either; but every case that is worth prosecuting is prosecuted and if it cannot be prosecuted or if the trial ends in acquittal or discharge, a Police officer is still liable to departmental punishment if there be any foundation for truth in the charge. No accumulation of criticism can cause more than this to be done; and if the cases of torture brought home to the Bengal Police in the past five years be examined, they will be found to amount in the main to one or two cases a year of petty assault, a record which is altogether insignificant in proportion to the cases sometimes of hideous maltreatment brought home during the same period to persons in the classes from which the Police are drawn.' It will be noted that the Inspector-

General admits that corruption and torture still exist, but he says that the cases brought up are few in number. We doubt whether all the cases are brought to light. But this thing apart, the admission of the existence of corruption and torture is a significant fact. As to corruption the Inspector-General says:—'What peon or durwan is there in India who does not take a present for every service for which he can extract one without hindrance whereas a constable in similar circumstances would be dismissed?' We can hardly believe the Inspector-General was quite serious when he thus wrote apologetically about the corruption of the Police force. Is he not aware that any peon, civil or criminal, is liable to punishment for extorting money? Supposing that peons could extort money from people with impunity—a fact which could hardly be believed—does it follow that the policeman who is intended to be a guardian of public peace, safety and property, is entitled to follow suit? We believe a greater responsibility attaches to the policeman inasmuch as he is an executive officer."

Comments on the proposed *Vydsantol* procession in the Belgaum District.
Pragati (137), 26th Oct.

34. The political awakening among the Muhammadans in the north has been the means of drawing the Hindus and the Sikhs together as is seen by the Presidential honour of the recent meeting of the Hindu Sabha held at Multan having been conferred upon the religious head of the Sikhs. On the other hand, we see a spectacle of disunion and sectional animosity among the people of the Deccan over the *Vydsantol* procession question. The persistence of the Lingáyats in conducting the procession and the opposition to it by the non-Lingáyats is equally unreasonable. The procession is likely to excite racial animosity, it is true, but there are many other processions and state representations conducted by the Hindus and Muhammadans alike that tend to the same purpose. As long as all such barbarous customs and usages are not stopped by the authorities, wranglings and racial squabbles will continue to promote disunion in society in the Deccan.

Alleged necessity of avoiding the Doctor Street in the route for the annual Taboot procession in Bombay.
Urdu Akhbár (18), 25th Oct.

35. We have to suggest that Government may be pleased to call a meeting of the prominent members of the Bombay Muslim community at the Secretariat to settle once for all the question of the route of the annual Taboot procession. We make this suggestion, as we feel that unless some other route than that of the Doctor Street is fixed for the procession, the Muhammadans will have much to suffer.

Necessity of taking steps for the spread of temperance amongst the ranks of the Sikh regiments.
Indian Spectator (11), 29th Oct.

36. Commenting on the growth of temperance in the British army in India the *Indian Spectator* writes:—"The drink habit is taking a wide hold on the native army too, on no class so firmly, perhaps, as on the Sikhs. It is painful to see these fine fellows, officers and men, going in for fire-water and on their retirement carrying the fashion into their villages. This is an undoubted evil, as witnessed in India and outside its borders, and is likely to sap the strength of the younger generation of Sikhs. Alcohol and tobacco seem to exert a fatal fascination on our northern soldiers, giving rise to evils of which murderous assaults are not always the most serious. Will none of the Sikh leaders appeal to Sir O'Moore Creagh to take their young men in hand? This is a delicate matter, but with the co-operation of their leading men, the Commander-in-Chief is not likely to hesitate."

Complaint about the dearness of salt at Ratnágiri during the rains.
Satya Shodhak (142), 23rd Oct.

37. It is rather strange that though Ratnágiri is the head-quarters of the district officials including those of the Salt Department, no steps should have yet been taken to remove the crying grievance of dearness of salt during the monsoon months at this place. Even an article of luxury like sugar can be had at the rate of 12 or 13 seers a rupee while an article of absolute necessity like salt sells at 11 seers! Thus salt is dearer than sugar at Ratnágiri during the rains! This inflicts great hardship upon the poor and has a detrimental effect on their health. Suggestions have at various times been made for the opening of salt depôts here to remove this evil, but without avail. Nor are licensed vendors of salt compelled by the authorities to keep in stock sufficient quantity of it and to sell it at a fixed rate. We hope that this matter will not be treated with indifference any longer. If arrangements for a sufficient supply in the rains of a harmful commodity like liquor can be made we fail to understand why an article of absolute necessity like salt is not similarly treated.

Temporary suspension of the publication of the *Chábuk* newspaper.
Chábuk (76), 27th Oct.

38. In the course of a lengthy article, the *Chábuk* complains that owing to its independence and plain-speaking it incurred the displeasure of certain people who instigated the authorities against it, with the result that although its writings were quite harmless, the editor was some time back summoned by the local authorities and warned. Other difficulties, continues the paper, of money, printing press and accommodation for the office, had arisen and when following close on them the authorities again summoned him to appear before them, the editor has thought fit to suspend the publication of the paper for four weeks. [Elsewhere the paper complains that in spite of its services to the country, it has received very scanty support from the public and has, therefore, to suspend publication.]

Suggestion for alleviating the alleged sufferings of the Hajis.
Mufid-e-Rozgár (167), 23rd Oct.

39. The *Mufid-e-Rozgár* appeals to the Haj Committee, the Protector of Pilgrims and the Bombay Police Commissioner to take the following steps in the interest of the Hajis proceeding by steamer to Jedda:—(1) To fix once for all the steamer fares, (2) to allow infants free on board, (3) to exempt the Hajis from the levy of fees at Kamran, (4) to arrange for the supply of sufficient water to Hajis on board the steamers, and (5) to see that the Hajis are not defrauded by brokers and are free to purchase steamer tickets from whatever Company they like and not from any particular firm.

Education.

Adverse comments on a notification by the Educational Inspector, Central Division, stating that school-masters' subscriptions to the Edward Memorial Fund should be remitted to the Deputy Educational Inspectors.
Indu of Bombay (13), 27th Oct.

40. "In the September number of the Maráthi *Shála Patrak*, a notification from the Educational Inspector, C. D., announces that a movement for raising a memorial to the late King-Emperor Edward is on foot and it is 'thought that many loyal Government servants will gladly subscribe to the fund raised for the purpose.' It is then announced that 'those servants of the Educational Department who desire to take advantage of the opportunity may remit their subscriptions to the Deputy Educational Inspectors or through the Táluka school-masters.' Let us not omit to mention that it is specifically declared that there is no compulsion on any one to subscribe. We need not say how whole-heartedly we support the memorial movement in honour of the revered King-Emperor Edward. Nor need we repeat how we have always held that whilst all citizens are bound to be law-abiding and loyal, the duty to be strictly loyal is specially imperative on Government servants. But yet we cannot, on principle, approve of this sort of identification of the Department with the King-Emperor Memorial movement, the charm of which must and ought to lie in being strictly non-official and spontaneous. The notification quoted above cannot but destroy the charm of spontaneity. What many a school-master might have paid cheerfully, he would now think he is paying under a kind of official pressure. And then, there must be several who are too miserly to subscribe even though not disloyal. Is it right that Educational Inspectors should have a list of those who are loyal and self-sacrificing enough to subscribe, so that official records should show who are either presumably disloyal or of so lukewarm a loyalty as not to subscribe? We hope other Educational Inspectors or other Departmental heads have not resorted to similar official collecting of subscriptions, either for this or other purposes."

Adverse comments on a recent notification by the Educational Inspector, Northern Division, rusticating some boys from Local Board Schools for seditious conduct.

Indu of Bombay (13), 27th Oct.

41. "We confess we were not a little pained and surprised to read a notification appearing in the September number of the Maráthi *Shála Patrak*, signed by the Educational Inspector, N. D., announcing that a pupil of the Arnála Local Board School, Ganesh Bapuji by name, is dismissed from school for having disfigured, for exhibiting his disloyalty, the portraits of the late King-Emperor Edward and Queen Alexandra appearing in his reading text-book. It is further ordered that the boy must not be admitted in any recognised school. The second paragraph of the notification announces that two other boys of the same school have been rusticated for a year for a similar offence, with the same injunction against admission in a recognised school. We have not the slightest desire to condone the offence of the boys, but we doubt very much whether the punishment is either wise or commensurate, or in any way calculated to attain that end which, as text-books on the Science of Teaching tell us, ought to be the only and the sole aim of all punishments in schools—the end, we mean, of the erring boy's improvement. The boys belonged to a village Local Board School. Evidently they must be lads of tender age. For a juvenile prank—let us admit its nastiness—one of them is permanently boycotted from admission into any recognised school and two are so boycotted for a year. What must be the effect? The first boy will either have to give up education or go to an unrecognised school—that is a school of which the management Government considers to be very bad or the teaching to be pernicious. The other two boys for one year have either to be without a school or go to a non-recognised school. In either case it is vagabondage that is encouraged, not the reform of the boy. And one effect of a policy of this kind must be to directly feed the unrecognised, that is, the grossly mismanaged or the pernicious schools! It is because of this effect that we condemn the notification quoted above. The three boys certainly deserved punishments. Caning, school disgraces of various kinds, guarantees from the parents, and other disciplinary measures can easily suggest themselves. With so level-headed a gentleman as the Honourable Mr. Sharp, as Director of Public Instruction, we need not labour at suggesting the exact remedies. We think our duty is done when we point out that the present measures set a premium on unrecognised schools, give them food to live upon, and what is worse, prevent the amelioration of repentant boys—or say of the boys of repentant guardians."

Municipalities.

Comments on the Government Resolution *re* maladministration in the Ratnágiri Municipality.

Bombay Samáchár (73), 27th Oct.; *Jám-e-Jamshed* (38), 26th Oct.

42. Looking to the mismanagement which had so long been going on in the Ratnágiri Municipality, Government would have been justified even if they had gone the length of suspending it like the Ahmedabad Municipality. But fortunately for the Municipality they have preferred to adopt the more liberal course of warning it and giving it a chance to improve its administration within one year. The charges of irregularity and maladministration made out in the Government Resolution dealing with the matter afford very sad reading and fully justify Government's action in the matter. The various charges are of a very serious nature and clearly prove that the Municipality has grievously failed in the performance of its duties. We trust that with the dismissal of the present Secretary and the appointment of a new one, the administration will proceed more smoothly and that the Municipality will take the warning given by Government to heart and so improve their administration as to efface the bad impression made on Government's mind. [The *Jám-e-Jamshed* writes:—It would be no exaggeration to say that Municipal administration in Ratnágiri had

become a scandal. The Ratnágiri people should feel grateful to Government that they did not suspend the Municipality at once. At the same time, it would have been better if Government had taken the explanation of the Municipality about the irregularities before coming to a final decision and published it along with their Resolution. We trust other Municipalities will take this lesson and be more careful in their duties.]

Indian Social Reformer (10), 30th Oct.

***43.** "When Government suspended the Ahmedabad Municipality some months back, we strongly supported their action which, though an extreme one, seemed fully justified by the circumstances of the case. Since then two other local bodies have been brought officially before the public for censure, the most recent being the Municipal Council of Ratnágiri. It is not improbable that more instances of the kind are awaiting their chance, and we feel it necessary, therefore, to invite Government to consider the wisdom and the justice of the new policy. As regards its wisdom, it is obvious that no self-respecting man would care to join a Municipal Board if it be liable, for good, bad or indifferent reasons, to be castigated in this summary and one-sided manner. As regards its justice, now that it appears that laxity in municipal administration is somewhat more general than previous Government reports and resolutions led the public to believe, it seems to us, that what has to be done is to consider whether the constitution of mofussil Municipalities is altogether satisfactory. Take the Ratnágiri Resolution, for instance. The first count of the indictment is that the Municipality is incapable of exercising proper control over the Managing Committee. But, speaking from memory, is it not the fact that Managing Committees were deliberately made practically independent of the general body, against the earnest protest of non-official members, when the last District Municipalities Act was passed? Some of the other charges in the indictment are serious enough to warrant the prosecution of the persons immediately concerned, while the others are either too vague or too trivial to justify this six-foolscap-paged Resolution. Throughout, one feels that one has not been told what the Municipality itself has to say to these charges, and whether, indeed, they had been sent to it for reply. The power of Government to call erring Municipalities to order is a valuable power, but it is not one which can be used except for very serious reasons without lowering the dignity and attractions of municipal life to independent and self-respecting persons."

Rást Goftár (44), 30th Oct., Eng. cols.

***44.** "The list of indictments against the Ratnágiri Municipality is so heavy that it is hard to account for the leniency which has been extended to it. A decision for its temporary suspension would have been absolutely justified in view of the charges that are adduced, which reveal gross negligence and irregularity on the part of its members. The Municipality has long been in the charge of men altogether unfit to administer the affairs of the town, and there is very little likelihood that efficiency would be restored so long as its Council is not reconstituted. There is little unity to speak of among the members, and their only task seems to be how best to impede the progress of useful work. We hope that its Councillors would make most of the opportunity which is given them, and set their house in order, thereby showing that the trust reposed in them was not misplaced."

Indian Spectator (11), 29th Oct.

45. "Yet another Municipality has been weighed in the balance and found wanting. The Collector's charges against the Ratnágiri Municipality are some of them very serious. At a time when the capacity for self-government in Orientals is strenuously asserted in the press, and ancient history is appealed to in support of that capacity, the ugly revelations of what takes place in Municipalities managed by educated men are very much to be deplored."

Pársi (42), 30th Oct., Eng. cols.

***46.** "Under Sir George Clarke local self-government has been so warmly encouraged that it was perhaps necessary to set up a definite standard below which Municipal administration cannot be allowed to fall. Unfortunately it has also been found necessary to declare that two important Municipalities have fallen below that standard. A little while ago it was Ahmedabad; now it is Ratnágiri. In the case of Ratnágiri, the remedy has not been so drastic. In the two cases referred to, nobody could say that Sir George Clarke has not given every possible chance of improvement before stepping in."

Dnyán Prakásh (49), 26th Oct.

47. A most disquieting feature of the exposure of the affairs of the Ratnágiri Municipality made in the Government Resolution is the unwillingness of some of the Councillors to pay the Municipal rates and the omission on the part of the Municipality to take legal steps against the defaulters. The arrears of the rates are shown as exceeding seven thousand rupees and some of the rates have been left unpaid for as many as twelve years! Conduct like that of the Municipal Councillors of Ratnágiri serves to poison the very sources of public life, and we hope that the citizens of the place will in future elect only really disinterested persons as their representatives, and that other Municipalities will take a lesson from the fate that has overtaken the Ratnágiri Municipality.

Native States.

Complaint of maladministration in the Kurundwád (Senior) State.
Pragati (137), 26th Oct., Eng. cols.

48. "Outspoken" writes as follows to the *Pragati*:—"The forty thousand or odd people whose misfortune it is to be at present the subjects of the Senior Chief of Kurundwád will bless you if you allow us to ventilate our grievances in your columns. Ours is a small State; and you may not like to lend so much of your valued space to us. But please remember that the smaller the State, the worse is the lot of the people entrusted to the autocrat who rules over it. Our cry in your columns may be a cry in the wilderness. For, thanks to the activities of the anarchists, the British people are of late magnifying the importance of our Chiefs and allowing them wider and wider powers in the internal affairs of their States. If the Government continue to look with favour on this policy of non-intervention on the ground that it suits their political interests best, there is very little hope for more than the fifth part of the Indian population.......... We have happily got in Major Wodehouse and Major Harrison two very straightforward and righteous Political Officers. I hope to bring to their notice some very deplorable facts about our State.......... The present Chief succeeded to the *gádi* only two years back. His father and predecessor, Shri Bálásáheb, had a memorable period of about thirty years of misrule in this State and the events of the last two years cannot be well appreciated without a knowledge of the antecedents of the present *regime*. Shri Bálásáheb bequeathed to our present lord a debt of over three lakhs, a system of intricate factions and an anxious mass of forty thousand people. The wonder of this huge debt was that it was never mentioned in the Reports to the Government of Bombay who seemed to be quite content to take the State accounts as they were submitted to them. He was bold enough or shrewd enough to make the Government swallow his false accounts for years and years.......... I need not mention the details of the late rule; because it is mostly dead history. But in order to give your readers an adequate idea of the administration of a Chief who once got himself elected to the Legislative Council of Bombay and who was patriotic enough to take a leading part in the Shiváji movement of Tilak in Poona, I may say that letters in his very hand-writing were once laid before the Bombay Government which showed that he was in the habit of receiving bribes from and paying bribes to certain people.......... This brings the present Chief into the arena and it will be a good introduction to his short yet bitter rule."

Comments on the deportation of the editor of the *Swadeshábhimáni* by the Travancore State.

Mahrátta (17), 30th Oct.

***49.** "The deportation of Mr. Rámkrishna Pillai, editor of the *Swadeshábhimáni*, all of a sudden from Travancore a few days ago, has created a sensation. A controversy of surmises as to the probable nature of the crime alleged to have been committed by the editor is going on in the press. The surmises vary between gross libels on the Dewán in power, veiled attacks on the State and sedition. We have no mind to take sides in the controversy. But we strongly protest on principle against the action taken by the State in deporting Mr. Pillai. It is a direct violation of the fundamental principle of law that no man shall be condemned unheard. The editor has been deported, the paper suppressed, and the press confiscated. All this without informing the editor of the alleged charges and without giving him an opportunity to vindicate himself and prove his innocence, or be adjudged guilty in a regular court of law! We have not heard it put forward by the advocates of the action taken by the Travancore Durbar, that Mr. Pillai had been warned beforehand. But after all it is unjust to deport a person, a respectable journalist, suppress his paper and confiscate the press, merely on an executive order. In the Travancore State, we believe, even the vilest criminal accused of the worst offences is not condemned unheard. Why should not a journalist have the same opportunity to have his say and to place his side before a tribunal of law?"

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd November 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 45 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th November 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: The promoters of the Agricultural Exhibition to be held at Panvel (Kolába) in December next should hold meetings of land-holders to ventilate their grievances 30

British rule:

  Alleged influence of the *Swadeshi*-boycott movement on the policy of the Government of India 11

  Comments on the reported protest of the Moslems in London against the recent British Note to Persia 10

  The Extremist agitation has done an amount of harm to India . . 13

  The Extremists are really working for an autocracy controlled by Brahmins 12

Collector's Durbars: An account of the recent Sátára Collector's Durbar should be officially communicated to the local press 31

Forest matters: Approval of the recent relaxation of the operation of grazing rules in the Central Circle 29

Governor of Bombay: Congratulations on His Excellency Sir George Clarke's wedding . . . . 6—9

Hajis: Alleged grievances of the — in Bombay 27

Indians in the Colonies: Indians in South Africa 28

Persian affairs: Persia should be given a free hand to manage its own affairs 14

Portuguese revolution:

  Comments on the — 15

  The new Governor-General of Goa should rule with firmness . . 16

Public Service:

  Comments on the appointment of Mr. Ali Imam as Law Member of the Imperial Executive Council . . . . 20—24

  Comments on the retirement of Lord Morley. . . . . 1—5

  Comments on the retirement of Mr. P. Kershasp from the Indian Civil Service (Madras) . . . . 25 & 26

Viceroy: Comments on the movement to do public honour to His Excellency Lord Minto on the occasion of his departure from Bombay . . 18 & 19

Viceroy-designate: Comments on Lord Hardinge's speech at the Savoy in London 17

Education—

Complaint about the examinations in the Government Schools at Ahmedabad 33

Complaint of alleged pressure on the Educational subordinates in Sind for subscriptions to a memorial to Mr. Wright, late Educational Inspector 32

Suggestion that the Examiners in the Public Service and the School Scholarship Examinations in Sind should be paid for their labour . 35

There can be no sound system of teaching in the Government Colleges with a staff constantly changing 34

PARAGRAPHS.

Railways—

Alleged inconvenience caused by the absence of a Muhammadan stall-holder on the Sukkur Main Railway Station on the N.-W. Railway. . . . 38
Alleged neglect of native passengers by Railway subordinates . . . 36
Suggestion for reduction of the second class Railway fares on the N.-W. Railway 37

Municipalities—

Ratnágiri: Comments on the Government Resolution on the maladministration of the — Municipality. . . . . 39 & 40

Native States—

Sachin: Insinuations against His Highness the Nawab of — 41

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st October 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
75	Buddhi Prakásh	Ahmedabad ...	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad ...	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár ..	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30 ...	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
87	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad ...	Monthly ...	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do. ...	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly ...	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly ...	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	800
95	Udbodhan	Ahmedabad ...	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do. ...	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B., Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára) .	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Esláh	Bombay	Weekly	Mohamed Reza Haji Alli; Persian Muhammadan (Shiah); 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand; Hindu (Amil); 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal; Hindu (Amil); 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal; Hindu (Wadhwa); 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi; Muhammadan; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári; Hindu (Sháwak Bania); 37.	2,600
170	Jain Mitra	Do.	Fortnightly	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*́) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte ; Hindu (Marátha); 25 ...	1,400

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.
No. 18, has assumed the new title of Urdu Akbbár.
No. 66, the Editor of this paper is Daudalli Hakim Magduballi Muhammadan ; 35 ; Circulation 1,400.
No. 149, has ceased to exist.

Politics and the Public Administration.

Comments on the retirement of Lord Morley.

Indian Social Reformer (10), 6th Nov.

***1. "The news of Lord Morley's resignation of the office of the Secretary of State for India has been received with a profound feeling of regret by people of all shades of opinion in this country. Every one recognises that the office had never been filled with so much ability and power as during the last five years. Lord Morley's great** intellectual powers, his enormous personal prestige and his ripe and wide-eyed statesmanship have been wholly devoted to India to the exclusion of every other preoccupation. Coming to the office at a period of considerable unsettlement and anxiety, His Lordship has spent himself unsparingly in broadening and widening the foundations of British rule in this country. He has been criticised, on the one hand, as having concentrated too much power in his own hands, and, on the other, as having yielded too much to the insatiate craving of the bureaucracy for heady draughts of prestige. That, perhaps, is the best proof that His Lordship has been singularly successful in hitting the golden mean between undue interference and undue acquiescence. Those who cry out against over-ruling local opinion must remember that the expression does not mean the same thing in India as in the self-governing Colonies. Local opinion in the case of India means to a large extent official opinion which is neither responsible nor responsive to Indian public opinion except as a matter of accident and of the idiosyncrasies of individual administrators. On the other hand, some of our countrymen hardly realise that a Secretary of State, however great and powerful he may be, must have a certain minimum support from the governing classes in England and India for any reform that he may undertake. If these two considerations are borne in mind, it will be seen that, if Lord Morley seemed to break 'the principles of a life-time' in some parts of his career as Secretary of State for India, in other parts he has done much to break down some of the barriers which prevented the free passage of light and air in the Councils of the Governments in India. Lord Morley's work for India has been of the highest kind and like all superior work, it will take time to develop in all its glory of fruit and foliage. And, after all, his very presence at the India Office has meant a good deal. When such a man quits the scene of his arduous labours for the last five years, we feel as if a great and beneficent light has been blotted out of our political firmament."

Gujaráti (34), 6th Nov., Eng. cols.

*2. "The news of Viscount Morley's resignation comes like a bolt from the blue.......... We have nothing but the keenest regret to express for the great loss which India has suffered by the removal of an illustrious liberal statesman like Lord Morley from the India Office.......... **He has obliterated racial distinction by his appointments to his own Council and to the Executive Councils of our Imperial and Provincial Governments; he has conceded in a spirit of trust and confidence the right of election, as distinguished from nomination, subject to the approval of Government, which used to be the case before; he has thrown open to public discussion and criticism in Council executive actions of Government, hitherto beyond the reach of the people's representatives in Council; and in theory at any rate, he has given to the non-official members of the Councils of Provincial Governments a substantial majority. These measures, small as they look, could hardly have been sanctioned by any other statesman, particularly under circumstances so discouraging and in the teeth of opposition so determined and so persistent and even unscrupulous. We look upon these as the inauguration of a new *regime* whose culminating point will be found, in the fulness of time, in a substantial measure of internal self-government, under the guidance and protecting power of the British Empire. We have often had occasion in these columns to protest against the measures of repression which Lord Morley had, under the advice of the Government of India, to sanction, under the peculiar circumstances of the hour.......... We have always regretted His Lordship's uncompromising attitude on the question of the Partition of Bengal, after virtually admitting that it was a mistake, and we wish His Lordship had stayed long enough at the India**

Office to be convinced of the necessity to conciliate Bengal opinion by a slight modification of the Partition scheme. But while we shall never cease to regret these short-comings of Viscount Morley's rule, together with some of his utterances, we shall always remember with genuine feelings of gratefulness the tone of sympathy and good-will which by his very personality he has literally infused into the instruments of Government from the Viceroy down to the newest fledgeling from the land of haughty exclusiveness. India witnesses the strange spectacle of a proud race being ruled over by another race of prouder instincts, and it was reserved for Lord Morley's clear insight into humanitarian culture, with the widest range of sympathy and genuine confidence in the principles of Liberalism, to inaugurate the policy of love that was not paternalism, of equal rights not wholly dependent upon patronage,' a policy calculated to engender conditions of 'growth' and progress for the people under which, let us hope, India will once more reach the place to which she is entitled among the nations of the world. The Reform Scheme was the first official recognition of the new epoch, the inauguration of a period of life and growth and all it implies in the life-history of Modern India, and Lord Morley's name will go down to posterity as the Godfather of *Rejuvenated India.*"

Sánj Vartamán (45), 3rd Nov., Eng. cols.; *Jám-e-Jamshed* (38), 4th Nov.; *Akhbár-e-Soudágar* (28), 4th Nov.

3. "The report of Lord Morley's retirement will be viewed with deep concern by the people of India. He, in conjunction with Lord Minto, has created for himself an enduring monument in this country by the momentous reforms. We wish Lord Morley had not decided to take off his armour, just at the time when his colleague and coadjutor was about to leave these shores.......... There is no need for apprehension that the new men will not handle the Reforms with sympathy, that they will not cordially carry them out in the spirit and tradition of those who have brought them into being. Lord Hardinge has already pledged himself to them. Lord Crewe, who is reported to be nominated as the successor of Lord Morley, is not expected to turn his back upon them. Indeed, it is impossible now to do so. You cannot set back the hands of the clock. You must advance when the time comes, but recede you cannot. The question of anxious interest, however, is whether the new men will be able to withstand the sinister influences by which they may be surrounded.......... We are sorry for the retirement of Lord Morley. But we must also remember that he is three score years and ten, that at his age he has served the country with wonderful energy and devotion, that he has borne the burden of an anxious and overwhelming task with infinite credit to himself and to his lasting honour. Will not India express her gratitude by raising a fitting memorial to him?" [In its vernacular columns the *Sánj Vartamán* further remarks:—Several stages of the Reform Scheme still remain to be passed and we, therefore, wish Lord Morley had been persuaded to remain a little longer at the India Office. His presence then would have successfully checked the howls of the Anglo-Indian Press which are sure to be raised in the near future when the question of further continuing or dropping the Prevention of Seditious Meetings Act again comes to the fore." The *Jám-e-Jamshed* writes:—The rumoured retirement of Lord Morley is more than a calamity to this country in whose behalf that philosopher-statesman has laboured not a little. His Lordship in consultation and conjunction with Lord Minto has successfully brought the ship of State to a haven of safety and striven his utmost to elevate the country from the despondent state in which it was hitherto lying. His Lordship need hardly be assured that the trust he has reposed in the Indians will never be abused. The *Akhbár-e-Soudágar* also regrets that Lord Morley should be retiring from the India Office so soon before the ripening of his monumental scheme.]

Indu of Bombay (13) 4th Nov.

4. "Lord Morley like his lieutenant Lord Minto has done his work—they have finished the chapter of history, which would record that under their initiation and guidance, the first step was taken to give to India a constitution and convert the alien and bureaucratic Gov-

ernment of India into a national and popular one.......... With heavy and grieving heart will India part with Lord Morley. We, of course, mean Indian India. Anglo-India has had the privilege of being always perversely spiteful and vengefully petty-minded towards those great British statesmen who have endeavoured to conciliate Indian India and thereby strengthen *Pax Britannica.* To them any amount of concession to their own prejudices is nothing, if even in one small direction their views are cast aside and their proposals rejected...... We, Indians, have not had everything we wanted at the hands of Lords Morley and Minto—in regard to several things we have had to smart, chafe and rage and even in what has been conceded to us there are ugly features seriously diminishing the grace and the value of the concessions. But Indian India is grateful and appreciative and has the gentlemanly virtue of respecting 'good intentions.' So we forget the suppressions and repressions and the 'divide and rule' policy of the regulations under the Council Act and unite in showing our grateful appreciation of the retiring Secretary of State and Viceroy."

Pársi (42), 6th Nov., Eng. cols.

***5.** "There has been a great deal of criticism of Lord Morley's autocracy, and it is of a rather peculiar nature. A criticism founded simply on the fact of a great reform on democratic lines having been carried out during the term of office of a Secretary of State who was profoundly versed in the history of democracy and a brilliant exponent of the democratic ideal may easily impute an autocratic spirit to the Secretary. Lord Curzon was an indefatigable interferer with the wheels of the machinery of Government, but the complaint against him was that he made them move too fast. At any rate, it was easy enough to see what he was doing. Against Lord Morley mysterious charges of interference are brought. No specific instances are quoted, but we are asked to believe that Lord Crewe will have to cultivate the art of doing nothing because if the Morleyan system continued, the machinery would soon stop altogether. It seems idle, if not ridiculous, to make such charges, especially when the same critics complain that the attention to administrative detail which flourished under the Curzonian *regime* has, in the undivided solicitude given to Reform measures, weakened into a degree of slackness.......... It is possible that some future historian will find that Lord Morley, far from being autocratic, was too pliable. A great contemporary of vast imperial experience, bade him 'trust the man on the spot.' This he did not only in the collection of opinions giving a reflection of Indian feeling on the subject of Reform, but even in less welcome measures.......... It is the first step which is most difficult and Lord Morley has taken it. His Reform Scheme is only the beginning—it is not in itself the final word in Indian political evolution. But he has shown the way. He has set India on the path of political progress and has indicated the route for us to follow. It remains for India to justify his work by fulfilling it."

Congratulation on His Excellency Sir George Clarke's wedding.

Pársi (42), 6th Nov., Eng. cols.

***6.** "The marriage of His Excellency Sir George Clarke and Mrs. Reynolds was duly celebrated in the Cathedral on Friday morning and though it was as quiet an affair as is possible there was naturally a large gathering of distinguished persons to signify by their presence their good wishes and congratulations. Many thousands besides this gathering will also pray for the happiness and domestic felicity of a Governor who has in an unwonted measure sympathised with the people committed to his charge in all their griefs and troubles. Sir George Clarke has resolutely put aside his own afflictions at the call of duty, and a double measure of personal happiness should be his reward. Beyond the patient sympathy and geniality which never failed him, the tradition of Government House insists on an amount of entertainment and hospitality which are a heavy burden on a lonely Governor, especially on one who, as we know Sir George Clarke does, gives matters of deep national moment his earnest constant attention. It is, therefore, gratifying to all that His Excellency will no longer have to bear that burden alone, but will have by his side a gracious and accomplished lady whose sympathy in all efforts for the amelioration of the people of India Sir George has felt himself able to promise in advance on her behalf."

Jám-e-Jamshed (38), 4th Nov.; *Akhbár-e-Islám* (69), 3rd Nov.; **Gujaráti* (84), 6th Nov.; **Hindu Punch* (37), 6th Nov.

7. With one voice and heart, Bombay wishes happiness and prosperity to their Excellencies Sir George and Lady Clarke on their wedding. Sir George stands in the front rank of sympathetic Governors, and it would be no exaggeration to say that by his sympathy and kindness he has won the hearts of all. All Bombay rejoices at the happy change that has taken place to-day in His Excellency's social life and prays that the pair may live long in peace and happiness. Her Excellency Lady Clarke has moved much in London society, and we are sure that, endowed as she is with a kind and generous temperament, she will soon win the hearts of the women of Bombay. The Bombay public welcome her cordially. [The *Akhbár-e-Islám* also wishes happiness and long life to the pair. The *Gujaráti* writes:—We are sure the whole of the Bombay Presidency will pray to God that His Excellency's marriage with Mrs. Reynolds may turn out happy in every way. Anyone will admit the necessity of the marriage. The death of Lady Clarke followed by that of Miss Clarke had left Sir George without a companion in his social life. His Excellency has much arduous work before him and he stood urgently in need of a companion to share the burden of his social duties. We pray to God that the pair may be happy and prosperous and may achieve great things for the up-lifting of the country. The *Hindu Punch* also publishes a cartoon toasting 'Unclouded sunshine throughout a long and happy life.']

Indian Spectator (11), 5th Nov.

8. "We rejoice to think that from to-day we are able to speak of Their Excellencies instead of His single Excellency at the head of Bombay society. The happy event, about which we have ere now expressed our sentiments, was celebrated yesterday, and we respectfully offer our congratulations to His Excellency the Governor on the ray of sunshine which will spread not only through his home but through the anxious discharge of his onerous duties, and Her Excellency Lady Clarke on the new sphere of usefulness that lies before her in an oriental country."

Rást Goftár (44), 6th Nov., Eng. cols.; *Poona Observer* (21), 6th Nov.; *Moslem* (66), 6th Nov., Eng. cols.

*9. "The city of Bombay greeted His Excellency Sir George Clarke on the day of his wedding with that affectionate joy which a happy and contented people feel at heart at the marriage of a kind and beneficent ruler. The administration of His Excellency has been characterised by a steady but active progress in all departments of public life......... Fair and impartial in his judgment he has kept the balance scrupulously even between races and communities, and drawn them closer into a common tie of union and good-fellowship.......... We little wonder that with the qualities of head and heart which are his, he has been so popular with all classes and communities. To him and Lady Clarke we extend our hearty wishes for a long and happy life, and pray that their career in India may be one of brilliant and unhampered success." [The *Poona Observer* and the *Moslem* write in terms of similar cordiality.]

Comments on the reported protest of the Moslems in London against the recent British Note to Persia.

Indu of Bombay (13), 4th Nov.

10. "The London branch of the Moslem League has had the audacity to intermeddle most indiscreetly in foreign politics and make a representation to the British Government adverse to their recent Note to the Persian Government. Following them, all the Moslems in London are said to have met to 'protest strongly against the British action in Persia.' Reuter, not likely to exaggerate Moslem oddities, tells us that the speakers 'in forcible terms charged Great Britain and Russia with bad faith'!!! But that is not all. We are told that 'the frequent references to Islam's appeal to the Kaiser were loudly cheered.' We are further told that Syed Bilgrami with difficulty restrained the extremists who

wanted to send telegrams to the Sultan and the Amir! Gracious God! What did these extremists mean? Did they desire to express gratitude to the Kaiser for his policy of supplanting British influence in Turkey and Persia and did they intend to urge the Amir and the Sultan to oppose Britain? Whatever it be, too patent and obvious is the absolute want of loyalty to Britain—if not the positive disloyalty of all this attitude and expression of the London Moslems and the Moslem League (are the two practically identical?)—or of the extremistic section thereof.......... It is pan-Islam they prefer to *pax Britannica* and would approach for its sake the Amir and the Sultan and even the Kaiser over the head of their lawful Government of Britain!......... But we wish to speak on behalf of the bulk of the Indian Muhammadan community. That the Aligarh School never represented the bulk of their Indian coreligionists we have always held and we will continue to hold, though for the moment the Aligarh School has captured even sober men like Messrs. Ibrahim Rahimtulla and Jinna and others. And in particular have we to point out that there is absolutely no truth in the All India Moslem League's representation that the British Note to Persia was likely to cause 'grave concern' in the minds of Indian Muhammadans as a whole. No. These—the bulk of them—are loyal and they trust their Government. And Persia's independence or dependence is a matter of the smallest interest to them."

Alleged influence of the *Swadeshi*-Boycott movement on the policy of the Government of India.

Indian Social Reformer (10), 6th Nov.

*11. "That there has been an awakening of the people in all directions in recent years needs no demonstration. Call it unrest, or what you will, the population even in the remotest villages is experiencing some kind of unrest or other. In some parts, it is distinctly religious or sectarian, in others it is predominantly political; in some provinces it is social, in yet others there has arisen an industrial awakening. A spirit of self-reliance is perceptible all through. Sometimes it is *swadeshi*, and at others it is 'boycott' of everything extraneous. It is open to doubt whether, but for this new awakening, Government would have evinced the same interest in and attached the same importance to the amelioration of indigenous industries. Without casting any reflection on the intention of a well-meaning administration, it is to be admitted that as the heads of Government and members of the ruling class stand isolated from the life of the children of the soil, they cannot understand or apprehend their feelings without some sort of stir being made, some agitation on the surface. In this respect, the *swadeshi* movement which had been smouldering for several years previously but was fanned into a flame by the Partition of Bengal has done good to the country at large. If its objects be strictly limited to the original meaning of the agitation and steadily adhered to, there need be no fear but that it will add to the happiness and prosperity of the people."

The Extremists are really working for an autocracy controlled by Brahmins.

Din Bandhu (116A), 29th Oct.

12. The *Din Bandhu* in an unfinished article writes:—The progress of a nation either political or religious must be slow to be lasting, and any attempt to hasten it by artificial means cannot but produce evil effects. Various new religious sects and reform movements are trying to effect a religious revival in India, while the National Congress is doing its best for the political regeneration of the country. Of late a political party has sprung up that shuns the slow but steady methods of the Congress and wants to reach its political goal in a day. While the motives of the Congress party are altruistic and liberal, those of the Extremists are purely selfish. Instead of calling them by their self-styled name Nationalists it would be more appropriate to call them Monopolists, for what they really want is not a nationalist government consisting of all the nationalities inhabiting India, but an autocracy controlled by Brahmins. The efforts of these Monopolists are directed towards undoing the work accomplished by the National Congress as is seen by the anarchical methods followed by some of them during the past few years.

The Extremist agitation has done an amount of harm to India.

Kalpataru (122), 23rd Oct.

13. The last four years witnessed an outburst of political revolutions in the East as well as in the West. While this political change is likely to herald a new era of peace in some of the countries, it is likely to produce evil results in others that are not ripe for change. Revolution in Turkey seems to have been effected in a gradual manner without exciting undue hatred for hereditary rulers, but a similar change in Persia does not give us any promise of good results. As to Egypt we cannot with any amount of certainty make any forecast as to the results of a revolution there. Speaking about India we have not the least hesitation to say that the effects of a revolution in this country will be absolutely disastrous. The condition of India is such that the political salvation of India depends on constitutional agitation alone. The revolutionary methods of the Extremists have merely helped to set back the hand on the dial of India's progress by half a century. We hope that experience gained in the past years will open the eyes of our Extremists to the futility and unsuitability of their erratic methods and convince them that steady constitutional agitation can only hope to achieve self-government for India in the distant future.

Persia should be given a free hand to manage its own affairs.

**Pársi* (42), 6th Nov., Eng. cols.; *Sudhárak* (150), 24th Oct.

14. "It was suggested by a contemporary that without deliberate intention on the part of the British authorities they might find their promise to maintain the integrity of Persia the most difficult part of their programme. How true this is has already been made apparent. The Note to Persia was accompanied by warships in the Persian Gulf, which is the equivalent of the Russian force in the North. A rumour that a wild tribe contemplated a raid was sufficient excuse to land a party of blue-jackets for the protection of foreigners, and also, incidentally, to show every turbulent spirit that the Persian Government is an institution for which they need have no respect, and that according to the law of the most enlightened nations, any sufficiently strong party of armed men has a perfect right to settle Persia's affairs according to its own wish and to decide on what is right and wrong at its own irresponsible pleasure. We do not say that Persia is a well-governed country, but it is indisputable that the present Government is making a brave struggle which would be assured of a much greater degree of success if such disturbing elements as armed foreign forces were withdrawn. It is necessary that the safety of foreigners should be assured, but safety is a matter of degrees, and the risks that foreigners run to-day in Persia are not demonstrably greater than those they have been cheerfully encountering any time these last fifty years. The prompt seizing of an excuse for landing an armed force will not hasten the improvement in internal affairs which the British Note demands as the prime condition for non-intervention." [The *Sudhárak* remarks:—The present plight of Persia is a lesson to those countries who would allow foreigners to enter them for trade purposes without possessing strength enough to control their operations. The country is paying the penalty of its weakness.]

Comments on the Portuguese revolution.

Apakshpát (29), 29th Oct., Eng. cols.

15. "The conversion of Portugal into a Republic adds one more danger to the many already looming over India. To two French republican possessions on the mainland it adds three more Portuguese republican possessions, and the news of the fall of the House of Braganza having been received in India by the Portuguese subjects with glee makes one uneasy. Government of India! hold your reins with wisdom and power if you wish the country well.......... If you want to keep India and elevate India, and ennoble India, rule India and rule it with a strong hand guided by unimpeachable integrity, honesty of purpose, definition of aim, and say never that you gained it by bloodshed, for you will set up a reaction and will become amenable to the Divine Forces."

The new Governor-General of Goa should rule with firmness.

O Anglo-Lusitano (54), 22nd Oct.

16. The Governor-General of Portuguese India, who as a reward of his love for the Republican cause, left his judicial post at Margao to assume the reins of the Government in Goa, indicated in the speech which he delivered on the day on which he took charge of his high office, the lines on which the Government of the Portuguese Republic would be carried on. The speech is impressive and indicates the sentiments of justice and good-will with which the Governor-General is imbued. May His Excellency rule with firmness; may his be a government not of corruption in the smallest degree but of absolute purity, even though to achieve this end it may be necessary to weed out radically the pernicious parasites who sap the public treasuries; let there be an end to favouritism, partizanship and other defects which were rampant; let the public departments not be preserves for those who have patrons in high positions; and let the merits and labours of all be gauged by the same standard without distinction of colour and creed. In this work His Excellency will have the support of all honest and patriotic people who have the welfare of the country at heart. It is necessary that the Portuguese Republic should give to the Portuguese all that they promise in their programme, and thus only can it justify its existence.

Comments on Lord Hardinge's speech at the Savoy in London.

Praja Bandhu (43), 30th Oct., Eng. cols.

17. "Even judging from the summary as wired by Reuter to this country of the first speech delivered at the Savoy by Lord Hardinge after his appointment as Viceroy of India, we have no hesitation in saying that it is quite a notable pronouncement from more than one stand-point.......... His Lordship has through his speech taken the Indian nation into his confidence, and while doing so he has given expression to certain principles of policy that cannot but excite one's admiration.......... From what he has declared with regard to the danger and futility of carrying on what is well-known by this time as a forward Military policy beyond the natural frontiers of India, which is ruinously expensive and specially so in the case of a poor country such as ours, we may take it that our new Viceroy will not either directly or indirectly support the Military jingoes and fire-eaters, who either under the bogey of a Russian invasion or for the sake of a 'scientific frontier' for India have in season and out of season been loudly demanding an increase in the Indian army.......... As is well-known the task of introducing the memorable scheme of Reforms in the administration of India was not an easy one even for an experienced and ripe statesman like Lord Minto although strongly backed up by Lord Morley. In order to continue the liberal policy on which our Rulers have lately embarked India badly needs a strong-willed and experienced administrator having a wide out-look and sympathy for all legitimate aspirations of the subject people.......... His promise to continue the policy of his predecessor is certainly highly encouraging, for it is exactly what every patriotic son of India heartily desires.......... Lord Hardinge has exhibited an amount of far-sightedness in asking for a helpful co-operation from all classes of people in his new task. In this connection we take the liberty of assuring His Lordship that he may safely count upon it for all time to come so long of course as it is cheerfully accepted and duly availed of."

Comments on the movement to do public honour to His Excellency Lord Minto on the occasion of his departure from Bombay.

Jám-e-Jamshed (38), 31st Oct.

18. There can be no two opinions about the high tact, impartiality and sympathy shown by His Excellency Lord Minto during his *regime* as Viceroy of India. It is to be regretted, therefore, that Monday's meeting to decide as to the steps to be taken in Bombay for honouring him presented but a sorry spectacle. Although the notice convening the meeting bore the signatures of most of the leading citizens of Bombay, only a very small number attended. Was such a meeting worthy of that illustrious Viceroy who has done so much to advance the interests of India? What does all this mean? Does it signify that the Bombay public cannot appreciate the services of the retiring Viceroy? No; it is not that. The true reason of this disappointing show is the apathy of the public. The leaders of Bombay are, as it were, tired out and exhausted by the numerous struggles which they waged so vigorously in the past. This is not as it should be; they should rather be inspired by the new rights granted by Lord Morley and should be ready to proclaim their views freely though loyally.

Indu of Bombay (13), 31st Oct.

19. "After a lapse of twenty-five years, history wishes to repeat itself in Bombay. Circumstances had arisen exactly twenty-five years ago, in 1885, the like of which have arisen in 1910. The departure of Lord Ripon, of happy memory, from Bombay was the occasion. The judgment of the Anglo-Indian opinion on the viceroyalty of Lord Ripon was quite the reverse of that of the Indian public opinion. Hence the treatment of the noble Viceroy at the hands of the two communities was diametrically of an opposite character. From Anglo-India, Lord Ripon received hisses, hootings, insults and in some cases even abuse. While from Indian India, he was the recipient of flowers and garlands, honour at every step in the streets and blessings from every window and balcony. Lord Minto is on the eve of departure from India. Quite in the fitness of things and as doing nothing more than public duty and showing feelings of obligation for the first step in the political enfranchisement of us, Indians, some leading citizens of Bombay met the other day in the Municipal Hall and resolved to give Lord Minto a public and a fitting send-off on the occasion of his departure from Bombay. Anglo-Bombay, if we may so phrase it, we are given to understand, has determined to take no notice of the out-going Viceroy!......... They say the European residents of Bombay intend to neglect Lord Minto altogether. For what fault of the Viceroy? For the grant of constitutional reforms, giving to the people of India a semblance of political rights. The same crime that Lord Ripon had committed! Bad taste, bad policy, bad blood. And Lord Minto personally will be none the poorer for want of an entertainment. While on the contrary, the Europeans will be richer only in the increase of bad feeling between the two communities in India. It would mean 'A friend of India is a foe of Anglo-India'."

Comments on the appointment of Mr. Ali Imam as Law Member of the Imperial Executive Council.

Oriental Review (19), 2nd Nov.

20. "Though we are glad at the appointment of Mr. Ali Imam to the Executive Council we hope at the same time that in the matter of such appointments the Government will be led by qualifications of abilities only and not by those of any particular race or creed. The Government may well be reminded in this connection of the oft-repeated promises of Lord Morley that appointment to high posts will be regulated not by any race favouritism but only considerations of fitness for the task."

Moslem (66), 30th Oct., Eng. cols.

21. "We tender our heartfelt loyal thanks to the King-Emperor for the appointment of Syed Ali Imam to the Legal Membership. The appointment opens a new era in the history of Islam in India. This is the first time, since the decline and fall of the Moghul Empire, that a Muhammadan obtains a real share in the administration of the whole of India. A great responsibility devolves upon Syed Ali Imam. He has to prove by word and deed that the Muhammadans of India who have ruled the country for centuries still possess moral and administrative qualities of the first order and that they have a bright future under the benign British Rule. Lord Salisbury once wrote to Queen Victoria 'The Muhammadans were the backbone of our Rule in India.' The Muhammadans have fought and bled side by side with British soldiers for the maintenance of the British Empire; the present appointment will make them realise that the honour and glory of that Empire is as much theirs as of the British people."

Indian Spectator (11), 5th Nov.

22. "In the appointment of the Honourable Syed Ali Imam as executive Councillor, as in that of the Honourable Mr. Sinha, the Government has evidently taken care to select persons who are above all suspicion of partisanship and who are likely to enjoy the confidence of other communities besides their own. When the constitutional reforms were under

discussion the attitude which was taken up by the Law Member designate in regard to communal electorates made him unpopular with his own community, though Lord Morley must have thoroughly appreciated his point of view. One of the reasons why the proposal to appoint Indian Executive Councillors was criticised in Parliament and elsewhere was that it would be difficult to get Indians possessing the confidence of communities other than their own. The objection has been fairly overcome in the two appointments made for the Viceregal Council."

Bombay Samáchár (73), 1st Nov.; *Jám-e-Jamshed* (38), 31st Oct.; *Sánj Vartamán* (45), 31st Oct. and 1st Nov.; *Akhbár-e-Islám* (69), 31st Oct.

23. The appointment of the Honourable Mr. Ali Imam as Law Member on the Viceregal Executive Council in succession to the Honourable Mr. Sinha has been hailed with exuberant gratification by all sections of the Indian community. Mr. Ali Imam, though a Muhammadan, is not of a sectarian temperament, but has been known to be an Indian first and Muhammadan afterwards. Inspired by the courage of his convictions he has made no secret of his views, and in denouncing the cry for special electorates raised on behalf of his community, he incurred no small amount of odium from his co-religionists. The surroundings in which the Honourable gentleman has so far moved naturally create in us a hope that he would prove himself a worthy successor to the Honourable Mr. Sinha. Every Indian of whatever nationality can, we are sure, confidently look to him for the safeguarding of his interest and consequently we congratulate the Government of India upon their making so universally acceptable an appointment. Nothing could be more mischievous than the endeavour that is being made in some quarters to misguide the masses by declaring that the Honourable Mr. Ali Imam's present elevation was more due to a desire on the part of Government to see a Muhammadan on the Executive Council in succession to a Hindu than anything else. It is needless to say with what danger the spread of such misguided and unjust sentiments is fraught. [The *Jám-e-Jamshed* writes in a similar strain and congratulates the Government of India upon securing as their colleague in office a man who has been a strong advocate of Hindu-Muhammadan unity. The *Sánj Vartamán* also writes appreciatively on the subject of the appointment and in expressing its gratitude trusts that the noble principle of selecting the best man for this high office, irrespective of any considerations of nationality, would never be deviated from in future. The *Akhbár-e-Islám* expresses itself satisfied with the appointment, which it hopes will be acceptable to all communities.]

Gujaráti (34), 6th Nov., Eng. cols.

***24.** "The appointment of the Honourable Mr. Syed Ali Imam to the Legal Membership of the Governor-General's Executive Council in the place of the Honourable Mr. Sinha who resigns from the 21st of this month has evoked different feelings in different quarters. The admission of Mr. Sinha to the charmed circle of the Executive Council was clearly pronounced to be a further and necessary step in the policy of associating Indians in the more responsible and substantial work of the administration of this country. It was to be an appointment for which the best merit and talent available were to be sought, and it had nothing to do with creed or community. People were not indeed wanting among the ranks of Muhammadans and Anglo-Indians who urged the Moslem claims to what they were pleased to call representation on the Council of the Viceroy .... The appointment of Mr. Ali Imam has given satisfaction to these advocates of special representation, and it has unfortunately lent colour to their interpretation of the general design of the Reforms. It cannot be said that a Hindu gentleman with better qualifications could not have been found. In fact many names may be suggested of men of great experience, of better legal attainments and a longer record of public service. As it is, the appointment has been pretty well received in the country. Though a staunch supporter of the Moslem League, Mr. Imam has been in favour of mixed electorates, and his political views are known to be progressive and liberal. His legal ability is undoubted, and he is said to have enjoyed a considerable measure of success as a lawyer. It may also be hoped that in the discharge of his duties he will take a broad view of things. But with all this, his selection cannot, under the circumstances, be declared to have been the best. In the first place, better men might have been found to succeed Mr. Sinha, and secondly the impression that the Indian Member in the Executive Council sits there as a representative of a community by inherent right could have been removed. The Anglo-Indian community is also afraid that the Legal Membership will tend to become an Indian monopoly. This is inevitable so long as the other places in the Council are not offered to Indians. Muhammadans will rejoice at Mr. Ali Imam's appointment though many of them will not easily forget his opposition to the Moslem claim to special representation, and as one more practical illustration of the principle introduced by Lord Morley in liberalising the administration of the country, the Hindus too will acquiesce in the appointment from that broader standpoint."

Comments on the retirement of Mr. P. Kershasp from the Indian Civil Service (Madras).

Oriental Review (19), 2nd Nov.

25. "We make bold to assure our rulers that in Mr. Kershasp they have lost a most noble-minded and zealous and conscientious servant. It is Indian Civil Servants of the character of Mr. Kershasp who will shed lustre on British rule and constantly win for it the respect and esteem and confidence of the Indian communities by the fearless yet loyal discharge of their duties. It will be an evil day for British India, and we are sure it will never come, when those who are entrusted with the subordinate administration of the affairs of the country bend the knee before autocratic Governments like that of Sir Arthur Lawley, the present Governor of Madras. But that is what seems to have been expected of Mr. Kershasp in connection with the now notorious *Swardjya* case. The whole country cannot shake off the conviction that Mr. Kershasp owed all his troubles to the generous yet perfectly correct view that he took of the conduct of the accused in that case. If he had adopted the same view as their Lordships of the Madras High Court felt constrained to take and distinctly expressed in their judgment, Mr. Kershasp's most valuable active career in the Service might not have ended so soon. Mr. Kershasp has been a martyr to his conscience."

Indu of Bombay (13), 31st Oct.

26. "Mr. Kershasp was more sinned against than sinning and was the victim of an unholy crusade that was bent upon making a mountain of a molehill out of the Kottapakonda riot affair. This was obvious from the fact that he had already earned the implacable hatred of fire-eating jingoes of the 'martial law and no damned nonsense' type by his awarding only six months' imprisonment to a seditious journalist and not transportation for life or ten years' hard like the Draconian Mr. Pinhey of Trichinopoly riots fame. The Madras Government, known to be not over-sympathetic towards Indian aspirations, was weak enough to succumb to the clamours of the Anglo-Indian critics and degraded a Civil Servant of over 15 years' irreproachable antecedents. It was not to be expected, of course, that Mr. Kershasp would care to serve any more under so blessed a Government. Moreover from the very beginning of his career, Mr. Kershasp has been known to possess an unflinching independence of character, which in India is seldom a passport to higher rungs of the ladder in the service. Hence his unpopularity with a section of the Madras bureaucracy. It must, therefore, come as gall and wormwood to their organ of the *Madras Times* to hear that Mr. Kershasp has been granted an annuity instead of being allowed to go empty-handed."

Alleged grievances of the Hajis in Bombay.

Mufid-e-Rozgár (167), 6th Nov.

***27.** The Haj Season will now be soon over, and the business of the cruel and callous 'brokers' to rob and cheat the poor Hajis will be gone, for some time at least. The Hajis have been obliged to purchase tickets for steamers not present in the port of Bombay, and in many cases, after having paid higher fares were compelled to travel by inferior steamers with cheaper fares. The Hajis were robbed and insulted on every side while in Bombay and when on board the steamer had to undergo pangs of extreme thirst for want of water. The houseless Hajis had to pass months and months in Bombay spending all they had. It is hoped that the Police Commissioner who has been informed of this state of affairs will take proper steps to remedy them during the next Haj Season.

Indians in South Africa.
Jám-e-Jamshed (38), 5th Nov., Eng. cols.

28. "The expatriation of the Hindu boy, the son of a domiciled Indian in South Africa, because he happened to be born in India, is such an act of brutal law that even the Judge who tried the case had to pronounce against the iniquity of it. One has little patience when speaking of the harsh, cruel and unjust treatment to which one portion of the many loyal and law-abiding subjects of the Crown is subjected by another. It was an evil day when Great Britain conquered this cruel and overbearing colony. The humiliation of the Indians dates from this period. Ever since the Boer Government refused the Indians the common rights of citizenship, India has come to understand that equality of the different subject races, without distinction of caste, colour or creed, is moonshine, a mere delusion and a snare. India has been touched in the most sensitive part of her pride and has watched with dismal gloom the impotence to which the Home Government is reduced by the insolence and pride of a people who only the other day were the bitterest enemies of the country and in whose subjection India gave its proud and loyal share without grudging. There is nothing more humiliating than these quondam enemies defying the mandates of successive Colonial Secretaries of State. When the tail begins to wag the dog, the natural conclusion to which one is forced is that the dog has ceased to exercise its vital functions either for any good to itself or to others."

Approval of the recent relaxation of the operation of grazing rules in the Central Circle.
Indu Prakásh (119), 5th Nov.; *Sudhárak* (150), 24th Oct.

29. The modification of the grazing rules in the Central Circle recommended by Government in a recent Resolution will be welcomed on all hands and particularly by those who suffered most by the forest policy of Government. Government, it must be admitted, were actuated by motives of public welfare in framing the forest laws, but unfortunately they turned out to be vexatious and no amount of complaints convinced Government of what they really were. It is, however, matter for no small gratification that Government have at last been convinced of the rigour of these laws and have tried to give facilities to the people in the matter of grazing cattle and other cognate matters. We hope the facilities afforded to the rayats will prove a real boon to them. [The *Sudhárak* declares that the new policy enunciated by Government respecting forest matters will render the *regime* of His Excellency Sir George Clarke memorable in the annals of the Presidency.]

The promoters of the Agricultural Exhibition to be held at Panvel (Kolába) in December next should hold meetings of land-holders to ventilate their grievances.
Bakul (105), 23rd Oct.

30. The Panvel Agricultural Exhibition is to be held from 10th to 17th December next. Those who control the Agricultural Department at present do not appear to understand what constitutes improvement of agriculture in this part of the country. We are afraid that the Panvel Exhibition will bear only limited fruit unless a vital change is made in last year's programme of work. Agriculturists must not be left to themselves to attend the Exhibition, but they must be cordially invited and brought over and shown and explained things in a missionary spirit. Besides the ignorance of the agriculturists there is another cause that arrests the progress of cultivation. It is the complaint of land-holders that the operation of certain laws also comes in the way of their attending properly to agriculture, and it is necessary that this complaint should be removed. As it is rather risky during the present time to ventilate their grievances at public meetings, we think that it is the duty of Agricultural associations to bring them to the notice of the authorities on the occasion of such exhibitions by holding meetings of land-holders. It is true that the authorities will have to hear a good deal of criticism on their actions at such meetings, but explanations will be able to remove many misunderstandings and to promote a spirit of cordiality between Government officials and the agriculturists. We hope that the promoters of the Panvel Exhibition will give consideration to the above suggestion.

An account of the recent Sátára Collector's Durbar should be officially communicated to the local press.

Shubha Suchak (148), 21st Oct.

31. Commenting on the recent Durbar held by the Collector of Sátára the *Shubha Suchak* complains that only about half a dozen non-officials were invited for the occasion and that the press was excluded from attendance. It suggests that as many questions of public interest were discussed at the Durbar, the authorities concerned would do well to supply the local papers with an account of what took place there with a view to enlighten the public in the matter.

Education.

Complaint of alleged pressure on the Educational subordinates in Sind for subscriptions to a memorial to Mr. Wright, late Educational Inspector.

Sind Journal (25), 27th Oct.

32. A correspondent writes to the *Sind Journal*:—"Some time ago there appeared in your columns a letter by 'A teacher' protesting against a movement started by an old officer of the Educational Department to raise a memorial to Mr. Wright, the late Educational Inspector in Sind, by collecting subscriptions from the subordinates of the Educational Department a majority of whom are low-paid teachers. For about three or four months after that nothing was heard about the movement and it was supposed that the idea had been dropped. But it is very susprising to find that active steps are again bieng taken to collect subscriptions for the memorial. Another influential member of the Department has now interested himself in the movement and he has succeeded in receiving good contributions. The minimum contribution has been fixed at Rs. 10 and it can easily be realised how hard it must press on poor teachers drawing Rs. 30 or 40 per mensem. The subscriptions from subordinates drawing Rs. 100 and under range between Rs. 10 and 25 and those from gentlemen drawing more than Rs. 100 range between Rs. 50 and 250. It is an open secret that most of the subordinates subscribe for fear of incurring displesure. If the promoters are bent upon having a memorial, there will be no objection if the gentlemen who received special favours at the hands of Mr. Wright raise the requisite amount amongst themselves instead of taking from poor teachers."

Complaint about the examinations in the Government Schools at Ahmedabad.

Praja Bandhu (43), 30th Oct., Eng. cols.

33. A correspondent writes to the *Praja Bandhu*:—"For the last three years there have been loud complaints against the local Government schools as regards their mode of examination and standard of promotion. Every year about 20 boys are detained in each standard, and this year the same thing has been repeated. I find that from 15 to 20 boys are kept back in each of the standards of the Government schools this year, and in some cases boys who have passed six years in the Middle School standards are found unfit to go up to the High School. If this were due to bad material, then there would be some justification for the teachers, but all boys in these Middle Schools are admitted after a proper test and last year only 60 boys were selected for admission to the first standard out of more than 150 that appeared at the entrance examination. If a single boy out of these 60 is found unfit for promotion at the end of the year, I should think that the teachers themselves are to blame, and the Head Masters whose chief duty is to supervise the work of the staff are equally responsible."

There can be no sound system of teaching in the Government Colleges with a staff constantly changing.

Pársi (42), 6th Nov., Eng. cols.

*34. "It was under the impetus given by a far-sighted and enlightened Governor that a reluctant and hitherto conservative body like the Bombay University Senate was induced to set about the task of reorganising and overhauling the entire machinery of higher education.......... The University Senate may prescribe an ideal course of studies, and may devise an ideal system of examinations, but if the professors and tutors of Colleges whose function it is to make these curricula the medium of instruction are not adequate to their task, it would be foolish to expect an improvement in the quality of our graduates. So far nothing has been done, and perhaps it may be said nothing could directly be done by the Senate towards securing an ideal body of professors and tutors for the Colleges under its control. If, therefore, what are called the disappointing results of higher education in this Presidency are even partially to be traced to the inadequacy of the teaching staff, we are afraid no amount of remodelling and reorganisation of the educational courses and no overhauling of the system of examinations, however drastic, will answer the purpose. We are led to these remarks by a series of constant changes in the educational staff of the two Government Colleges—the Elphinstone College at Bombay and the Deccan College at Poona—which have taken place during the last few years. The Government Colleges in this Presidency are intended to be models of teaching for other institutions for higher education; and certainly there can be no sound and efficient system of teaching with a staff that undergoes kaleidoscopic changes within the period of six or seven years. Let us take for illustration the Imperial Educational Service so far as it concerns these two Colleges. In all there are ten chairs occupied by men appointed by the Secretary of State in these two Colleges. There are two Professors of History, two for Philosophy, four for English Literature, one for English Literature and History, and one for Mathematics. During the last seven years, to put things at their best, no less than six men appointed by the Secretary of State have resigned from the service, some after having served for five years, but the majority after having served for less than three. The changes commenced with the resignation of Professor Alston, who served for scarcely more than two years. Professor Storrs came and went within the brief period of a year. Professor Wodehouse was brought to the Elphinstone College for Literature; he was subsequently shifted to the Deccan College for Philosophy; and he resigned from the service within three years of his joining it. Professor Clarke of the Deccan College resigned from the service five years after having joined it. Professor MacDougall was unfortunately carried away by a fatal illness not more than two years after entering the service. Professor Colville of the Elphinstone College has just sent in his resignation after having been in the line for not more than two years. And we hear that a Professor of the Deccan College is about to leave the service, though it is not more than a year since he entered it. The majority of these men have gone through a training of Greek and Latin in the Oxford Colleges which is scarcely of any use for their functions as Professors in a College in India. They come out fresh from their University training to lecture on books and subjects some of which may have been entirely unfamiliar to them. It takes them, therefore, some years before they can understand the requirements of Indian students and adapt themselves to the new educational environments. Under these circumstances, changes and displacements such as we have noticed in detail are hardly calculated to promote the interests of higher education. And why, it may legitimately be asked, should not educated Indians accustomed to and familiar with the requirements of Indian students be considered fit to occupy any of these chairs which belong to the Imperial Educational Service? The Indian Professor is in several respects better fitted for the task than the Englishman fresh from the Oxford and Cambridge Colleges. He has been brought up under the same system of training as those whom he is called on to teach; he understands the difficulties and special wants of his pupils; he is familiar with their modes of life and ways of thinking. He has no inducement to leave the service early as so many seem to have done of late on our side of the country. He has studied himself the books and subjects which he may be called on to teach. Would it not, then, be conducive to the best interests of higher education in this Presidency, if the Secretary of State when he is called to fill in vacancies in the service brings within his purview the possibility and the advisability of appointing educated Indians who may have been found fit for the purpose? It would be one way, and that certainly not the most negligible and insignificant way, of securing a better class of graduates, and of putting an end to those disappointing results of University education, which have attracted the attention of our sympathetic Governor."

Suggestion that the examiners in the Public Service and the School Scholarship Examinations in Sind should be paid for their labour.

Sind Journal (25), 27th Oct.

35. "Why should not the gentlemen called upon to conduct the Public Service and the School Scholarship Examinations be paid for their labour? It matters not if they are generally officers of the Educational Department, for they do this work in addition to their ordinary duties. Moreover the Board of Examiners always includes managers or teachers of private schools too. It is neither in consonance with the dignity of the most enlightened and enlightening Department of Government nor is it fair to get honorary work—and it is hard work, too, in all conscience—from either the one or the other class. .... We may be told that those affected by non-payment have never complained but have willingly undertaken the task. They may not have complained officially, but we are sure most of them would like to be paid, and since it is only just and fair, there is no reason why undue advantage should be taken of their delicacy of feeling or their supposed silence. Especially in the case of the Public Service Examination is it necessary to pay the examiners, because in the first place the number of candidates is large and an examination fee of Rs. 2 is taken from each candidate, while hardly anything is spent upon the holding of the examination. Universities never care to make their examinations so many sources of profits, but generally incur loss on their account. We hope the Educational Inspector in Sind will be the first of the Inspectors in this Presidency to suggest to Government the applicability to this case of the sacred dictum that 'the labourer is worthy of his hire'."

Railways.

Alleged neglect of native passengers by railway subordinates.

Jám-e-Jamshed (38), 1st Nov.

36. Although all trains are now provided with emergency cords for the use of passengers, the guards never attend to the calls of the native passengers and on the other hand take them to task for pulling the cords. An incident illustrating this occurred on the Chittagong Mail train from which a child and a woman fell out. The passengers pulled the cord connected with the emergency brake, but the guard did not stop the train. Not only this, but when the train stopped at the next station he blamed the passengers for pulling the cord. Now, who was at fault here? The poor passengers or the guard? This is the way in which the subordinates carry out the various measures which the authorities are taking to secure the comforts and the safety of third class passengers. The incident is a painful one, and we hope that it will be thoroughly inquired into by the authorities. Meanwhile, we would draw Government's attention to the fact that it is such incidents which spread suspicion and distrust among natives.

Suggestion for reduction of the second class Railway fares on the N.-W. Railway.

Sind Journal (25), 20th Oct.

37. "We believe the authorities of the N.-W. Railway have by now found out that it was a great mistake to increase the fares for second class travelling on their various lines. So far as we can gather from our observation of things, the enhancement of rates could only have resulted in a diminution of income instead of the expected increase which was put forward as a justification for charging heavier rates. If it is so—and

we are almost certain that statistics would support the result of our observation—why should not the management of the Railway revert to the old rates with all possible expedition? Why should the Railway continue to sacrifice its income for the empty satisfaction of charging 'better' rates? It was stated at the time of introduction of higher fares that the first and second classes were being worked at a loss. We cannot say about the first class, but as regards the second we think the loss is now greater than it was. To be logical as well as businesslike, the Railway must therefore reintroduce the old rates. Nay, we should even suggest somewhat lower rates for the second class than the old ones. That would be in keeping with a true progressive spirit and bring more grist to the Railway mill. If there is an idea of enabling the upper middle class Europeans to travel second class in comparative seclusion, they may have separate compartments provided for them but without extra comforts in them, as these would suggest racial distinctions of an invidious character.. Most Indian gentlemen, we find, prefer to travel apart from European passengers because on account of certain differences in habits and manners it is inconvenient for both to travel together, except when they are intimate friends or when one side is particularly accommodating towards the other."

Alleged inconvenience caused by the absence of a Muhammadan stall-holder on the Sukkur Main Railway Station on the N.-W. Railway.

Al-Haq (57), 22nd Oct., Eng. cols.

38. "The Railway authorities have reconstructed the Sukkur Main Station platform which contains three new stalls for eatables, fruit, etc.......... This step on the part of the Railway authorities had nothing objectionable in it had it not been for the fact that all the three stalls have been given away to Hindu vendors and none to a Muhammadan. The Railway authorities perhaps did not know that by having no Muhammadan stall at the station they would hurt the feelings of the Muslim community and create general discontent among them. It is a patent fact that a majorty of Mussalmans, particularly those who lead a pious and austere life, generally abstain from using things touched by Hindus; they have their own susceptibilities just like the followers of any other persuasion. Under these circumstances it will certainly go hard with the Mussalmans if there is no stall for them near a very important station like that of Sukkur. It is a matter of regret that the Railway authorities have every regard for the feelings of one community—the Hindu—while they quite ignore the claims of another equally important community. The very consciousness that the Hindus have been given preference is enough to mortify the Mussalmans who are as much careful about their religious observances as the Hindus. We respectfully invite the attention of the higher authorities—the Traffic Superintendent and the Manager—to this grievance and trust they will see their way to redress it at an early date."

Municipalities.

Comments on the Government Resolution on the maladministration of the Ratnágiri Municipality.

Oriental Review (19), 2nd Nov.

39. "After perusing the long list of the utter mess into which the Ratnágiri Municipality had dragged itself, we would not have been surprised if it had met with the same fate as that of the Ahmedabad Municipality. But fortunately we have at present an able and wise ruler in the person of His Excellency Sir George Sydenham Clarke who justly thinks it better to govern a great nation with righteousness and kindness and to deliver justice tempered with mercy. **We can only say this much to the members of the Managing Committee of the Ratnágiri Municipality that owing to the benevolent policy of His Excellency the Governor they have yet sufficient time and apt opportunity to retrieve their honour and their right to elect a President of their own which they themselves have lost by their misdemeanour and incapacity."**

Subodh Patrika (52), 30th Oct., Eng. cols.

40. "The Municipality of Ratnágiri has been found incapable of controlling the managing committee, lax in the collection of taxes, and guilty of other serious defects of a like nature. These delinquencies have compelled the Bombay Government to withdraw from the Municipality the right of electing its own President which was conferred on it only a year ago and threaten supersession unless the conduct of municipal affairs shows decided improvement within a year. It is impossible for even the most zealous advocates of public liberty to accuse Government of undue severity in issuing this resolution. These incidents are painful reminders that Indians have yet to assimilate that public spirit, essential to the successful conduct of representative institutions, which is ever ready to sacrifice sternly all factional and personal interests to attain public good."

Native States.

Insinuations against His Highness the Nawab of Sachin.

Navsári Patrika (85), 30th Oct.

41. In its humorous columns the *Navsári Patrika* thus comments on the recent conferment of the rank of Lieutenant in the British Army upon the Nawab of Sachin :—The Nawab Saheb has indeed performed mighty deeds of bravery. He has used his gun so often that he has well-nigh exterminated the Russian Bear! If that was not bravery on his part, indeed he spent 5 lakhs in erecting a palace for himself and purchasing horses and furniture. Devoting only three-fourths of the State income to his personal comforts and requirements, the Nawab Saheb has been expending the rest for the well-being of his subjects in all possible directions. Is this not great bravery that the Nawab Saheb has been showing? Yes, none can deny the truth of this statement. Well, this is the way of the world. It is all due to the skilful use of silver and the favour of newspapers! Everything could be attained by this means.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th November 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 46 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th November 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is l[illegible] the origin of the report and what the correct facts are.

CONTENTS.

	PARAGRAPHS.
Politics and the Public Administration—	
British rule:	
Comments on a speech by Mrs. Besant advising the people to give up political agitation for the present	6
Comments on an article in the *Pioneer* on the duties of the Indian Civil Service	5
Comments on Arabindo Ghose's letter to the *Hindu* of Madras about his having given up politics for the present	8
Comments on Liakat Hussein's speech in Calcutta on the question of cow-killing as a religious observance of Muhammadans	7
Hindus in spite of their majority suffer on account of lack of combination	10
How the advent of democracy is being hastened in India	4
Those interested in National Education should take a lesson from the closing of the Samarth Vidyálaya	11
Verses in praise of — in India	9
Collectors' Durbars:	
Comments on the proceedings of the recent Collector's Durbar at Alibág	44
Comments on the proceedings of the recent Collector's Durbar at Broach	43
Coronation Durbar: Disapproval of the proposed — at Calcutta	1
Forest matters: Approval of the recent relaxation of grazing rules in the Central Circle	42
Governor of Bombay: Congratulation to His Excellency Sir George Clarke on his marriage	14
Hájis: The Háj Committee in Bombay has not been attending to the grievances of the —	38
Indians in the Colonies: Indians must be accorded equal treatment with the Colonials	39
Judicial matters: Comments on the Calcutta High Court's decision in the *Karmayogin* case	45—48
Native Press:	
Comments on the alleged boycott of the *Gujarâti* by certain libraries	34
Comments on the discontinuance of certain Indian papers from the Bijápur Library	33
Persian affairs: Comments on the British Note to Persia	2
Police:	
Alleged advisability of prohibiting the proposed *Vyásantol* procession in the Belgaum District	35 & 36
Alleged blackmailing in broad daylight near the Musjid Railway Station (Bombay)	37

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Public Service :
- Appreciation of the services of Mr. G. W. Hatch as Collector of Bombay . . . 17
- Approval of the proposed holidays for postal employés . . . 15 & 16
- Comments on the appointment of Mr. Ali Imam as Law Member of Viceregal Executive Council . . . 18—22
- Comments on the resignation of Lord Morley and the appointment of Lord Crewe as Secretary of State for India . . . 23—32

Revenue matters : Comments on the Land Revenue Report of the Bombay Presidency . . . 40 & 41
Sávarkar : Comments on the extradition of — . . . 3
Sind : Comments on the reply given by the officer appointed to investigate into the alleged boycott of Hindus by Muhammadans at Dabhro to the Solicitor representing the Hindus of the place . . . 49
Viceroy : Comments on His Excellency Lord Minto's speech on the occasion of the laying of the foundation stone of the Minto Memorial Pillar at Allahabad . . . 12
Viceroy-Designate : Comments on Lord Hardinge's speeches on Indian affairs . . . 13

Education—

Alleged inefficiency of teaching in the Poona High School owing to the constant change of Head-masters . . . 60
Alleged unfair treatment of Indians in the Educational Service . . . 56—58
Comments on the Bombay Government's letter to the University in connection with the proposed Examination Hall . . . 50—55
Some of the professorships in the Government College may be given to Indians who have repeatedly held them temporarily . . . 59

Railways—

Complaint that a certain waiting-room at the Ráwalpindi Railway Station, N.-W. Railway, has been reserved for European passengers . . . 62
Railway extension in India need not be hurried on as in the past . . . 61

Municipalities—

Alleged reasons of deterioration in the *personnel* of — in the Bombay Presidency . . . 63
Comments on the Government Resolution on the maladministration of the Ratnágiri Municipality . . . 65
Heavy infant mortality in the Bombay City . . . 64

Native States—

Idar : Alleged continuance of oppression in — State . . . 67
Native States should start new industries and develop agriculture to stop the emigration of their subjects to cities like Bombay . . . 68
Wadhwán : Approval of Government's decision about the — succession . . . 66

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st October 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazètte	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch...	Poona	Daily	......	...
9	Fergusson College Maga zine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Gujara'ti.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	Anglo-Mara'thi.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	Anglo-Portuguese.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	Anglo-Sindi.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.**	**2,000**
	ENGLISH GUJARATI AND URDU.				
66	**Moslem**	**Poona**	**Weekly**	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavi Brahmin); 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar; Hindu (Bráhman); 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabáram Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 38.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháñu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari;- Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Esláh	Bombay	Weekly	Mohamed'Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind)	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind)	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45	500
164	Sind Sudhár	Karáchi (Sind)	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind)	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *a*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
151A	Vaidyak Patrika	......	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad ...	Weekly	......	...

No. 8, the Editor of this paper is S. A. Kennedy; Englishman; 37; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 66, the Editor of this paper is Daudalli Hakim Magduballi Muhammadan; 35; Circulation 1,400.

No. 149, has ceased to exist.

Politics and the Public Administration.

Disapproval of the proposed Coronation Durbar at Calcutta.
Pársi (42), 13th Nov., Eng. cols.

***1.** "It is being warmly discussed in certain quarters whether there should be a Coronation Durbar. We have no particular objection to a good *tamasha,* and if, as Lord Curzon attempted to demonstrate, it can be done at a farthing a head of the population, it is fairly cheap, even though the millions do not get their farthing's worth. But to tell the truth we do not seem to have quite recovered from the loss sustained at the big Delhi show yet. The *Englishman* makes a suggestion which appears to be an attempt to 'pull the reader's leg.' The proposed Durbar, our contemporary says, should be held in Calcutta, for the purpose of impressing the Bengalis with a sense of the might of the *Sarkar*. And this impression, instead of humbling the revolutionary spirit, is expected to make the Bengali wild with loyal enthusiasm. If nothing more sensible than all this can be said in favour of a Durbar, we had better let the opportunity pass."

Comments on the British Note to Persia.
Oriental Review (19), 9th Nov.

2. "The movement for Constitutional Government in Persia which has commenced in response to the Asiatic unrest is progressing through a welter of blood and disorder. This disorder, as it plays a prominent part in Persian politics of the day, obsesses the minds of European nations and makes them suppose that the Persian progressive movement is a hallucination only, with nothing substantial behind it. They forget conveniently that movements of progress even in European countries have had to pass through similar difficulties and obstructions. But in the case of Persia a hue and cry is raised that Persians are unfit for representative forms of Government, and Great Britain has issued a note of warning to Persia that she will have to step in unless Persian disorder is removed. Already some troops have landed on Persian shores. This has created consternation among the Muhammadans and also, we should say, among the Asiatics who fear that Persia may have to submit to the fate of Egypt. Protectorates in modern political parlance are not infrequently synonymous with annexation, and Korea and Egypt point ominously to the way protestations of protection lead.......... A question also arises whether Great Britain would have acted as she has done in the case of Persia, had a similar state of things arisen in Russia for instance. Some time back when a revolution was going on in Russia, several Liberal politicians had pressed the necessity of British interference, but the request was not granted as it was considered to be mischievous. Why is a policy of interference with affairs of foreign countries adopted now?"

Comments on the extradition of Sávarkar.
Mahrátta (17), 13th Nov.

***3.** "The wondrous way in which Mr. Sávarkar outwitted the proverbial cunning of Scotland Yard and made a dash for liberty by a daring plunge into the sea has created a delicate problem in International Law for the statesmanship of England. Under the peculiar circumstances of the case it was apprehended that mistaken views of expediency, or a false sense of dignity and prestige would obscure the judgment of English Ministers and induce them to accept lame excuses to wriggle out of the difficulty, created by the incompetence of their own officials and the resourcefulness of their prisoner. It is, therefore, gratifying to find that the British Ministers have agreed to refer the case to the arbitration of the Hague Tribunal. It would certainly have been much better for the reputation of England had she gracefully surrendered the prisoner even without the intervention of the Hague Tribunal. For according to some jurists the case of France is *primâ facie* unanswerable in International Law. We also congratulate France upon her attitude and appreciate her noble conduct. She has risked the *entente cordiale* for the sake of a principle in the interests of an unknown foreigner. She has thereby enhanced the unique reputation she enjoys as the matchless champion of Liberty, Equality and Fraternity.......... We are not concerned for the moment with the guilt or innocence of the prisoner, but only with the propriety of the trial

Politics and the Public Administration.

Disapproval of the proposed Coronation Durbar at Calcutta.
Parsi (42), 13th Nov., Eng. cols.

***1.** "It is being warmly discussed in certain quarters whether there should be a Coronation Durbar. We have no particular objection to a good *tamasha,* and if, as Lord Curzon attempted to demonstrate, it can be done at a farthing a head of the population, it is fairly cheap, even though the millions do not get their farthing's worth. But to tell the truth we do not seem to have quite recovered from the loss sustained at the big Delhi show yet. The *Englishman* makes a suggestion which appears to be an attempt to 'pull the reader's leg.' The proposed Durbar, our contemporary says, should be held in Calcutta, for the purpose of impressing the Bengalis with a sense of the might of the *Sarkar.* And this impression, instead of humbling the revolutionary spirit, is expected to make the Bengali wild with loyal enthusiasm. If nothing more sensible than all this can be said in favour of a Durbar, we had better let the opportunity pass."

Comments on the British Note to Persia.
Oriental Review (19), 9th Nov.

2. "The movement for Constitutional Government in Persia which has commenced in response to the Asiatic unrest is progressing through a welter of blood and disorder. This disorder, as it plays a prominent part in Persian politics of the day, obsesses the minds of European nations and makes them suppose that the Persian progressive movement is a hallucination only, with nothing substantial behind it. They forget conveniently that movements of progress even in European countries have had to pass through similar difficulties and obstructions. But in the case of Persia a hue and cry is raised that Persians are unfit for representative forms of Government, and Great Britain has issued a note of warning to Persia that she will have to step in unless Persian disorder is removed. Already some troops have landed on Persian shores. This has created consternation among the Muhammadans and also, we should say, among the Asiatics who fear that Persia may have to submit to the fate of Egypt. Protectorates in modern political parlance are not infrequently synonymous with annexation, and Korea and Egypt point ominously to the way protestations of protection lead.......... A question also arises whether Great Britain would have acted as she has done in the case of Persia, had a similar state of things arisen in Russia for instance. Some time back when a revolution was going on in Russia, several Liberal politicians had pressed the necessity of British interference, but the request was not granted as it was considered to be mischievous. Why is a policy of interference with affairs of foreign countries adopted now?"

Comments on the extradition of Sávarkar.
Mahrátta (17), 13th Nov.

***3.** "The wondrous way in which Mr. Sávarkar outwitted the proverbial cunning of Scotland Yard and made a dash for liberty by a daring plunge into the sea has created a delicate problem in International Law for the statesmanship of England. Under the peculiar circumstances of the case it was apprehended that mistaken views of expediency, or a false sense of dignity and prestige would obscure the judgment of English Ministers and induce them to accept lame excuses to wriggle out of the difficulty, created by the incompetence of their own officials and the resourcefulness of their prisoner. It is, therefore, gratifying to find that the British Ministers have agreed to refer the case to the arbitration of the Hague Tribunal. It would certainly have been much better for the reputation of England had she gracefully surrendered the prisoner even without the intervention of the Hague Tribunal. For according to some jurists the case of France is *primâ facie* unanswerable in International Law. We also congratulate France upon her attitude and appreciate her noble conduct. She has risked the *entente cordiale* for the sake of a principle in the interests of an unknown foreigner. She has thereby enhanced the unique reputation she enjoys as the matchless champion of Liberty, Equality and Fraternity.......... We are not concerned for the moment with the guilt or innocence of the prisoner, but only with the propriety of the trial in Bombay while the matter is referred to arbitration. At the outset of the present trial Mr. Joseph Baptista, counsel of Mr. Sávarkar, applied on behalf of his client that the case against him be adjourned till the question of the custody of the prisoner arising between England and France was decided. The application was naturally rejected as at that time nothing very definite was known in India on account of the silence of the Government and the contradictory cablegrams from Europe. The proper course, however, now for Government is to intimate to the High Court that an international question appertaining to the right of asylum is pending between England and France. Upon such intimation the Courts invariably suspend proceedings till further intimation. We feel somewhat surprised that this course is not yet adopted by the British Government in the present case. Common courtesy to the comity of nations commends the course; and it looks like almost imperative on the present occasion. Mr. Sávarkar appears to be advised that he cannot take part in his trial without endangering his right to asylum and the protection of France. He is, therefore, practically compelled in a way to decline to make any defence, and to formally question the jurisdiction of the High Court. A judgment against him obtained by the prosecution under these peculiar circumstances would be highly undesirable. We, therefore, trust that high politics will yield to common sense and common courtesy, and that Government will move that further proceedings against Sávarkar be forthwith stayed."

How the advent of democracy is being hastened in India.
Indian Social Reformer (10), 13th Nov.

***4.** "The Report on the Land Revenue Administration of the Bombay Presidency bears testimony to the progress of a great economic and social upheaval in this Presidency....... The calamities of the last decade have had the effect of raising the wages of labour, skilled and unskilled, and the labourers everywhere are beginning to assert their independence of the Mahájan or higher castes......... Here is a suggestive case. 'In the hill villages of Khed and Junnar in the Poona district,' we read, 'the agitation which was begun by Brahmins (to stir up the rural population against Government) took a turn against them. One or two Kolis and Maráthas from villages in that area were moved by force of example to start a movement the objects of which were (1) to dispense with the services of Brahmins at their ceremonies, (2) to settle disputes by a *panch*, (3) to get their sons educated, and (4) to help their poorer brethren by opening co-operative grain stores.' The officer who reports the movement thinks that it will not have a long life, but the significant fact is that there should have arisen such a movement at all. There are several other statements in the report from which it is evident that the working classes and, most of all, the depressed classes, are awakening to the great possibilities of their position and that the spirit of real democracy is moving on the surface of the long stagnant waters. There is also evidence to show that the immediate effect of this spirit is more likely to be a revolt against the higher castes in the social hierarchy than an agitation against the present form of Government. To the masses of the Indian peoples, the castes above them and not the bureaucracy are the citadels of immediately obnoxious privilege, and are, therefore, likely to be the immediate objective of attack. The bureaucracy may join hands with them as against the higher castes, and the higher castes may seek to ingratiate themselves into popular favour by preaching democratic doctrines as against the bureaucracy. But the spirit which is moving is a spirit to which caste and bureaucracy are alike hateful and both will have to bend before it in course of time. It is wonderful how the Time-Spirit moulds everything to its own purpose. The Englishman who detests the Congress but is for fostering manufacturing industries, the high caste Hindu who seldom fails to hold forth from the Congress platform on the rights of the people but who is very scrupulous about keeping up his pretensions to superiority over the masses, the bureaucrat who tells the Indian to take to scientific and technical instead of to literary education, are all hastening the advent of democracy in the social as well as in the political sphere, though they themselves may fondly believe that they are warding it off from their own particular domain."

Comments on an article in the *Pioneer* on the duties of the Indian Civil Service.

Indu of Bombay (13), 8th Nov.

5. "May we enquire of our sage contemporary the *Pioneer* whether it can lay its hand on its heart and say that India is really getting for the Indian Civil Service the 'picked men' and 'the best of English youth and manhood'? Were it a reality, instead of a dream of the *Pioneer* we would make bold to say that all unrest in the country would cease at once, cordiality would be fairly established, and India would not only move faster but astonish the world with the political progress it can show.......... Is it then true that we are having the picked youth and manhood of England? We absolutely deny it. Is it not notorious that these picked youths have determinedly set their face against choosing an Indian career? Were such youths alone to come to India, we repeat, the face of India would soon be changed.......... Their very breadth of vision would bring about that cordiality of relations which ought to subsist between them and the educated classes of the country. That would be a 'consummation devoutly to be wished.' .... There cannot be the ghost of a chance for the realisation of those dreams which the *Pioneer* dreams.......... Worse still is the way in which the Service organs, inspired by the members of the Service from behind, denounce, calumniate and abuse the educated classes, their organs of opinion and their time-honoured organisations. They have recently set up an organisation in Cromwell Road to manufacture a better class of educated Indian youths in London. May we inquire whether the India Office is going to take any steps to get to this country a better educated class and better behaved set of members of the Civil Service? Perhaps, the millennium so ardently wished for by our Allahabad contemporary may then be ushered in, but not till then.......... Meanwhile, is it a wonder if what is called 'unrest', the product of the governing authorities themselves, is rife in the land and growing in spite of reform? India has sore need at this juncture of the right men to govern her rightly so as to lead to rest, contentment and further progress."

Comments on a speech by Mrs. Besant advising the people to give up political agitation for the present.

Dnyán Prakásh (49), 7th Nov.

6. Mrs. Besant in one of her speeches at Allahabad exhorted her hearers to turn away from political agitation and to direct their attention solely to religious revival. There might be some truth in the argument that a mere change in the machinery of Government without a corresponding change in the national character avails little. But to affirm that political agitation is altogether futile is a lame attempt at disproving the teaching of history. Ireland has been clamouring for Home Rule for a century past and now it is on the eve of getting it. It would be considered very indiscreet on one's part to say that Ireland would derive no benefit from Home Rule. India stands on a somewhat similar footing with Ireland. The demands made by the Indian National Congress for an increased share in the administration of the country have been partly met by the Morleyan reforms and the change is regarded as a happy augury of the political concessions that will hereafter be made. Mrs. Besant may be justified in echoing the cry for the introduction of religious education in our schools which is an important element in national education, but the attempt she has made to belittle the importance of political agitation is not creditable to her.

Comments on Liakat Hussain's speech in Calcutta on the question of cow-killing as a religious observance of Muhammadans.

Akhbár-e-Islám (69), 7th, 8th, 9th, 10th and 11th Nov.

7. In passing adverse comments on Moulvie Liakat Hussain's recent speech in Calcutta alleging that cow-killing is forbidden by Islam, the *Akhbár-e-Islám* criticises it as likely to widen the gulf existing between Hindus and Muhammadans, for the bridging over of which sustained efforts have been made by leaders of both the communities. It then proceeds:—We are not a little surprised that the Moulvie in speaking on the subject in hand should have endeavoured to paint the Muhammadans as sinners because they

freely make use of animal food, and attributed the appearance of famine conditions in the land to the killing of cows. In making such a generalisation the Moulvie hardly knows how far he has transgressed the tenets of the religion in which he has been bred up. So far as we can see neither the Hindu instinct of animal preservation nor the permission religiously accorded to Muhammadans for killing of cows and other animals for the purposes of food has had anything to do with the depletion of agricultural cattle. Accordingly it would be bootless for the Hindus to strive to bring round the Muhammadans and induce them to give up the killing of cows. At the same time nothing would be more sinful for the Muhammadans than to attempt to wound the religious susceptibilities of a sister community in their adherence to the dictates of their religion. We shall now prove out of the Moulvie's mouth how ignorant he is of the spirit of Islam and how hollow his whole speech is. So far as we can see Moulvie Liakat Hussain has been played in the hands of the Bengalis and tried to stir up strife between the two great sections of the Indian people. This necessitates an early intervention on the part of the authorities as well as the leaders of the classes affected. [In the subsequent issues the paper makes long excerpts from the Moulvie's speech and tries to show that the speaker is totally ignorant of the primary tenets of his religion and that all his efforts have been directed to make his co-religionists the laughing-stock of the whole world.]

Comments on Aravind Ghose's letter to the *Hindu* of Madras about his having given up politics for the present,
Indu of Bombay (13), 9th Nov.

8. "It is a strange coincidence that just when the printer of the *Karmayogin* was acquitted on the ground of the letter of Babu Aravind, he published, being held not to fall under section 124A, that gentleman himself should have come forth with a letter solving the mystery of his whereabouts. He is at Pondicherry, we are told by himself and intends to remain there, following *Yogasádhana*. Politics he has abjured, and because he had done so before the prosecution was started, he did not think it necessary to surrender to the warrant, he says he knew, had been issued against him. We have no desire to judge Babu Aravind harshly and would never have noticed him but for his own letter to the *Hindu*. We confess his letter shows him in lights which have none of the hero in it. When he knew that a warrant was issued against him, he should have bravely surrendered himself and taken his trial manfully. More imperative was that duty when the printer was in grief. Besides Pondicherry has to our knowledge no special facilities or traditions of fitness for *Yogasádhan*. And what does *Yogasádhana* mean? Practical abandonment of the world's affairs. Would India—Hind Devi—like in her present condition a gifted son of hers after having played the *rôle* of a pleader and apostle of a new political creed—to commit total political suicide, as Babu Arvind says he has done? We are afraid he has studied Gita to no purpose. But that is the fate of all visionary enthusiasts. What a sorry ending to so much noise and boast!"

Verses in praise of British rule in India.
Káthiáwár Samáchár (82), 9th Nov.

9. The *Káthiáwár Samáchár* publishes some contributed verses of which the purport is as under:—O sons of India! Take note of the fact that the time of darkness has passed away from India, and that misery and terrorism have given place to happiness. All this is due to the influence of the just British rule. Time was when the people had to groan under the scourge of robbers and thieves, who used to commit many atrocious deeds and to cause rivers of blood to flow. These days have disappeared with the advent of the benign British rule. Under it the weak have nothing to fear and the poor and the rich are treated with impartiality, knowledge has increased, many people are going abroad for business and everywhere there is peace and happiness. May this benign British rule remain over us for ever! [Elsewhere there are similar verses eulogising British rule in India which is described as having done away with misrule and cruel customs and to have made people " drink nectar."]

Hindus in spite of their majority suffer on account of lack of combination.
Gujaráti (34), 13th Nov., Eng. cols.

***10.** "The Hindus form a very large majority of the population of this country. But their numerical superiority carries with it the defects of disorganisation and heterogeneousness. Combination, co-operation and common action are easier for smaller communities which are compact and united than for the Hindus whose very numbers are a great disadvantage to them. This want of organisation and unity is nowhere more keenly felt than in those provinces where they are out-numbered by the Muhammadans. These latter have scored an advantage over their Hindu brethren under the recent Council reforms. For some time past the Hindus of the Punjáb have been carrying on a movement in favour of systematic and concerted attempts at the progress of the community as a whole. At one time it was apprehended that this movement would tend to become sectarian and exclusive, and would have a prejudicial effect upon the development of the country, however slow, towards one nationality. But the spirit evinced by those who have been working in the cause of Hindu unity and improvement leaves no doubt about the comprehensive, catholic and beneficent character of the movement. It is a significant circumstance that the last Hindu Conference was presided over by Baba Gurubaksh Singh Bedi, the spiritual head of the Sikhs and the descendant of Nanak. Though some of his followers resented the remark, the present *guru* of the Sikhs declared that they were as much Hindus as any other members of that community. The term Hindu is very elastic, and it has been found very difficult to define its connotation. But now we see it held to include the Sikhs, the Brahmos, the Arya Samajists and even the Buddhists, not to speak of the Jains and the followers of other sects. The movement is thus sufficiently broad-based and bespeaks the liberal tendencies which are at present in the ascendant. In fact Hinduism is to be regarded as embracing all creeds and religions which had their origin in India, and an organised attempt is to be made to achieve the social, material and intellectual progress of the Hindus by all available means...... There is indeed no reason why the Bharat Hindu Sabha, if it is conducted on right lines, should hamper or weaken the cause of the Congress......... The case of the Hindus is one in which the interests of the majority require protection no less than those of the minority of other communities."

Those interested in National Education should take a lesson from the closing of the *Samarth Vidyálaya.*
Kesari (125), 8th Nov.

11. The future of National Education has been engaging the attention of all interested in the progress of the country since the closing of the *Samarth Vidyálaya.* High hopes were held that Government would make known to the public the reasons that led them to form an unfavourable opinion of the institution, but for reasons best known to themselves they have not made any pronouncement on the subject. The *Maháráshtra Vidyáprasárak Mandali* has now nothing left to it but to wait patiently for a suitable opportunity to expend the funds at its disposal on some worthy object. Fortunately, a majority of the students who have been thrown adrift by the closing of the institution belong to well-to-do families and so the public need have no anxiety for their future at all. But Maháráshtra shall have to make some provision or other for the education of the rest who are not so fortunately circumstanced. The organisers of the *Samarth Vidyálaya* could not possibly have foreseen the difficulties that overtook them owing to the retrograde and repressive measures of Government. These measures have resulted in creating an artificial calm in the body politic, and it is feared that they will be permanently retained on Statute-book. Those who may wish to start schools for National Education in the future should bear this fact in mind and profiting by the experience of the last three years should take the necessary steps to see that their ventures, are not declared to be illegal. They need not be daunted by the failure of the first venture and in renewing other attempts they will be doing an immense good to the cause they espouse if they try to avoid friction with Government.

Comments on His Excellency Lord Minto's speech on the occasion of the laying of the foundation stone of the Minto Memorial Pillar at Allahabad.

Dnyán Prakásh (49), 12th Nov.

12. It is significant to note that His Excellency Lord Minto referred to the Proclamation of 1858 as the Magna Charta of India at the time of laying the foundation stone of the Minto Memorial Pillar at Allahabad. Every educated Indian considered the Proclamation as the Charter of his rights and privileges, but his confidence in it was materially shaken by Lord Curzon's regarding it as an unpracticable charter. The Reforms introduced by Lord Morley and the message sent by His late Majesty King Edward to the Princes and people of India together with the assurances of King George at the time of his accession have greatly helped to restore this lost confidence. The high esteem in which Lord Minto holds the 'Magna Charta' of India will, we feel sure, restore the lost faith of the Indians in the constitutional agitation carried on by the Indian National Congress. Lord Minto's name will be ever memorable in the annals of India for trying in a measure to translate the pledges of 1858 into action.

Comments on Lord Hardinge's speeches on Indian affairs.

Gujaráti (34), 6th Nov.

13. The *Gujaráti* takes an extended review of Lord Hardinge's speeches at the Savoy which it regards as highly creditable to the incoming Viceroy and in the course of its appreciative remarks observes:—Lord Hardinge's first utterances bear the impress of a balanced and discreet mind and though they were not couched in an egoistic and self-adulating vein they show His Lordship as a liberal-minded statesman. As declared by Lord Hardinge, His Lordship comes to India with an open mind and without any prejudices regarding the country. If Lord Hardinge escapes falling a victim to the indirect devices to poison his ears that have been resorted to from now by the Anglo-Indians and their organs, there is every hope that he will not repeat the disastrous mistakes committed by Lord Curzon in India. If Lord Hardinge, by means of his acts and deeds, assures the Indians that they are always looked upon as part and parcel of the empire and not as outsiders or mere subject races, the people of this country will never for a moment hesitate to extend to His Lordship that support which he expects from them. As His Lordship refuses to stigmatise the whole nation as seditious and anarchical for the crimes of a handful of persons, the Indians hopefully look forward to the complete repeal of the Prevention of Seditious Meetings Act when the question comes up for discussion in March next. Lord Hardinge takes up the reins of Indian administration at a time when the circumstances are all hopeful for the inauguration of a reign of peace and quiet, and so if His Lordship's endeavours are directed towards the re-establishment of the much-needed closer relations between the people and the Government His Lordship will take his rank with the great Viceroys of India, *viz.*, Lord Canning, Lord Lawrence, Lord Mayo, Lord Northbrook, Lord Ripon and Lord Minto.

Congratulations to His Excellency Sir George Clarke on his marriage.

O Anglo Lusitano (54), 5th Nov., Eng. cols.

14. "Sir George Clarke has had severe trials and afflictions which he has borne with heroic fortitude and a saintly resignation. Now that he has been sacrificed again at the altar of Hymen, in complimenting Their Excellencies and tendering our most cordial congratulations on the happy occasion, we sincerely trust that the wheel of fortune may be turned in their favour, and that the horizon of their lives be not marred with the clouds of misfortune and calamities, but basking in the sunshine of each other's presence, they may tread on a path strewn with roses *ad multos annos.*"

Approval of the proposed holidays for Postal employees.

Indian Spectator (11), 12th Nov.

15. "The Government of India, in its Department of Commerce and Industry, has apparently taken a step forward in the granting of a popular government to this country. It seems that a large body of Post Office employees have complained that they have too few holidays in the year, and even on those days are not allowed complete relaxation from work. It is proposed to add six new holidays to the very small list now recognised, but it seems that 'the Government of India are prepared to take this question into consideration, if there is a generally expressed desire on the part of the public to afford relief to the employees of the Post Office.' The relief is desired by the employees, and the public can only acquiesce in the concessions made to them. It is hard upon the employees even to make this acquiescence a condition precedent of the concessions. The Partition of Bengal was not deferred until 'a generally expressed desire' in its favour was forthcoming. Perhaps the Post Office employees are considered to be the servants of the public in a truer sense than most other Government servants. The six proposed holidays in this Presidency are the Holi, Gokuláshtami, Dussera, Diváli, Muharram and Ramzan. Though every holiday will be appreciated by the employees, the Hindus will be particularly thankful for four, and Muhammadans for two of these. If the Post Office can arrange to relieve one class by another, a couple of days more may be added to the list. However, the public should not object to the proposed list."

Bombay Samáchár (73), 8th Nov.; *Akhbár-e-Soudágar* (28), 8th Nov.

16. The Post Office plays a very important part in our life, so much so that we cannot do without it for a single minute. Yet the employees of that Department are very hard-worked and get little rest and few holidays. They have to work even on Sundays and other public holidays. Hitherto the only holidays they used to get were half-holidays on Sundays, Good Friday, New Year's Day and His Majesty the King-Emperor's Birthday. This state of affairs naturally gave rise to some discontent. It is satisfactory, however, to note that Government have recognised this hardship of these hard-working servants and have now issued a Resolution sanctioning additional holidays for them. Although the public will be put to a slight inconvenience on these days, we trust they will not object to the mitigation of the burden of an overworked class of Government servants. [The *Akhbár-e-Soudágar* similarly approves of the grant of additional holidays to a class of people who have been silently bearing an overwhelming burden of work.]

Appreciation of the services of Mr. G. W. Hatch as Collector of Bombay.

Jám-e-Jamshed (38), 8th Nov., Eng. cols.

17. "It is impossible for publicists not to have occasionally some difference of opinion with a public officer occupying the high and responsible position of the Collector of Bombay. But it is permissible to differ from him and at the same time to accord him praise for the singular and honest motives which have actuated his decisions in public matters. We have had occasion to differ from Mr. G. W. Hatch, the Collector of Bombay, who left for Sholápur yesterday to take charge of his new post of the Collector of that district amid the good wishes of those with whom he had been brought into contact; but we cannot withhold a meed of praise for the sympathetic and broad-minded policy he adopted during the tenure of his office as the Collector of Bombay. It is no exaggeration to say that no Collector was ever so popular and so sympathetic as Mr. Hatch. He was accessible to the humblest man, he listened to his grievances with sympathetic ears and did all in his power to render his lot less unhappy and more tolerable."

Comments on the appointment of Mr. Ali Imam as Law Member of the Viceregal Executive Council.

Kesari (125), 8th Nov.

18. The resignation of Mr. Sinha of his seat in the Imperial Executive Council within one year of his appointment has given rise to a widespread rumour that it is the result of his always being in the minority in the Council. Should there be any truth in this statement, the post is surely not an enviable one and would be of little benefit to Indians at large. The wrangling over the principle of selection for the post indulged in by Anglo-Indians and Muhammadans is, to say the least of it, ridiculous. We do not see any reason why the Anglo-Indians should grudge the Indians one post in the Imperial Council when they monopolise all the remaining posts in it. The appointment of Mr. Ali Imam to succeed Mr. Sinha, though supposed to have been made on the score of efficiency, practically concedes the demand of the Moslem League for the selection of a Muhammadan for the

post. Mr. Ali Imam is an able man in his own way and though his superiority to other probable candidates for the post may be disputed, he cannot be said to be another Mahárája of Bobili. As Government do not wish to bind themselves to any definite principle in making an appointment to the Law Membership, it is vain for any particular community to press its own claims on their attention.

Praja Bandhu (43), 6th Nov., Eng. cols.

19. "We are sure this appointment will meet with the approval of the entire sensible section of our people of various communities, and it must be said that both Lord Minto and Lord Morley are entitled to the thanks of the Indian people for their having appointed an Indian gentleman of proved merit to succeed another distinguished Indian gentleman as a member of the Viceroy's Executive Council. They have thus recognized the claims of the natives of this country to one of the highest appointments in the land. If we welcome Mr. Imam's appointment for one reason more than another, it is because he is first an Indian and then a Muhammadan.......... By his broad-minded and liberal views he has been able to retain the esteem and respect of his Hindu brethren, which cannot be said of many otherwise estimable Muhammdan leaders. It can be said without the slightest exaggeration that there is hardly any difference worth the name between Mr. Ali Imam's views and those of the moderate Congress leaders on important public questions.......... In conclusion, therefore, while congratulating him as well as the Government, we hope he will amply justify his selection and will thoroughly fulfill all the expectations formed of him at the outset of his new career, and thereby give once more a lie direct to those sapient critics who in season and out of it are not tired of harping upon the alleged unfitness of the people of India for higher posts carrying both power and responsibility."

Gujarát Mitra (35), 6th Nov., Eng. cols.

20. "Whether it is to keep the balance or as recognition of merit exclusively that the appointment of Mr. Ali Imam has been made by the Government of India as Legal Member of the Viceroy's Executive Council in succession to the Honourable Mr. Sinha, we are persuaded to think that the new appointment has been generally received with favour by the progressive sections of the Indian community. The new Legal Member of the Viceroy's Executive Council may not be as distinguished as Mr. Sinha; as a matter of fact it is only of late years that he has become known as a public man outside Behar. But in spite of his youth, Mr. Ali Imam has proved himself already a man of ability and sound judgment."

Dnyánodaya (48), 3rd Nov., Eng. cols.

21. "If some conservative Muhammadans are disappointed at the selection of a man who in the discussions preliminary to the organisation of the recent Reform measures did not favour an exclusive Muhammadan electorate but rather representation by mixed electorates, this very fact gives assurance that Mr. Ali Imam will not be a narrow partisan of merely Muhammadan interests but will be a broad-minded Member more truly representing the Indian people as a whole. That is an indispensable condition of his discharging his weighty duties. Again we can give thanks, and again we must hope and pray and work for the thorough and rapid progress of worthy representative institutions in this vast heterogeneous land of India."

Shri Sayáji Vijay (146), 10th Nov.

22. The Honourable Mr. Ali Imam's elevation to the Executive Council of the Viceroy has been received with appreciative gratification by the entire Indian nation. If, however, the appointment had been made not because the nominee was a Muhammadan but because he was an Indian of proved merit and ability, no complaint could have been raised against it. Though Government have not laid down any such hard and fast rule about the nationality of the nominee, the circumstances attending the appointment lend colour to the supposition. A hue and cry had been raised by the Anglo-Indian press in this behalf, and there are many Indians, whether Hindus, Musalmans or persons of other nationalities, who are better

qualified in point of ability and learning than the Honourable Mr. Ali Imam. Everything points to a supposition that Mr. Ali Imam owes his appointment to nationality, and hence though we approve of his selection we cannot support the policy Government have endeavoured to initiate thereby.

Comments on the resignation of Lord Morley and the appointment of Lord Crewe as Secretary of State for India.

Phœnix (20), 9th Nov.; *Dnyán Prakásh* (49), 7th Nov.

23. “Lord Crewe who has succeeded Lord Morley as Secretary of State for India enjoys great reputation in England as an able and tactful statesman. He is said to have been offered the Viceroyalty of India in July last, which he could not accept owing to his wife's ill-health. The very fact that Lord Morley's choice first fell upon him marks him out as no unworthy successor of the statesman-philosopher. His work in Ireland and in the Colonial Office was on the whole successful, though the way in which he dealt with the Asiatic problem in the Transvaal as Colonial Secretary was not reassuring. His present task has been made comparatively easy by the achievements of his illustrious predecessor; and though he cannot for a moment be compared with Lord Morley, his administration will not be a failure if he follows up Lord Morley's policy. He could not begin his connection with India better than by impressing upon the new South African Union which has just been formed the immediate necessity of hastening the concessions to British Indians which Mr. Smuts has under consideration and bringing about a sensible compromise between India and the Colony.” [The *Dnyán Prakásh* writes:—As the affairs of India are usually discussed in the House of Commons the appointment of a member of that House as a successor of Lord Morley would have been more appropriate. However, we hope Lord Crewe will not be solely guided by the opinion of ‘men on the spot’ but that he will consult Indian opinion to aid him in determining questions of Indian policy and that he will not fail to follow in the footsteps of his predecessor.]

Oriental Review (19), 9th Nov.; *Sudhárak* (150), 7th Nov.

24. “Lord Curzon flouted the great *Magna Charta* of India. It was Lords Morley and Minto who reinstated this *Magna Charta* in its right position and based their administration upon the principles propounded therein. Anglo-Indian papers have framed two principal charges against Lord Morley, *viz.*, (1) that he was dominating over the Viceroy and (2) that he was greatly led away by opinions of Indian publicists. The first is a question of constitutional procedure on which opinions differ, but we should think that the policy pursued by Lord Morley was right—the principle that the Indian Government should be guided by directions from the British Parliament and from its accredited representative the Secretary of State for India. Government by telegrams, as it is sneeringly called, is better than a government conducted autocratically by the so-called ‘men on the spot.’ The second alleged defect of Lord Morley reflects rather great credit upon him; for it shows how he was open to conviction and ready to listen to opinions of Indian leaders. India bids farewell to Lord Morley with a sorrowful heart; for no other Secretary of State has done so much as he has for her. Lord Crewe, our new Secretary of State, is thoroughly a stranger regarding this country. Let us only hope that he will follow in the footsteps of his predecessor in office and that he will not weakly be led by what the Indian Bureaucracy chooses to say to him.” [The *Sudhárak* makes similar comments and expresses a hope that Lord Crewe with his intimate knowledge of colonial affairs will be able to solve satisfactorily the outstanding questions between India and the Colonies.]

Moslem (66), 6th Nov., Eng. cols.

25. “When Lord Morley first assumed charge of the India Office, grave apprehensions were entertained by a section of the press regarding the policy that would be pursued by the Radical philosopher regarding his administration of India. Time and events have falsified them. No section of His Majesty's subjects in India would more sincerely regret the departure of Lord Morley from the India Office than the Indian Muhammadans, who have every reason to be grateful to him. Regardless of his own Radical inclinations and considerable opposition from the Congress party Lord Morley openly declared in Parliament that he was prepared to concede to the Muhammadan community a separate Register for Council Elections and take into consideration its political importance in the apportionment of seats in them. He justified such a course by illustrations from other European countries. He appointed a Hindu and a Muhammadan to his own Council, establishing thereby a precedent for all times. He granted us a substantial number of seats in the Imperial Council, even larger than that sanctioned by the Government of India. He recommended Mr. Amir Ali for admission into the Judicial Committee of the Privy Council, and thus for the first time an Indian and a Muhammadan obtained a seat on the Bench of the Highest Tribunal in the Empire. He appointed Muhammadan Judges in all the High Courts of India excepting that of Bombay. Lastly, he appointed Syed Ali Imam to the Executive Council of the Viceroy.......... Nobody can say that Lord Morley was amenable to undue pressure from any quarter. The chief lessons to be learnt by Indian politicians from Lord Morley's administration of India are that British statesmen, whether Radicals or Conservatives, are not worshippers of political theories, but practical business men. Secondly, the importance of the Muhammadan factor in the Indian political problem is better realised in England than in India."

Praja Bandhu (43), 6th Nov., Eng. cols.

26. "The report of Lord Morley's retirement from the post of the Secretary of State for India as wired by Reuter cannot but give rise to a feeling of no little concern in this country, and that too for very good reasons. .... It is a matter of history that we have had very few Secretaries of State for India possessing the political sagacity and wisdom of Lord Morley. His retirement at this juncture is quite inopportune, because his able co-adjutor Lord Minto is also handing over the reins of the Government of India to his successor. Fortunately, however, Lord Hardinge, our new Viceroy, has already pledged himself to carry on the policy of his predecessor, which is a matter of no small satisfaction, although there is hardly any doubt that with Lord Morley at the helm of Indian affairs in England our new Viceroy would have found his task much easier. Lord Crewe, who is appointed Lord Morley's successor as Secretary of State for India, is a ripe and experienced politician, and we hope he will continue the policy of the philosophical Radical statesman whom he succeeds."

Indian Spectator (11), 12th Nov.

27. "We have so often written about Lord Morley's work at the India Office during the last five years that we cannot trust ourselves to say anything altogether new on the occasion of his translation to a higher office.......... He came to the India Office perhaps with the consciousness of a distinct mission at a somewhat critical period. He has discharged that mission so skillfully and so successfully, and, notwithstanding the criticism of his Radical friends, we may say so substantially in accord with his 'principles of a life-time,' that far from grudging him the rest that he has earned, we should feel guilty of intense selfishness if we expected him to shake the sands of life for our sake. His retirement from the Cabinet might have involved a distinct loss to India. But inasmuch as, fortunately, he will continue in the Ministry, we shall think less readily of our loss than of his gain. May the wise and liberal statesman be spared long to guide his colleagues and the younger nobleman on whom his mantle has fallen!"

Rást Goftár (44), 13th Nov., Eng. cols.

***28.** In the course of a lengthy article the *Rást Goftár* writes:—"Last but not least, the appointment of an Indian to the Privy Council was another important concession to Indians, which was enthusiastically received in this country as an augury that the beneficent policy introduced by Lord Morley was not meant to stop short at a few concessions limited to service in India. Lord Morley was the first to introduce the principle of the representation of minor but influential communities, but the principle has so far been restricted in its application only to the Muhammadan community. The measure was deprecated by Congress leaders and by the Hindu community as opening the doors to racial factions and perpetuating sectarian jealousies and differences which have ever subsisted between the various races and communities in India. But the principle was introduced with a well-intentioned motive to preserve an equilibrium between a numerically strong race and other minor and important communities, and to make popular representation effective in the true significance of the word.......... Lord Morley has been denounced as an autocrat, usurping the duties which tradition and usage have relegated to the Viceroy and his Council. It is, however, hard to reconcile this charge with the statement which Lord Minto has so often made claiming sole responsibility in the enunciation of the Reform scheme. The Viceroy's position, to judge from his own declarations, does not appear to have been that of an agent at the other end of the wire. His relation with Lord Morley was best described in the latter's speech in Parliament when he stated with gratification and pride that there was never a Viceroy and a Secretary of State with such perfect agreement of views as had always subsisted between him and Lord Minto."

Mahrátta (17), 13th Nov.

***29.** "Lord Morley has resigned his office of the Secretary of State for India and Lord Crewe succeeds him.......... The expectations which John Morley, the radical philosopher, gave rise to on his assuming the office of the Secretary of State for India have not been adequately fulfilled by the administration of Lord Morley as a statesman. But it must be admitted that he has helped largely in introducing a new policy in the system of the Government of India, a policy which promises to be for the good of the country if followed in the same spirit in which it was conceived. The Reforms are the outcome of this new policy. We may assure His Lordship that India is grateful to him for the great part he took in evolving these measures of Reforms. Opinions may differ as to their adequacy; but the policy underlying them has met with unanimous approval throughout India. But it is imperative to bear in mind that the credit for the Reforms is shared in an equal degree, if not more, by the political agitators in India just as it could be shared by their official supporters and advocates. When Lord Morley talked with experts of all kinds concerning the Reforms, every one of them, though he did not like the particular measure, said that something must be done, and that they could not stand still. How is it that every one of Lord Morley's experts was convinced of the necessity of doing something to improve the situation in India? Whence came this conviction? This conviction was evidently the result of the political agitation going on for several years past in India. We shall better quote the view of Mr. W. T. Stead, of the *Review of Reviews*, on this point. 'The answer,' says Mr. Stead, 'is simple and obvious. It is no sudden outpouring of Pentecostal grace upon the Indian Civil Service. The conviction that is now resulting in action is due to the agitators who are being imprisoned and exiled by their pupils. Does any one imagine that the supremely self-satisfied bureaucracy of the Indian Civil Service would ever of its own motion have opened this new chapter in Indian reform? Those who can answer the question in the affirmative little know the nature of bureaucracies.......... If Mr. Gladstone never could quite bring himself to express his gratitude to Mr. Parnell when he employed the resources of civilisation in locking him up in prison, we need not wonder that Lord Morley refrained from paying his debt to Tilak and his colleagues when he introduced his Reform Bill. Those of us who are in a position of greater freedom and less responsibility should the more feel it incumbent upon us to do homage to the real heroes of the new era in India, and we should do so all the more whole-heartedly because for the moment the inexorable exigencies of maintaining law and order in India have necessitated the temporary removal of these useful and public-spirited pioneers from the scene of their political activity'."

Indu of Bombay (13), 5th Nov.

30. "Though not the beginner and nourisher of the epoch-making Reforms, Lord Morley has still the credit of inaugurating a new era and a new policy. Let alone the suppressions and repressions. These can, in the nature of things, be only temporary. But the Reforms, though halting, begin the era of constitution-making in India. The principle of giving a share of Government to the people on democratic lines has been firmly established and it may be regarded as an achievement of Lord Morley that he has reconciled to it even the Tories of England (not of Anglo-India, we mean). The Councils are yet more or less impotent to secure preponderating weight for the popular views, but they are the beginnings of representative institutions *in esse.* He has also to be credited with the distinction of restoring the constitution of the Indian Government to its lawful and integral condition. By tradition and statute, the supreme control over Indian affairs is vested in Parliament and can be exercised only through a responsible Cabinet Minister—in the case of India, the Secretary of State. If Lord Morley has shown that the Secretary of State is a living entity and not a dummy in the hands of the India Office or of the Viceroy in Council, it is a matter of great credit, not one for blame as the Anglo-Indian jingoes would have it."

Phœnix (20), 9th Nov.; *Bombay East Indian* (3), 12th Nov.

31. "Only those who possess any knowledge of the inner working of the Indian bureaucracy and the India Office can realise the requisite firmness and courage which enabled Lord Morley to throw open to Indians some of the very highest posts under the Crown, *e. g.*, the membership of the Viceroy's Executive Council, the membership of the Privy Council and the membership of the Council of the Secretary of State for India, in the face of opposition from many of even his own party. The work which Lord Morley has accomplished during the five years of almost unparalelled difficulty and amidst extremely discouraging surroundings has earned for him a unique place among the benefactors of India." [The *Bombay East Indian* makes similar remarks.]

Bombay Samáchár (73), 7th Nov.; *Jám-e-Jamshed* (38), 7th Nov.; *Sánj Vartamán* (45), 8th Nov.; *Rást Goftár* (44), 6th Nov.; *Akhbár-e-Islám* (69), 5th Nov.; *Shree Sayáji Vijay* (146), 10th Nov.; *Broach Samáchár* (74), 10th Nov.; *Kesari* (125), 8th Nov.

32. The announcement of Lord Morley's retirement will be received with feelings of profound sorrow in view of the fact that India will lose in him a broad-minded statesman who strenuously laboured for the realisation of those lofty ideals he had instilled into the minds of the Indians. Despite failing health and the increasing weight of years, Lord Morley continued in office longer than it was at first supposed he would, and has, consequently, placed us all under a deep debt of gratitude which we Indians should not lag behind in repaying in recognition of the huge sacrifices His Lordship has made. [The paper then recapitulates the principal events of Lord Morley's *regime.* It regrets that a statesman of his broad views and liberal instincts should have been compelled by the exigencies of the moment to resort to repressive measures. The paper further regrets that Lord Morley should have relinquished charge of his high office before seeing that the Prevention of Seditious Meetings Act, now no longer required, was expunged from the Statute-book. In this connection, however, it pins its faith on the declared assurances of Lord Hardinge and trusts that this most objectionable measure will no longer be allowed to disfigure the pages of Indian history. The *Jám-e-Jamshed* appeals to the political organisations in every province of India to record their sense of sorrow at the retirement of Lord Morley and the irreparable loss the country has sustained in losing so philosophic a statesman. This paper and the *Sánj Vartamán* in welcoming Lord Crewe's appointment review at length the political career of His Lordship and rely on him for carrying out to completion the Reforms initiated by Lord Morley. The *Rást Goftár* writes:—Lord Morley has ensured peace and quiet to the country and it remains to be seen how his successor makes use of this hopeful situation. The *Akhbár-e-Islám*, the *Shree Sayáji Vijay* and the *Broach Samáchár* also shower encomiums upon Lord Morley for his successful *regime* and consider the loss inflicted on the country by his resignation as extremely heavy and irreparable. The *Kesari* writes:—The credit of introducing the Reforms belongs to Lords Morley and Minto. Many serious blunders were, no doubt, committed during Lord Morley's term of office, but they can never be attributed to any evil intention on his part.]

Comments on the discontinuance of certain Indian papers from the Bijápur Library.
Indu of Bombay (13), 7th Nov.

33. A Bijápur correspondent writes to the *Indu of Bombay*:—"The secretary of the local N. G. Library has been informed by the Director of Public Instruction to discontinue the *Mahrátta*, the *Karmanuk* and the *Mumukshu*. The Secretary and the authorities of the Library are at a loss to know what to do. The order is simply insulting. The authorities are of opinion that this institution has nothing to do with Government. But the Government insists that it is recognised by them and they have a voice in its actual management. It is a fact that not a single pie from Government was added to the fund of the library, but much help has been given by the local Municipality to the institution. Its beautiful and spacious building and the surrounding garden owe much to the Municipality, and Government threatens to enforce its order on that account. But to stop all such papers is humiliating. It is an encroachment upon our natural rights. To stop the *Karmanuk* is really the climax of official high-handedness. The matter is still pending, and let us see how they will act. Some independence is required to keep up self-respect; otherwise life will become no better than thraldom without self-respect."

Comments on the alleged boycott of the *Gujaráti* by certain libraries.
Gujaráti (34), 6th Nov.

34. Adverting to the orders said to have been issued by the Government of Bombay requiring certain libraries not to subscribe to the *Gujaráti*, the writer of its humorous columns thus expresses himself:—In pursuance of the orders of the Bombay Government the *Gujaráti* has been boycotted from several libraries receiving Government aid. How has the spirit of boycott, driven out of Bengal, found its way into Bombay and taken the *Gujaráti* as its victim? Is it because it has been firmly doing its duty towards the country and remaining loyal to the Government according to the dictates of its conscience? If that is so, it is the paper's bad luck. But though the paper be thus discontinued from several libraries, I do not think that its voice will either be suppressed or be heard the less. As a common rule, I know that if the noise of a certain thing is stopped from proceeding in one direction it is yet heard from various other sides. It is just possible that the *Gujaráti* would ever be read keenly by those who have been under its charm. I do not understand what has given the Government cause to thus honour the paper by having it boycotted from libraries. It is said that the paper is seditious. If so, the Government should be plain with the *Gujaráti* and tell it to its face how it has gone astray. Who will regard the boycott as just when it is unaccompanied with any reasons? Will Government say so? No, certainly not, because it is a just Government.

Alleged advisability of prohibiting the proposed *Vyásantol* procession in the Belgaum District.
Indu of Bombay (13), 7th Nov.; *Dnyán Prakásh* (50), 11th Nov.; **Kesari* (125), 15th Nov.

35. A correspondent writes to the *Indu of Bombay*:—"The most suicidal and undesirable element of the activities of the Lingáyats is their hatred of all Brahmins as a class. Now-a-days they have, so to say, made the Brahmins, a class, a peg on which they hang all their conceivable social, political, industrial and other evils. Look for instance at the *Vyásantol* procession. What is it? It is nothing but an outrage upon the feelings of all Hindu communities. That the author of Mahábhárat should meet with no better treatment at the hands of our Lingáyats than have his hands separated from his body, thrust in mud and trampled upon by them, is simply pitiable. Excesses almost always happen when such a mischievous procession is allowed to take place. It is almost certain that Sir George Clarke's Government will never lend colour to a procession which is simply outrageous to the feelings of the Hindus." [On the other hand, three Lingáyat correspondents of the *Dnyán Prakásh* state that the real character of the *Vyásantol* procession has been misrepresented by the Hindu Press and that Brahmins in many places take no objection to it as there is nothing in it that would outrage Hindu religious sentiment. The *Kesari* writes:—If there was really nothing objectionable in the procession, it would not have been prohibited by the English Government since 1836. They must have done it after proper inquiry; if, however, the Lingáyat leaders take it upon themselves to see that nothing objectionable will be allowed to take place in the proposed procession, we are confident that the non-Lingáyats will readily withdraw their objection to it.]

Oriental Review (19), 9th Nov.

36. "An order passed recently by the District Magistrate of Belgaum has created much stir and dissatisfaction among the non-Lingáyat population of the place. The order is to the effect that the Lingáyats be allowed to carry on a procession of what is known as *Vydsantol*......... This procession is naturally extremely insulting and irritating to the non-Lingáyat Hindu classes, specially the Brahmins, and it is therefore that no such procession has been allowed for about a century. The Mysore Government, too, has prohibited strictly the procession. Notwithstanding all this the District Magistrate of Belgaum allowed permission to Lingáyats to hold the procession. The High Court declines to interfere with the magisterial order. The only recourse left therefore was to approach the Bombay Government direct, and this the non-Lingáyat Hindu community has done by a well-reasoned appeal to His Excellency Sir George Clarke......... It appears that the District Magistrate of Belgaum who allowed the procession called a *posse* of Police to preserve order. This signifies that he himself feared a breach of peace. The memorialists to His Excellency therefore are justified in observing that 'the District Magistrate has endeavoured practically to shield the Lingáyats from the effects of what independently amounts to an offence in the eye of the law.' It may be hoped that His Excellency who takes keen interest in the mutual good feelings between different classes and communities will take the appeal into his kind consideration and prohibit the *Vydsantol* procession."

Alleged blackmailing in broad day-light near the Musjid Railway Station (Bombay).
Mumbai Vaibhav (131), 7th Nov.

37. The *Mumbai Vaibhav* writes that it has been informed that certain bad characters who always lie in wait beneath the Railway bridge near Musjid Railway Station are in the habit of levying blackmail from the workmen going to work at the Docks, while they are passing beneath the Bridge. The paper invites the attention of the responsible Police authorities to the matter and hopes that they will put an end to the prevailing state of things.

The Háj Committee in Bombay has not been attending to the grievances of the Hájis.
Sultán-ul-Akhbár (168), 11th Nov.

38. Musalmans throughout India intending to proceed to Mecca on pilgrimage look upon the Bombay Háj Committee as their sole refuge. But the Bombay public seems to be quite unaware even of its existence. The few sittings that it held last year do not appear to have done any good to the Hájis. Though the oppressed and injured Hájis are crying for help they do not get any redress of their grievances. This fact proves that the Háj Committee, which is so much spoken of in the whole of India, and relying on whose help the poor Hájis leave their homes for such a long journey, is practically non-existent. Had the Háj Committee taken care to look after the Hájis they would not have been so mercilessly illtreated. Do the members of the Committee know the troubles that the Hájis in Bombay have been subjected to? They have been guilty of utter indifference to their duty towards the poor pilgrims.

Indians must be accorded equal treatment with Colonials.
Indu of Bombay (13), 10th Nov.

39. "The question of the treatment of Indians in the Colonies was discussed at a large and representative meeting at the Colonial Institute, where the Duke of Marlborough is reported to have delivered a 'most important and comprehensive address' urging a settlement of the status of 'blacks and whites' in a spirit of at least friendly compromise, if not positive justice and equity. Thanks to him for his advocacy of our cause, but it seems to us that he rather underrated the real gist and the feeling on the subject in India, when he spoke as though the problem were

only of this country seeking an outlet for her surplus millions. Probably the *Times of India* is right in its thesis that India has no surplus millions. If our industrial development is placed on a comprehensive and well-organized basis, we should probably require all the labour supply we have. But even in such a state of things, there will be emigrants from all strata of society, and Indians do feel most keenly that they have a right to a free admission to all parts of the Empire if in India subjects of all parts are free to come, settle and exploit at will. It is more a question of national honour than of economics.......... To us, the only right solution appears to lie in the adoption of a perfect freedom for all subjects of the empire to go and settle anywhere in the empire. The only valid checks could be educational tests and property qualifications applicable to all. And if some portions are virtually reserved for the white races, some must be reserved exclusively and solely for Indians."

Comments on the Land Revenue Report of the Bombay Presidency.
Bombay Samáchár (73), 8th Nov.

40. The second part of Government's report on the Bombay Land Revenue Administration for 1908-09 presents a remarkable view of the effects which have been produced by the prevailing economic conditions and by legislation on the general condition of the rayat. The report naturally gives the first place to the questions of high prices and the scarcity of labour. These, as the report admits, have been due to the devastation caused by plague and famine, which have thinned the ranks of the working classes. This admission proves the futility of the argument so often advanced by narrow-minded writers and statesmen that India's poverty is due to a too rapid increase in her population. Another remarkable result of the devastation caused by plague and famine has been to draw Government's attention to the necessity of introducing labour-saving machinery. Hitherto, they used to look askance at such machinery, but now it is satisfactory to note that they have not only recognised its advantages, but have directed the Agricultural Department to assist and encourage the peasantry to use it. Again there is the shortage in the supply of cattle for agricultural and other purposes, and what is more unfortunate, there is no immediate possibility of improving the situation on account of the want of proper grazing facilities for them. For this reason too, there should be increased adoption of labour-saving machinery to supply the want of agricultural cattle. One more important point noticed in the report is that regarding the administration of the law for forfeiture of land on default of payment of land revenue. This law was strongly opposed by the public at the time of its enactment and this opposition appears now to be justified by our recent experiences. As Government acknowledge in their report, it has acted detrimentally on the credit of the agriculturists to whom the *sávkár* now refuses to lend money except for agricultural purposes. The instance will serve to show how unreasonable is the impatience which some officials show at objections to official measures raised by non-official members of Council.

• *Mahrátta* (17), 13th Nov.

***41.** Commenting on the Land Revenue Administration Report (Part II), of the Bombay Presidency for the year 1908-09 the *Mahrátta* writes:—"With regard to primary education, we find that there is a general demand for schools. The Collector of Surat tells us that applications for schools were 'too numerous' for compliance. The Commissioner, C. D., is very anxious, not for any increase of schools, but for keeping good discipline among the students. The younger generation, he complains, are losing respect for their elders and for constituted authority. Government is doing its best in its own way to put students right in matters of 'discipline.' We are told by the Collector of Thána that teachers in primary schools seem not to have their heart in their work. And he forestalls the reason of this in the following remark: 'The increase of pay recently sanctioned to the lowest grade has put an end to a state of affairs that was little short of scandalous, but it is doubtful whether its effect will be sufficient to attract competent men in any number. At present only 30 per cent. of the masters have received any training, and of the untrained no less than 20 per cent. have not even passed the Public Service test.' The remarks of the Commissioner, N. D., are also interesting on this point. He thinks that the educational outlook is not altogether satisfactory, and says: 'The raising of the minimum pay to Rs. 9 per mensem has undoubtedly had a good effect, but rather because it is taken as a promise for the future than because it affords an adequate present remuneration. The Rs. 9 school-master is worse off than even the menial who draws the same pay in our offices, and the State cannot expect to obtain more than it is prepared to pay for.' Is it too much to hope that this state of things in a matter of prime importance like education should be improved by Government, when its defects have so vividly been pointed out by their own officials?"

Approval of the recent relaxation of the grazing rules in the Central Circle.
Mahrátta (17), 13th Nov.

***42.** "By a Resolution issued last month the Bombay Government propose to introduce important alterations in the forest administration.......... It is a misfortune that so many years of harassment and oppression to the people, attended with a considerable expenditure of money, should have been required to bring home to the Government their mistaken policy in forest conservancy. But it is satisfactory to find that the mistakes of past years have been recognised at last frankly, and that Government are now anxious to look to the convenience and the feelings of the people in this matter of forest administration. We believe that the new proposals of the Government will mend matters to a very great extent, and hope that the proposals will be put into execution in the same liberal spirit in which they have been conceived."

Comments on the proceedings of the recent Collector's Durbar at Broach.
Bombay Samáchár (73), 9th Nov.

43. The Durbar held on the Hindu New Year's day by the Collector of Broach formed the occasion for discussing many questions of vital importance to the town. Some speakers pertinently drew attention to the effect which the railway bridge and other constructions had on the bank of the Nerbudda, but the Collector was naturally unable to pronounce any definite opinion on such a difficult subject. The Collector declared his willingness to consult expert opinion in this matter; but looking to the fate which has overtaken Dera Ghazi Khan, he ought to have devoted more attention to the subject. In our opinion he ought to make a full report of the matter to Government and ask them to send down an expert Engineer to examine the situation. Another question considered at the Durbar was the adulteration of cotton seed, which resulted in the deterioration of the quality of Broach cotton, and it was agreed that the best way to cope with the evil was to arrange for a supply of unadulterated seed. The Collector suggested that this should be undertaken by the Cotton Ginning Association, but we would suggest that the work should be entrusted to the Agricultural Inspector of the Broach District. It is satisfactory to note that the Broach citizens urged the desirability of their Local Board taking up the construction of a feeder line to Jambusar, but it is a pity the law in this Presidency does not allow Local Boards to take up such undertakings. Such things are allowed in the Madras Presidency and we think the law in this Presidency too should be altered so as to allow Zilla Boards to take up such works.

Comments on the proceedings of the recent Collector's Durbar at Alibág.
Dnyán Prakásh (49), 8th Nov.

44. Commenting on the proceedings of the recent Durbar held by the Collector of Kolába at Alibág, the *Dnyán Prakásh* writes:—We are glad to note that the Collector has promised to try his best to carry out the suggestions made at the Durbar regarding forest matters and other local grievances. The fact that the question of uniformity in weights and measures was discussed at this Durbar proves that the matter has assumed public importance. Mr. Tipnis explained the difficulty caused to the people by the assessment receipts being given on slips of paper which make no mention of the survey number for which the assessment is paid. This grievance was ventilated last year also at some other Durbars, and we wonder why the necessary modification in the receipt form has not yet been effected.

Comments on the Calcutta High Court's decision in the *Karmayogin* case.

Indu of Bombay (13), 9th Nov.

45. "We hope that the decision of Justices Holmwood and Fletcher of the Calcutta High Court will be a landmark in the history of the interpretation of what according to Indian law constitutes sedition. We hope it will check that tendency to hold not only every adverse criticism of Government but a lso of Government measures and Government officers to boot, to be seditious, which has been making a law, unkind and intolerable in itself, positively persecutory of even honest and law-abiding plain-spokenness. The old section 124A of the I. P. C. as judicially interpreted, required the two elements of attack on Government *per se* and hinted at the use of force to overthrow it, in order to constitute sedition. Mr. Justice Strachey ruled that the latter element was unnecessary and that mere ill-will, 'want of affection' against Government was sufficient. The Legislature changed the law substantially in conformity with the Stracheyic interpretation. It professes indeed to exempt criticism of Government measures, but requires that even this criticism must create no 'disaffection,' ill-will, hatred, etc., against Government. It is clear that the only possible safety of public criticism under a law of this kind can lie in the moderation and sobriety with which Judges would hold what criticism of measures came under the section and what not. There are judges and judges and provinces and provinces with their own atmospheres of varying temperatures of political tension. No wonder the judicial interpretation of sedition became narrower and more intolerant during the last three or four years' campaign against sedition. Madras took the lead, but the climax was reached in the C. P.'s, where there was a conviction for sedition for an article in which the relations between title-holders and Government were described as those between flatterers and flattered. There have been cases of a loose interpretation of sedition even in our own Presidency. Be it said, however, to the credit of the Calcutta High Court, that in spite of its unhinging surroundings of acute political discontent, it has steadfastly refused to degrade sedition by interpreting it to be equivalent to every adverse criticism even of Government. The decision in the case is the latest illustration of its brave stand as the guardian of public liberties against the exacting intolerance of the fire-eating executive. We have not just now before us the alleged incriminating letter of Babu Ghosh on which the case against the printer of the *Karmayogin*, now acquitted, was based. But we believe that *swarájya* in one sense or another was not mentioned there. We know that at one time Babu Aravind was the expounder of absolute *swarájya* as our goal. Even then, he was the apostle of the creed that only passive resistance was the means to be employed and would suffice for the attainment of that goal. But it would seem that in the *Karmayogin*, he deliberately substituted for *swarájya*, popular control over finance and the executive. That goal is surely constitutional and any one must have the right to say that the Morleyan Reforms make no appreciable approach to it, if he so thinks. Thus, one can easily see that howsoever unreasonable might the views given above appear to some men, it is impossible to call them seditious. They are not attacks on Government *per se* and do not advocate either an illegal goal or an illegal method of attaining the same. The Advocate-General had a hard task of it to prove the article to be seditious. The judgment in the *Karmayogin* case is a landmark because it pronounces clearly that no adverse criticism of Government measure or policy or the fleeting *personnel* of Government is sedition, unless it excites hatred against the Government *per se*."

Mahrátta (17), 13th Nov.

***46.** "Elsewhere we give the full text of the judgment of Holmwood and Fletcher, JJ., of the Calcutta High Court in the *Karmayogin* appeal which was decided last week in favour of the appellant, *i. e.*, the printer of that paper.......... The acquittal of the printer is an act of the merest justice in this case; and it will, we hope, have an effect upon the future policy of the executive Government, not only in Bengal but in every other province, in the matter of press prosecutions. According to the strict letter of the law, as it stands, the printer of a newspaper can be convicted if the matter printed by him is in itself seditious. Consequently, the merits of the alleged seditious article of the *Karmayogin* had to be discussed as if the writer himself was on trial. And it is satisfactory to find that their Lordships have practically made mince-meat of the arguments of the prosecution based on the wording of some of the ideas in the article. The Advocate-General in his running argument practically impeached every word of the article as seditious. Every second word, in his opinion, was barbed and poisonous; every third word contained, for him, an innuendo just as every bush conceals a thief or a cut-throat for a man afraid of mere darkness; and every fourth word was, in the Advocate-General's opinion, an incitement to violence. Their Lordships, however, took a saner view of things; and the judgment is a successful attempt on their part to teach Government the simple truth that section 124A is not simply co-extensive with Webster's Dictionary. Of course, Government by enacting the Press Act have put themselves beyond the pale of such an enlightened view of things. For entrenched as they are behind that Act, Government can safely disregard the present judgment of the Calcutta High Court and call upon any one to make a deposit in conformity with the Act. For, does not the Act make them sole arbiters so far as prevention is concerned? But the judgment covers many an expression of common occurrence in the free-speaking journals in India; and it will be found useful at least when journalists may have the misfortune to be dragged before the Courts under the Criminal Procedure or the provisions for appeal under the Press Act."

Indian Spectator (11), 12th Nov.

47. "The decision of the Calcutta High Court in the *Karmayogin* case ought to cure the somewhat too common habit of speaking of almost every criticism of Government measures or departments as 'sedition.' The dialogues between the Advocate-General and the Judges at the hearing were no less instructive than the written judgment. It seems that of a series of articles alleged to have been written by the same author, only one was selected for launching the prosecution for sedition against the printer and publisher. The other articles might or might not have been seditious. They are said to be very ingeniously written. But the contents of those could not be received as evidence in the trial on the particular article mentioned in the charge, inasmuch as the prosecution did not establish that they were all written by the same person. In this respect the position of the printer and publisher does not seem to be the same as that of the author or editor. It is curious that an attempt should have been made to secure a conviction for sedition on a criticism of the constitutional reforms as inadequate from the national standpoint, and of the moderates for having expressed their satisfaction with them. The Reforms were something to be grateful for, but want of gratitude for them does not constitute disaffection. As for contempt of Government, it is difficult to see what criticism will not excite that feeling according to some. A little moderation is necessary even in construing the law of sedition."

Oriental Review (19), 9th Nov.

48. "The chief protest of Indian publicists is not so much against the law of sedition as against the way in which it is interpreted. Many writings which appear to be thoroughly innocent and intended only to push on the progress of the Indian people are tabooed in Law Courts as seditious, and heavy sentences of imprisonment inflicted upon the writers. An article in the *Karmayogin* written by Mr. Arabindo Ghose was thus declared to be seditious by the Chief Presidency Magistrate of Calcutta. .... The appeal against the decision of the Chief Presidency Magistrate was heard by Messrs. Justices Holmwood and Fletcher who reversed the magisterial decision and ordered the printer to be acquitted.......... The article of Mr. Arabindo Ghose is now declared to be perfectly within the limits of the law, and the right of the press to criticise duly the actions of the Government is accepted. The judgment will be welcomed throughout India

as a just and righteous one and Justices Holmwood and Fletcher cannot be too highly commended for thus maintaining the high traditions of British justice. It is a pleasing variation from the incessant round of sedition trials and punishments unfortunately observed in the land."

Comments on the reply given by the officer appointed to investigate into the alleged boycott of Hindus by Muhammadans at Dabhro to the Solicitor representing the Hindus of the place.

Sindhi (62), 29th Oct., Eng. cols.; *Sind Patrika* (61), 29th Oct., Eng. cols.; *Phœnix* (20), 9th Nov.

49. "It will be remembered that a few weeks ago Dabhro, a village in Naushahro Taluka, Hyderabad District, had been a scene of a terrible boycott of Hindus by their Muhammadan brethren and that the affairs of the oppression extended so far that all menial service, shaving, house repair, cattle grazing, sweepings, usually done by Muhammadans, was refused to the Hindus. The boycott was alleged to have been organised by K. B. Syed Allahandoshah, an influential inhabitant and zamindár of the village and it resulted in several bitter quarrels and complaints, so much so that the Hindus finding their residence unsafe had resort to quitting their ancestral homes. Even here they were harassed owing to refusal of cart drivers to carry them elsewhere. *Punchdyats* and people approached the Local Government who being moved by the dangerous plight of the Hindu residents of the village were pleased to depute Mr. Robertson, an Assistant Collector, to conduct an inquiry into the matter. Mr. Robertson after prolonged inquiry and consideration has sent the following reply to Mr. Elphinstone the Solicitor for the Hindu people of Dabhro. [Here the paper reproduces the reply.] From the above reply it will be clearly seen that an insult has been added to injury to the Hindus by being accused of 'lying and exaggeration.' The language used by Mr. Robertson is quite amazing and he may well shower such unmerited insults upon poor Hindus who have nobody to back them up. Hindus are loyal, God-fearing and law-abiding people and could be easily dumbed. Besides the undesirable language used towards the Hindus he has lost sight of the main facts of the case. It is clear that the Hindus deserted their village; and could any one believe that they did it, that they put themselves to a vast expense and trouble in order to humiliate one man and not in order to save their lives?" [The paper elsewhere publishes a letter purporting to have been addressed to a leading Hindu of Dabhro, now residing at Bhiria, from a Muhammadan, threatening a raid with fifty armed men upon the former's present house and abduction of his unmarried daughter on the 30th instant and remarks:—"The author of the threat may or may not be sincere in his nefarious intention; but the very fact that he has been bold enough to send the letter is very suggestive of the effect of Mr. Robertson's reply upon the Muhammadan in question.......... How long is Government going to allow British authority to be openly flouted and British prestige to suffer?" [The *Sind Patrika* writes:—"The Hindus who were subjected to all sorts of insults and ignominy at the hands of the Muhammadans are now accused of lying and exaggeration by Mr. Robertson; for it is said that they had no real grievance against the Muhammadans, although Mr. Robertson cannot deny the fact that a large number of the Hindus have deserted the village.......... We must frankly say that we cannot believe that the Hindus deserted the village in order to humiliate one man (Honourable Syed Allahandoshah) unless that man may have made their lives intolerable. To say nothing of the Muhammadans and to throw the entire blame upon the Hindus is in itself astounding and might lead to still serious consequences." The *Phœnix* writes:—"We have advisedly refrained for a long time from making any reference to the Hindu-Muhammadan trouble at Dabhro as it had been brought to our notice that the local authorities felt embarrassed and hindered in their task of solving the problem by newspaper comments of any kind. It was also on this account that we have hitherto refrained from making any reference to the shocking reply of Mr. Robertson to the petition of the Dabhro *Punchdyat*, which accused of 'lying and exaggeration' those very sufferers who had been practically driven out of their villages. We, however, find that things are drifting from bad to worse.]

Education.

Comments on the Bombay Government's letter to the University in connection with the proposed Examination Hall.

Indian Social Reformer (10), 13th Nov.

***50.** "The way in which the Government of Bombay has dealt with the question of the Examination Hall proposed to be built in the University Gardens can be hardly described as happy. The whole argument comes to this: 'We asked you to abolish the Matriculation: You refused. It is immaterial what your reasons were or how much of support you had from competent opinion. Since you refused to do as we wished, we will not permit you to build a Hall, though we had ourselves offered to assist you in doing so previously.' If the promised assistance was to come from private funds, an argument of this kind could have been intelligible. But the University is a statutory body entrusted with the control of higher education in this Presidency. Government nominates 80 per cent. of its members. When the majority—and a large majority—of the members after a prolonged discussion decide that the Matriculation should not be abolished and that the Hall should be built, we think that their opinion is not to be dismissed as lightly as has been done by Government. We are bound to say that, in our opinion, Government have in this matter treated the University with very much less consideration for its position than it is entitled to. The other parts of the Government letter call for no comment. The scheme, if it had exceeded the financial limits set, could have been modified. As regards the considerable body of 'public opinion' which has pronounced against it, the same body has also pronounced against the building of the Science College on the site adjoining the Elphinstone College. And one of this body, the *Advocate of India*, plainly said not long ago that if the proposal to build the Science College on the Elphinstone College site was persisted in, it would greatly strengthen the arguments of those who hold that the Examination Hall should be built in the University Gardens. If the objections to the latter are valid, the objections to the former must be far more so, in view especially of the loss which must ensue of many of the amenities of the Elphinstone College. This, however, is a point which we need not press upon the attention of Government. To leave out the Matriculation Examination in calculating the needs of the University as regards accommodation of candidates, is to miscalculate them. So long as the University retains the Matriculation, it is bound to provide accommodation for the candidates, and it cannot, we think, regard any arrangement as ample which does not include the candidates for this examination. We regret that Government have not adequately appreciated the spirit in which the University has recently adopted the bulk of their proposals. The University, as we have said above, has been feeling the need of an Examination Hall. How unsatisfactory is the present 'mandap' arrangement, is shown by the fact that a few days ago a distinguished English publicist, now on a visit to Bombay after an absence of some years, mistook the 'mandap' near the Marine Lines Station for a structure put up to accommodate walers imported into the city. If the cyclone which threatened us last week had not dissipated with a few showers, the Previous and Intermediate Examinations must inevitably have been postponed. Sir Cowasji Jehangir, whose family has already done much for the University, offers a munificent sum for the purpose of building permanent Halls, and the University accepts it in the belief that a great want is soon to be supplied. Government having offered to give financial support, keep quiet and make no sign during the three years that Sir Cowasji's offer as well as theirs was before the University. The University finally accepts the offer. Then, for the first time, it is told that the conditions under which Government agreed to help have changed, that Government would not sanction the building of the Hall in the Gardens, and, strangest of all, that the University should contribute towards a scheme which Government have evolved and which has been designed so as to provide no accommodation for candidates for the Matriculation Examination which has incurred the hostility of the Governor in Council. Let it be remembered that the University is the body which is entrusted by law with the interests of higher education, and that it alone can ensure continuity of policy while Governors come and go every five years. For our own part, we think it our duty to tell Government that their treat-

ment of public Corporations has been the one weak point of a *regime* distinguished otherwise for many excellent features. Their present letter is the most conspicuous act, so far, in disregard of the tradition and constitution which govern the relations between Government and the University."

Bombay Samáchár (73), 12th Nov.; *Sánj Vartamán* (45), 10th and 11th Nov.

51. Government's reply to the letter addressed to them by the University to obtain their sanction to the final scheme of constructing an Examination Hall is sadly disappointing. Government had promised one lakh towards the erection of this Hall, but now that after a long deliberation this scheme has been fixed upon, they see fit to withdraw from their promise. We would have considered Government justified in this attitude if they had given any substantial reason in its support. The only reason, however, which they give is that the Hall would tend to perpetuate the Matriculation, which they disapprove of. The question of the Matriculation Examination was after a long and careful deliberation finally decided by the Senate and it is to be regretted that Government are taking the opposite view. Even if Government cannot find themselves in agreement with the Senate's decision, it is unfair on their part to hesitate to fulfil their promise. Government knew full well at the time they made the promise that the Hall was intended chiefly for the Matriculation students and no new circumstances have come into existence since their promise to affect their offer. Another reason urged by Government against the Hall is the protest raised by some people. But this protest, as well as that of the Corporation, was, be it remembered, not against the erection of the Hall, but against the site selected and Government were asked to provide a more suitable one. It is not consonant with the liberal policy of the present Government indirectly to force their views on the University. The two reasons put forward by Government are not such as will meet with public approval, and even if they had any strong reasons for their attitude, they cannot be justified in practically nullifying the decision of such a learned body as the Senate. Turning now to the alternative proposal made by Government, we find it too indistinct to pronounce a definite judgment on it. It would, of course, be unacceptable if Government insist upon excluding the Matriculation students from its benefits. If, however, they are prepared to give a distinct undertaking to provide for them and to erect Halls sufficiently spacious, the University can safely hand over the funds to them. If not, the only course open to them would be to find out some rich man ready to give them the lakh of rupees refused by Government. [The *Sánj Vartamán* writes:—Following upon the Resolution closing the doors of Government service to Matriculates, Government have issued another Resolution calculated to deal a severe blow at the Matriculation Examination. It was in 1907 that they promised to advance one lakh for the Examination Hall, but during the next three years they have without any reasonable grounds come to dislike the Matriculation. They appear to be influenced by the artificial agitation which has been got up by a handful of people against the occupation of the University grounds. The alternative scheme which they propose excludes Matriculation students from its benefits and should on that account be rejected by the Senate. Its acceptance would be tantamount to a closing of the Matriculation Examination. In its next issue, the paper continues:—Government have by this step confirmed the belief that they want to make the University subservient to them. The way in which they are trying indirectly to force the abolition of the Matriculation is likely to make the University firmer in their resolution to retain it. The Halls which they offer for use to the University are not large enough and will not be sufficient to accommodate the increasing number of candidates.]

Indian Spectator (11), 12th Nov.

52. "The question of building Examination Halls in the University Gardens has been solved by Government in a manner in which Government alone could solve it. It would perhaps be more accurate to say that the Government has offered a solution, but we see no reason why the University should reject the offer. The Government offers to place at the disposal of the University the Examination Halls that will be attached to the proposed Institute of Science.

The main question, apart from financial considerations, is whether the accommodation will prove sufficient. This question again depends to a large extent upon the future of the Matriculation Examination. The University has not yet consented to abolish it. But the Government's policy in regard to the School Final Examination may undermine the rival University test to such an extent that Examination Halls of great size may not be needed. Anyhow as the Government has pronounced the Syndicate's proposals to be financially impracticable, the University has merely a Hobson's choice before it. There is no reason why an examination should not be held in several buildings. When the available buildings do not answer the University's needs, it may fall back upon a small *mandap*, and minimise the discomfort to students. It seems certain that no Halls which remain idle during the greater part of the year will be built in the Garden, which may be freely used by idlers during the greater part of the day."

Pársi (42), 13th Nov., Eng. cols.

***53.** " There are times when one could wish the Government of Bombay was either tyrannical or altogether plastic. We are getting only too well accustomed to a condition of stalemate resulting from Government refraining from exercising autocratic power and at the same time blocking the action of which it disapproves. This attitude has brought about stagnation with regard to some of the chief activities of the Corporation and of the Improvement Trust. Now the paralysis has spread to the University. Government looks with no favour on the Matriculation Examination, and in a lukewarm sort of way would rather see that the University Garden were preserved intact. Accordingly, it makes a somewhat vague promise about financial assistance in building the Science College on the Elphinstone College playground site in such a manner that it shall comprise Examination Halls suited to the present needs of other examinations, and it holds out a threat that if the University do demolish the Garden they need look for no financial help from Government. To exactly what extent the Government has the power to issue orders to the University, it would not be easy to say offhand; but the issue of an order to abolish the Matriculation Examination would certainly be treating the University in a more dignified way than thus threatening it with a reduction of supplies if it presumes to carry out plans which it has threshed out in debates which were only too long and ample. If the Government offered assistance in building the Examination Hall elsewhere, or even offered an eligible site as a gift, the University might accept either with a good grace, but instead of that it only offers a paltry bribe to the University to stultify itself and to confess before the world that it does not know its own mind and that the Government is its father and its mother. The question of whether the Matriculation shall be retained or abolished is really insignificant in comparison with that of whether the University shall be treated as an unruly child. The University, no doubt, regret to differ in opinion from the Government, but since it is a grown-up body it cannot allow that regret radically to change its opinions."

Rást Goftár (44), 13th Nov., Eng. cols.

***54.** " The question of the Examination Halls pales into insignificance when compared with the new issues which the Government have raised in their Resolution on the subject. After a long and patient deliberation the Senate lately decided to retain the Matriculation Examination by a majority which staggered even those who took a sense of the Senate's views when the discussion was yet in progress. We might, therefore, have reasonably hoped that Government, with a knowledge of the Senate's views so emphatically expressed, would gracefully submit to its decision as that of a body which is more qualified even than Government themselves to pronounce upon educational questions. If Government persist, they might eventually carry the day. They are all powerful, and their influence upon the Senate voiced with such precision in their Resolution might prevail upon that body, which is constituted in its major portion of members nominated by Government, to decide in compatibility with Government's wishes......... But it also comprises men of high literary attainments who have studied the educational problem, as it affects India, in all its bearings, and have devoted the best portion of their lives to its solution. If their decision is over-ruled in mandatory Resolutions, the best of them might hesitate to devote their time and energy in the service of a body in which they are expected to play the part of puppets. In its suggestions about the Examination Halls the Resolution is so ambiguously worded that the Senate must address the Government to make sure of its position before it commits itself to any definite line of action. .... The Government refuses to grant the one lakh which it undertook to pay to the Senate as it is no longer of the same mind over the Matriculation question ; and yet it asks the Senate to state if the funds which it is prepared to devote to Examination Halls would be made over for the suggested scheme ! If the Matriculation is to be abolished, there will be no use left for an Examination Hall, and we do not understand why the Senate should contribute to the scheme or accept the offer of the munificent donor who has expressly given it for the erection of an Examination Hall, if his gift is to be appropriated to another and a different object in future."

Indu of Bombay (13), 10th Nov.

55. " We are very sorry to observe that the letter of Government to the University on the subject of utilising Sir Cowasji Jehangir's munificent donation for building an Examination Hall in the University Gardens is too secretive and too unconstitutional to be satisfactory.......... They back out of their own affair, and do not tell us whether they have made any friendly approaches to Sir Cowasji for the utilisation of his donation. If Government mean that it should be rejected, that is, we think, a wanton disregard of public interests. Secondly, what are the reasons assigned for the new Resolution of Government ? They proposed the abolition of the Matriculation Examination. The University by an overwhelming majority rejected the proposal. One object of the proposed Halls would be to accommodate the Matric candidates. That would tend to give a new lease of life to the Matric. And therefore the Government do not sanction the building of the Halls ! ! To us this seems to be the most unconstitutional attitude imaginable. Where Government and a duly constituted Corporation, as the University is, have a concurrent jurisdiction, there, after a matter is decided, both parties should gracefully accept the decision, and not fret and fight as Government are doing over the question of the Matriculation Examination. They were at least within their rights when they issued strict orders to debar for ever Matriculates from Government service. But they are clearly encroaching when they seek to indirectly overrule the decision of the Senate *re* the Matric on the ground that the Senate's views do not commend themselves to them. May we tell them that the building or not building of Examination Halls in the University Gardens is not likely to have the least influence in inducing the Senate to reopen the Matric question and reverse its decision ?......... By way of consolation, Government say that they would provide Examination Halls (for examinations other than the Matric evidently) in the proposed Science Institute buildings, but that too conditionally on the University giving them the sum by which it agreed to supplement Sir Cowasji's gift. We are decidedly opposed to the University making any such grant towards a building over which it would have no control of its own and which would not be available for its uses except only for certain examinations."

Alleged unfair treatment of Indians in the educational service.

Jám-e-Jamshed (38), 8th Nov.

56. A correspondent writes to the *Jám-e-Jamshed* as follows :—The Indian Educational Service is reserved for Europeans alone while the natives can aspire only to the Provincial Educational Service. After long years of service only a few Indians can hope to rise to Rs. 400 or 500. The majority of the native B.A.'s and M.A.'s have to rot on Rs. 60 or 75, waiting to get promotion when vacancies may occur above them. Those in the Indian Educational Service, on the other hand, get a start of Rs. 500 rising to Rs. 1,000 by annual increments of Rs. 50. As if this scale were not liberal enough the Government of India have asked the opinion of the members of this Service itself as to the desirability of raising the maximum from Rs. 1,400 to

1,800! Turning to the *personnel* of this Service we find that most of these men imported from England are young men of about 25 years fresh from college and without any practical experience. It is no wonder that with such third rate Professors the country should remain in a backward condition or that our University men should be held in such low esteem. Frequently the raw Professors imported from England are no better than the Indians in the Provincial Service. There can be no objection to paying handsome salaries to Professors, but when we pay so well there is no reason why we should not get better men. It is a matter of regret that while there is a talk of raising the salaries in the Imperial grade, there is no talk of giving a similar increase to the natives in the Provincial Service. While the European Professors will get Rs. 1,800, the natives can only rise to Rs. 600. Why should this be so? Are natives less competent or have they so low a standard of living? Many of them send their children to England for education. The standard of living has also risen, so that, taking into consideration the great rise in prices in this country, with many of us it is not much below that of Europeans. An Indian sending his son to England for study has perhaps to spend more on him than an Englishman educating his son at home. And yet how many such Indians with English degrees have been taken up in the Indian Educational Service?

***57.** In spite of the welcome changes recently introduced in the University curriculum at the suggestion of Government, it is doubtful if the students are likely to benefit by them in the absence of properly qualified teachers. The Professors who are imparting tuition to students are members of the Imperial Educational service, recruited in England. These, as was pointed out by a contemporary (the *Pársi*, *vide* paragraph 34 of Weekly Report 45 of 1910), are constantly changing. Such changes cannot but be detrimental to the students and would make sound liberal education impossible. The only possible and withal simple remedy for this state of affairs is to entrust this work to competent native graduates. In our opinion, they would be more familiar with the needs and difficulties of the native student and consequently more fitted to teach them. Cannot Government see the advisability and fairness of conferring Professorships on well-qualified natives instead of quite raw European graduates, totally unfamiliar with the ways of the Indian student? We do admit that these European graduates come out after taking a high training either at Oxford or Cambridge: but, are not some, if not all, of the Indian graduates equal to them? Moreover, they are not likely to go away after a short time; and they are better acquainted with the books they have to teach. On all these grounds, we would consider the appointment of properly qualified natives as Professors in Colleges as preferable and would advocate that they may gradually be admitted into the Imperial Service.

Rást Goftár (44), 13th Nov.

58. The principle of decentralisation is finding favour in the administration of British India and in accordance with that principle the Supreme Government have delegated to the Provincial Governments the authority of appointing Indians of proved merit and ability to certain highly paid posts. Our experience of the manner in which Provincial Governments have so far appointed Indians to high posts within their authority does not lead us to entertain very high hopes as to the effect that would be given to the new powers recently vested in them. In accordance with the recommendations of the Education Commission of 1882 and the principles on which the Bombay Educational Service was remodelled in 1896, half the number of the posts of Inspectors of Schools should have fallen to the lot of Indians, but out of five such posts in this Presidency, only one is allowed to be held by an Indian instead of two or even three to which Indians are entitled. Besides, the posts of the Head Masters of the Bombay and the Poona High Schools are reserved for Europeans and it is now being thickly rumoured that Indians will no longer be appointed as Head Masters at Ahmedabad and Belgaum. It will thus be seen that the Bombay Government have not done all in their power to fulfil their obligations.

Kesari (125), 8th Nov.

Some of the Professorships in the Government Colleges may be given to Indians who have repeatedly held them temporarily.

Indian Social Reformer (10), 13th Nov.

***59.** "**We called attention a fortnight ago to Mr. Valentine Chirol's just criticism of the division of the Educational Service into two branches—the superior one for Europeans and the inferior one for Indians.** It often happens that men from the latter act in the former for long periods in the absence of European Professors on furlough which shows that there is no difference in their capacity or attainments. The *Pársi* of the 6th November calls attention to the fact that no less than six Professors appointed by the Secretary of State from England resigned from the Service during the last seven years after serving one, two or three years in this Presidency. And several of these men were men of more than average capacity. Our contemporary suggests that the reason for the retirement of these men is that the majority of them had gone through a training of Greek and Latin in the Oxford Colleges which is scarcely of any use for their functions as Professors of a College in India. We do not agree with this view, because it has been our experience all along that the European who has had a good classical education is able more easily to enter into Indian life and thought than one with a purely modern education. The ideals which inspire Indian life and which mould Indian thought, and even our social and domestic manners and customs have close similarity to those of the classical ages of Europe. And, besides, the value of classical education consists in the capacity it brings with it to place oneself in thought and sympathy among conditions which represent a great distance in time and tenor from those in which one has been brought up. These general considerations are reinforced by our knowledge that, in some of the cases mentioned by our contemporary, the actual reason of retirement was very far, indeed, from being the difficulty found by the men in getting into touch with their students. Their severance from the Department has been a distinct loss to it from this point of view. It would, indeed, be more correct to say that the best type of the English University graduate finds the conditions of the Indian Educational Service uncongenial and irksome. If it were a question of mere remuneration, we would gladly see this raised at once. The price will be well worth paying. But we do not believe that the type we are thinking of is kept back from India by inadequacy of salary. We rather think that it is the Departmental bit in their high-bred, sensitive mouths that chafes them beyond endurance. So far as this aspect of the case is concerned, the remedy, in our opinion, lies in relaxing the routine of the Department and affording Professors more encouragement to make the most of their opportunities among us. But we agree with our contemporary that some of these Professorships may be given to Indians whose qualifications to them have been repeatedly recognised by their being appointed to act for longer or shorter periods in the absence of the permanent incumbents."

Alleged inefficiency of teaching in the Poona High School owing to the constant change of Head Masters.

Dnyán Prakásh (49), 10th Nov.

60. While congratulating Government on having apppointed Mr. Godbole as acting Head Master, Poona High School, in place of Mr. Dudley who has been made Inspector of European Schools, we must not lose sight of the fact that Mr. Godbole's appointment is only a stop-gap arrangement till the arrival of a new European Head Master from England. The arrangement furnishes a glaring instance of the harmfulness of the policy which Government have adopted, *viz.*, of appointing European Head Masters to important High Schools in the Presidency. The Poona High School has had during the last twenty years several European Head Masters, who, just when their experience has begun to be of use to the school, have been promoted to higher posts. As this constant change of Head Masters has done incalculable harm to the school, we would suggest that Government should make the pay of the Head Master of the Poona High School a personal one with periodical increments so that a man once appointed may remain longer at his post and devote his attention to the improvement of the school. We would also point out that it is a glaring piece of injustice to go in search of inexperienced English graduates for appointment as Head Masters of certain High Schools when Indians of recognised experience and ability are already available in the Department. The attempts which are being made by the Educational Department to improve the environments of the Poona High School, laudable though they be, will not in any way help in materially improving the status of the school. In a city like Poona, where there are a number of private educational institutions in the most prosperous condition, if a Government High School is to exist at all, it must certainly be the best of its kind. We do not, however, hesitate to say that the present condition of our High School is far from satisfactory. The number of students, even after allowance being made for higher fees, is too small in comparison with other private institutions in the city. Even in matter of efficiency of teaching, other private schools are ahead of it as the results of the Matriculation Examination clearly show. Besides, as is clear from the report of the Educational Department for 1908-09, the average expenditure per student of the High School is thrice or four times as great as in other schools. The subject is worth the attention of Government and we hope that the matter will be brought forward before the Bombay Legislative Council by the representative of the Central Division.

Railways.

Railway extension in India need not be hurried on as in the past.
Gujaráti (34), 13th Nov., Eng. cols.

***61.** "Our railways have certainly done a useful service by linking the various parts of the country to one another, by causing an equal distribution of the food grains and other articles throughout the country and thereby facilitating the occasional campaigns against famine, and in many other similar ways. But as has been said by many, and with much truth, Indian railways have not, after all, proved an unmixed blessing. While nooks and corners of the country are opened to commerce and their produce conveyed to most distant parts, crores worth of food grains and raw materials are being yearly shipped off to foreign countries, not affording a proportionate profit either to the producers or the people at large. Seeing that the country is being fast developed by the railways many thinkers have been pleading for a further extension. That in many places convenient feeder lines are needed may be at once conceded. But it is doubtful whether further extension can be advantageously carried on with the feverish haste that is recommended. Our railway mileage has been compared with that in America, for instance, and it is urged that in order to come in a line with other countries, we shall have to increase our mileage many times over. The analogy, however, is not complete. Besides our having to borrow the railway capital from abroad and thus having to bear a heavy charge in lieu of interest, we do not derive all the profit from the railways which people in other countries do. When the railways will gradually become State property there may be some improvement in our position. But on the whole, it may be said that there is no need to hurry on the railway programme on the scale on which it has been pushed on for the past half a century. Indian life is pre-eminently rural and until the number of cities increases owing to the rise and concentration of industries and the larger accumulation of wealth, a greater extension of railways will prove a costly luxury."

Complaint that a certain waiting-room at the Ráwalpindi Railway Station, N.-W. Railway, has been reserved for European passengers.
Dnyán Prakásh (49), 10th Nov.

62. A waiting-room has been opened at the Ráwalpindi Railway Station for first and second class passengers, and a notice has been circulated at the station prohibiting non-Europeans from using it. The North-Western Railway being a Government concern, it goes against the policy of Government to reserve such waiting-rooms for the convenience of the passengers of a particular race. The Railway Board would do well to see to this as the continuance of the restriction will only result in constant friction between Indian and European passengers at the station.

Municipalities.

Alleged reasons of deterioration in the *personnel* of Municipalities in the Bombay Presidency.

Oriental Review (19), 9th Nov.

63. "**We hope that the speech which His Excellency Sir George Sydenham Clarke, Governor of Bombay, delivered in reply to the address presented to him at Wái will be read, marked and inwardly digested by all who have the privilege of serving on the Boards of the Municipalities and other public bodies in Western India..........** We are reluctantly compelled to say that Indian Municipalities have not attracted the right sort of men to serve on their Boards. They are often packed with men unworthy of the trust that is placed in them and unscrupulous in the way in which they seek to derive benefit from their positions.......... Take the case even of our Bombay Municipal Corporation. How many members are there on its Board who are really and truly interested in the progress and development of the city's true welfare and have a single eye to its advancement? How many are there who are actuated by no other motives than those of serving the city? How many men are there who can resist insidious outside influences brought to bear upon them by interested persons? One often hears ugly rumours of peculation and bribery prevailing to a certain extent among the Corporators.......... We admit that more often, than not, these rumours are baseless and groundless. Much credence cannot therefore be placed in the men who circulate them. But there can be no smoke without fire.......... In the days gone by, the Bombay Municipal Corporation presented all that was best and noblest in the civic life of the capital of Western India; but it must be sorrowfully confessed it has now fallen upon evil days.......... For some reason or other it does not attract the best element in English society. And in spite of the boasted rapid progress of education in local self-government among Indians, the Europeans are the leaven that leaveneth the whole lump of the Bombay Municipal Corporation. It was owing to the absence of strong, independent and enthusiastic European Councillors that Sir P. M. Mehta led the Corporation by the nose till he was checkmated by the ignominious Harrison-cum-Fraser-cum-Shepherd Caucus. Though it broke the back of one man's rule, it packed the Corporation with rich noodles. It seems to us that Government are in no small measure responsible for the gradual decadence in the body politic of the Corporation of Bombay. The manner in which they have made the selection of men to represent the Government on the Local Rate-payers' Council has been simply scandalous. Stupid busybodies, wealthy noodles, cringing sycophants, have time and again been returned by the Government to the Corporation. We have never understood the principle on which Government have made their selection of their representatives. We have often wondered why men like the late Mr. Curtas and Mr. Byramjee Seervai were sent to the Corporation. What service had they rendered to the Government, and what kind of work did Government expect from such men? We would like Government to make enquiries as to how much solid work their representatives have done on the Corporation. Of what use have they been to the Municipal Commissioners? What assistance have they rendered to the executive officers of the Municipality?.......... It is useless to appeal to Bombay Rate-payers to return the best representatives, for they have yet to be educated enough to understand and value the franchise that has been conferred upon them. As for the Justices, the less said the better. As long as they are allowed to be hoodwinked by mere busybodies, or to be led by the nose by meddlesome Commissioners, the Justices will not send their best representatives to the Corporation. It is to Government that we look to select such representatives as would be like a light set on a hill which cannot be hid."

Heavy infant mortality in Bombay city.

Pársi (42), 13th Nov., Eng. cols.

***64.** "Another unfavourable comparison has lately been made between Bombay and Calcutta. This city loses 459 per thousand of its children during their first twelve months of existence, while Calcutta slaughters only 268 per thousand of the innocents. Registration is imperfect in both cities, but the returns must at least reflect comparative differences fairly accurately.......... There is probably an intimate connection between density of population and the infant death-rate, but we should also like to know the condition of Calcutta's milk supply and the number of women who work in factories. In Bombay with milk at 3½ to 4 annas a small seer, it is difficult to see how the child of a woman working in a factory on three or four annas a day can be reared. The children simply get starved, or poisoned by unsuitable food. The *Times of India* apparently imagines that the Sion-to-Market boulevard will help in the matter. All the building schemes in the world can do no good while a mother's wages are insufficient to keep her child in milk and her circumstances prevent her feeding it herself. It is strange that in a country where the importance of milk is so fully recognised that the cow is universally held to be a sacred animal, this necessary food should be almost out of reach of the poor."

Comments on the Government Resolution on the maladministration of the Ratnágiri Municipality.

Praja Bandhu (43), 6th Nov.; *Sudhárak* (150), 7th Nov.

65. In the published account of the maladministration of the Ratnágiri Municipality there appears nothing to differentiate it from the charges of mismanagement levelled against the Ahmedabad Municipality. The various acts referred to in the Government notification on the subject as pointing to a woeful disregard of the interests of the public are not only on a par with those for which the Ahmedabad Municipality has been punished, but some of them are much worse. The Secretary of the Ratnágiri Municipality was totally incompetent to set the house in order while the Secretary of the Ahmedabad Municipality was supposed to have inaugurated wholesome reforms. In the face of these significant facts it is inexplicable why the Ratnágiri Municipality should have been served with a notice to reform its administration within a year while the Ahmedabad Municipality was so severely punished. This is an important question. If the Ratnágiri Municipality has received punishment according to its deserts the Municipal Board at Ahmedabad may be regarded as having been punished with unjust severity. On the contrary, if the latter was rightly and justly punished, the reason for showing mercy to the former is enigmatical. Just at present we congratulate the Ratnágiri Municipality on its escape with a light punishment and the Government for liberally giving it an opportunity for reform. At the same time we cannot but express our regret that the Ahmedabad Municipality should have been denied similar opportunity. [The *Sudhárak* writes:—Some of the faults for which the Ratnágiri Municipality has been impeached by Government will be found existing in many other well-spoken-of Municipalities. It would have been better if Government had brought its shortcomings to its notice from time to time instead of waiting till its cup of transgressions was full to the brim.]

Native States.

Approval of Government's decision about the Wadhwán succession.

Káthiáwár Samáchár (82), 9th Nov.; *Káthiáwár and Mahi Kántha Gazette* (81), 6th Nov.

66. We had pointed out some time back that Prince Jaswantsingji was the rightful heir to the Wadhwán *gádi*. It is a pleasure to us to see that Government have taken the same view and conferred the *gádi* on him. The people of Wadhwán, too, rejoice at the decision and bless Government for their fairness. The Prince is fitted every way to fill the *gádi*. [The *Káthiáwár and Mahi Kántha Gazette*, writing before the decision, urges the claims of the selected Prince as the rightful heir to the *gádi*.]

Alleged continuance of oppression in Idar State.

Káthiáwár and Mahi Kántha Gazette (81), 6th Nov.; *Hind Vijay* (67), 9th Nov.

67. We prophesied at the time of the issue of the proclamations by the Kumar Saheb, that it was all an attempt to throw dust in the eyes of the public, and our prophecy is now being fulfilled. Far from considering the subjects as his children, as they are termed in the proclamations, the Kumar Saheb is busy attacking the honour of their daughters and their property. The leading citizens are being arrested

and a big force of *Kabulis* has been drafted into the State Police. This force which ought to be employed in protecting the subjects is busy harassing them, and as a result there is a great consternation among them. Nearly two-thirds of the population have left Idar and the rest too would soon have removed but for the obstruction by the *Kabulis*. There is no security of life and property, and one Budhásing was robbed and his wife beaten by the robbers. Meanwhile, the State continues harassing innocent people. [The paper here recounts the instance of three respectable citizens who were arrested without warrant and without any charge being framed against them.] The people, it will thus be seen, are in a deplorable plight and there is no safety for them unless they leave the State. They are afraid, however, that they will not be allowed to take away their property with them. We wish the British Government would interfere, if for nothing else, at least out of pity for the sufferings of three lakhs of human beings. [The *Hind Vijay* similarly complains that nothing has been done to remedy the grievances of the subjects and that the arrests of leading citizens have caused a panic in the State.]

Native States should start new industries and develop agriculture to stop the emigration of their subjects to cities like Bombay.

Indu Prakásh (119), 8th Nov.

68. A little enquiry in big cities like Bombay will show what a large number of people have come down there from the Native States to earn their livelihood. This emigration of skilled as well as unskilled labour is a direct loss to the States, and it is, therefore, the duty of their rulers to provide against it by putting forth every effort to develop their own resources by starting new industries and by giving encouragement to agriculture. This will provide work for their subjects and by putting a stop to the heavy emigration that is at present going on, help on the prosperity of the States.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 17th November 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

CONFIDENTIAL.]

[No. 47 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th November 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Bengal : Alleged contumacy of the Criminal Investigation Department in — . . . 44
- British rule in India :
  - Arya Samájists have been heaping foul abuse on Islam . . . 35
  - Comments on Babu Aravind Ghose's letter to the *Hindu* of Madras . 36 & 37
  - Comments on the creation of the new State of Benares . . . . 28—31
  - Grant of self-government has converted the Boers from enemies into friends . . . 33
  - Landlords are not the natural leaders of the people 32
  - Lessons from the Portuguese Revolution . . . 34
  - Significance of the Proclamation Pillar at Allahabad . . . . 24—27
- Collectors' Durbars : Suggestion that the non-officials who attended the recent Collector's Durbar at Sátára should publish an account of the proceedings . . . 57
- Forest matters : Comments on the Bombay Government's Resolution on Forest administration . . . 55
- Hájis :
  - Alleged hardships of the — in Bombay . . . 60
  - Comments on the recent circular about improvidence of the — . . . 59
- Indian Students in England : Further efforts should be made to better the lot of the — . . . 47
- Indians in the Colonies :
  - Alleged death of an Indian deportee owing to the hardships caused by the action of South African immigration authorities . . . 42 & 43
  - Indians in Africa . . . 40 & 41
- Judicial matters :
  - Comments on the Calcutta High Court's decision in the *Karmayogin* case . . . 50—52
  - Statements by accused before Joint Enquiry Committees in railway accidents should not be used as evidence against them . . . 53
- King-Emperor : His Majesty the King-Emperor's projected visit to India . 1—8
- Native Press :
  - A defence of Indian journalism . . . 48
  - Comments on the alleged boycott of the *Gujaráti* by libraries aided by Government or Local or Municipal Boards . . . 49
- Persian affairs : Indian Muhammadans and Persia . . . 38
- Police : There is nothing offensive to non-Lingáyats in the *Vyásantol* procession . . . 58
- Public Service :
  - Alleged monopoly of Government posts in Sind by the Hindus . . 46
  - Comments on Lord Morley's retirement . . . 22 & 23
  - Comments on the appointment of Mr. Ali Imam as Law Member of the Viceregal Executive Council . . . 45

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Revenue matters: Comments on the Land Revenue Report of the Bombay Presidency for the year 1908-09 54
Revolution in Bengal: The Republic in Portugal is based on injustice . 39
Telegraph Department: Protest against the reduction of the City Telegraph Office at Sátára to the third grade 56
Viceroy:
  Alleged hostile attitude of Anglo-Indians towards His Excellency Lord Minto 12
  Comments on the farewell speeches of His Excellency Lord Minto . 11
  Farewell to His Excellency Lord Minto. . . . . 9 & 10
Viceroy-Designate: Welcome to Lord and Lady Hardinge . . . . 13—21

Legislation—

Comments on the proposal to establish *Punchâyat* Courts in villages . 61

Education—

Adverse comments on the non-appointment of Mr. C. N. Contractor as permanent Educational Inspector in Sind 68
Comments on the recent appointment of four Indians on the staff of the Grant Medical College, Bombay 64
Comments on the reply of the Bombay Government to the University *re* the Examination Halls . . . . 62 & 63
Complaint about the system of promotions in the Government Schools at Ahmedabad 66
Protest against the repeated transfers of the Head Masters of the Poona High School 65
The Educational needs of the masses 67

Railways—

Alleged race partiality in the grant of free passes to newspaper representatives on the Madras and S. M. Railway 69

Municipalities—

Bombay: Alleged inadequacy of water-supply in the City of — 70

Native States—

Idar: Alleged continuance of maladministration in — 72
Kolhápur: Alleged teaching of sedition in the village schools in — State . 71
Wadhwán: Comments on the decision of Government *re* the — succession . 73 & 74

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch...	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mának, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitra	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
33	Deshi Mitrá	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
35	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A.,; Pársi; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
47	Suryá Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayá	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A,; Hindu (Karaháda Brahmin); 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 27; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.**	**2,000**
	ENGLISH GUJARATI AND URDU.				
66	**Moslem**	**Poona**	**Weekly**	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavil Brahmin); 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar; Hindu (Bráhman); 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Ràghavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	..
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata ...	Islámpur ...	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly ...	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly ...	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya); 45.	500
114	Deshkálvartmán ...	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára) ...	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu ...	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtrá Vritt	Satára	Monthly	Rámchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitrá	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyá Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni ... (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	[illegible]	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Shráwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte ; Hindu (Marátha); 25 ...	1,400
151A	Vaidyak Patrika	......	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad ...	Weekly	......	...

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 66, the Editor of this paper is Daudalli Hakim Magduballi Muhammadan ; 35 ; Circulation 1,400.

No. 149, has ceased to exist.

Politics and the Public Administration.

His Majesty the King-Emperor's projected visit to India.

Jám-e-Jamshed (38), 18th Nov., Eng. cols.

1. "When India is honoured in 1912 by His Majesty's presence, His Majesty need hardly be assured that he will get a welcome the echoes of which will reverberate throughout the world and shall surpass by far the great welcome he himself received as Prince of Wales. India is essentially a country where the majesty of kingship is hallowed with almost divine sanctity, and it will fire—as nothing else can—their hearts with boundless enthusiasm to see with their own eyes their own Sovereign, Lord and Master. Many an ill-will and discontent will melt before his gracious presence and he would leave the country deepened in loyalty and more contented in heart."

**Gujaráti* (34), 20th Nov., Eng. cols.; *Mumbai Vaibhav* (131), 15th Nov.

2. "Lord Crewe has announced His Majesty the King-Emperor's intention to visit India, accompanied by Her Majesty the Queen-Empress, to hold a Coronation Durbar on 1st January 1912. The announcement has come upon the Indian public as a most agreeable surprise. His Majesty's advent to his Indian dominions to hold the Coronation Durbar will be an event of unique historical importance in the political history of England and India, and will be looked forward to by His Majesty's British and Indian subjects with the keenest interest and liveliest expectations. The people of India would have rejoiced to see Queen Victoria in person in this country. But that was impossible under the circumstances of the case. The Indian public would have no less rejoiced to accord a splendid welcome to King Edward, if it had been possible to His Majesty to visit England's great dependency in the East. That was, however, not to be owing to considerations of the King's age and health. His successor is comparatively young, and it is indeed a most happy idea, nay a brilliant stroke of statesmanship, on the part of His Majesty to revisit as King-Emperor his eastern dominion which he had travelled through as Prince of Wales a few years ago. During that memorable tour he and his consort won the hearts of all by their gracious and royal bearing and sympathetic utterances, and after his return to England the one great precept he inculcated upon all was the precept of broad-minded sympathy with the Indian people. That precept was re-echoed by our responsible rulers, and though it was and is still ridiculed or belittled in the usual quarters, the influence of that precept was felt everywhere. Without indulging in the usual exaggerations and absurd generalisations about Orientals, their oriental imagination and their oriental conception of the divinity of the King, we may say with truth that the advent of the King-Emperor to India would be fraught with far-reaching consequences and will be an event of great Imperial importance, the first of its kind in the history of British rule in India. One beneficent result will be to demonstrate to the British public how profoundly loyal the inhabitants of this country are and to bring India into closer relationship with England than at any time before. We cordially welcome His Majesty's decision and we have no doubt it will be hailed with sincere satisfaction throughout the length and breadth of India." [The *Mumbai Vaibhav* writes in a similar strain.]

Mahrátta (17), 20th Nov.

*3. "It is now officially announced that His Majesty the King-Emperor hopes to visit India, accompanied by his royal consort, in the cold weather towards the end of 1911 so as to be able to attend the Coronation Durbar at Delhi on the first day of January 1912. This is very gratifying news indeed. And for this reason. It will serve for some time to lift India out of the limbo of political oblivion to which it is relegated in England. The Government of India was transferred from the East India Company to the Crown in 1858. It was expected that the transfer would help to bring the affairs of India under a closer Parliamentary supervision than in the days of the rule of John Company. But for a number of years exactly a contrary effect followed......... For a generation or two the British public, to whose hands Providence had entrusted the destinies of more than 200 millions of their fellow-beings, seemed to have well-nigh forgotten that such a thing as India existed......... Things, however, have since changed for the better. The dreary outpost has been converted into a vital pivot of the Empire. The British mind has since been gradually educated to take a closer interest in Indian affairs; and the wrong fears about losing India have enhanced a right appreciation of her value as an imperial asset. The late Queen probably knew more of India through her Hindustani tutor than through any State Secretary for India. The late King was certainly better acquainted with India, having visited the country as Prince of Wales in 1877. His present Majesty, George V, is going to improve still more upon the situation. Having already visited India in 1905 in the capacity of the Prince of Wales, he is going to visit India a second time, and now as King-Emperor. We welcome the visit for the sake of His Majesty as well as for the sake of India. The acquaintance on both sides will be the closer for the visit; and as Government now knows that India wants something more real and substantial to gratify her national craving than the pleasure of mere occasional response to an artificial demand for the exhibition of loyalty, it is probable that the visit of His Majesty will be made the occasion of one more instalment of concession of constitutional reforms."

Indian Spectator (11), 19th Nov.

4. "Those who are too utilitarian to see any good in Durbars and other ceremonies and spectacles will not heartily approve of the suggestion that the King-Emperor may personally hold a Durbar in India after the Coronation. Durbar or no Durbar, the irreconcilables in politics will go their own way and loyalty is a sentiment which depends partly upon other considerations than a great ceremony and the Sovereign's personal participation in it. Yet the truth that India is an integral part of the Empire is better impressed on the imagination through some such ceremony than when it is laid down in books and in State documents. One Coronation having been followed by a Durbar, another Coronation Durbar will doubtless be considered desirable. We are, therefore, glad to see it announced that His Majesty hopes to visit India, accompanied by Her Majesty the Queen, to hold a Coronation Durbar on January 1st, 1912."

Indian Social Reformer (10), 20th Nov.

***5.** "It is officially announced that His Majesty the King-Emperor hopes to visit India, accompanied by Her Majesty the Queen, to hold the Coronation Durbar at Delhi on January 1st, 1912. The news will be received with the liveliest feelings of satisfaction among all classes of people. Their Majesties' presence at Delhi and the holding of a Coronation Durbar will have the effect of fixing once for all the status of India as the most important part of the Empire next to the United Kingdom. We are glad that Delhi has been chosen, because it has been the capital of India from time immemorial and the holding of the Coronation Durbar there will be a tribute to the age-long grandeur of Indian history. We hope that the occasion will not be made a military pageant and that the ceremonial to be observed will be drawn up in accordance with Indian ideas of what it should be. Their Majesties' visit is sure to prove the greatest consolidating influence that has operated since the establishment of British rule to bring India and the rest of the Empire together in the bonds of mutual respect and good-will."

Indu of Bombay (13), 18th Nov.

6. "Few announcements could secure such unanimous approval and such unalloyed satisfaction as that the King-Emperor will be personally present in India at the Coronation Durbar in 1912.......... The feelings of us, Indians, need no elucidation. Loyal love towards the Royal family we all possess in more than abundance; and none are so likely to be touched as we by the fact that the King-Emperor should honour us with a special visit on his assumption of the Crown, though the memories of his first visit to us as Prince of Wales are yet so green and fresh. But that is not the only thing that causes us to so heartily rejoice. We know full well that we owe so much to the truly royal feeling with which the royal family of England has *ab initio* sought to ensure that we shall be treated as full equals of the

other subjects of the British Empire, the inhabitants of Great Britain itself not being excepted. King-Emperor George is but developing the policy inaugurated by his august grand-mother of revered memory from the very first act of her administration as ruler of India—we mean the Proclamation of 1858.......... There could be no greater antidote than the King-Emperor's visit against such mischievous colourings as those of the Chirol-type yellow journalists here and in Britain."

Pársi (42), 20th Nov., Eng. cols.

***7.** "The King needs no assurance that should he visit us in the character of Emperor of India, his welcome will be most hearty. By a series of imperial tours King George might do for the Empire what his great father did for Europe.......... The Royal decision is one of which nobody in this country doubts the wisdom. To the Hindus a king was always a friend and servant as well as master; the Musalman revered him as the Shadow of God. All alike join in loving a monarch who has already shown an inspired appreciation of their needs, and whose reign begins with a new and better relationship between the people of India and the Empire of which they are subjects."

Sánj Vartamán (45), 14th Nov.; *Jám-e-Jamshed* (38), 14th and 18th Nov.; *Akhbár-e-Soudágar* (28), 15th and 18th Nov.

8. Almost all the papers of the week hail with delight the prospect of King-Emperor's visit to India to preside at the Coronation Durbar at Delhi on the 1st January 1912. The visit has been regarded as the one means of cementing India and England together. The *Sánj Vartamán* observes that the King's desire to visit India shows what an important place this vast dominion occupies in the heart of its sovereign who, it seems, considers India as a more valuable possession than the Ministers of the Crown take her to be. The *Jám-e-Jamshed* recalls with pleasure the great influence wielded by King George when he visited India as Prince of Wales five years ago and remarks that the forthcoming visit will not only create in the minds of the Indians the impression that His Majesty takes personal interest in the good government of this country, but will accentuate the feelings of devotion and loyalty which the Indians always evince towards the sovereign of England. The paper is joyful that the presence of the King-Emperor in India will afford the most suitable opportunity for seeking redress of the many grievances from which the voiceless people of the country have been suffering. The *Akhbár-e-Soudágar* expresses similar sentiments.

Farewell to His Excellency Lord Minto.
Kaiser-e-Hind (39), 13th Nov.

9. Our sympathetic Viceroy who has eradicated from our midst the feelings of discontent which had been growing in our minds for the last fifteen years, who has sown the seeds of satisfaction and peace among us and has fostered into a sturdy tree the tender plant of local self-government which the late Lord Ripon had planted, is shortly leaving our shores for good amidst the blessings and the gratitude of the nation. His name will ever remain enshrined in our grateful hearts. The privilege of proving this has fallen to the lot of Bombay and it will soon be seen what reception we are going to give him during the few hours which he is going to spend in our city. We hope that the first city in India will do its duty to His Excellency in a manner worthy of itself.

Pársi (42), 20th Nov., Eng. cols.

***10.** "While the Byculla Club has shown a questionable taste by neglecting to extend the customary farewell to the outgoing Viceroy, happily the city of Bombay as a whole will testify in a large general gathering of all classes and communities to their appreciation of the retiring Viceroy's great work in India. Preparations are now nearly complete for a grand entertainment to be given to their Excellencies Lord and Lady Minto on Friday, the 25th instant, at the University Convocation Hall. An address will be presented, and invitations have already been issued. Besides this testimony on the part of representative men, it is certain that the populace they represent will also turn out in huge numbers to give their Excellencies a hearty send-off and wish them both Godspeed and happy days to come in their English home."

11. "We should have very much liked Lord Minto in his farewell speeches to have refrained from expressing sentiments which directly or indirectly belittled the educated class of the Indian population.......... However, that has not been so, and we think we should be failing in our duty were we not to raise a voice of protest against such belittling. Indirect but none the less demonstratively significant has been such belittling in almost all the replies the retiring Viceroy gave to various farewell addresses presented to His Excellency at Calcutta. These addresses were from a group of that class, which, the Reform Scheme Rules and Regulations have treated with most undeservedly nepotic favours. We would not have minded mere formal pattings. But sometimes pattings and praises are done in a manner to wound the feelings of others. Such was the case in regard to the Viceregal replies. To the Central National Muhammadan Association, Lord Minto gave credit for working 'in harmony with the Western culture and modern progressive tendencies, with the strictest regard for a loyal adherence to the British Crown.' May we ask if the lion's-share-hunting, selfish and self-interested separatists of the Aligarh school are acting in conformity with those 'modern progressive tendencies' which seek to drown all distinctions for evolving a common nationality? And are we to forget the London Moslem League's pro-pan-Islam tendencies shown in regard to Persian affairs, only the other day?"

Comments on the farewell speeches of His Excellency Lord Minto.
Indu of Bombay **(13), 16th Nov.**

12. While Indians of all sections and creeds are engaged in expressing their sense of gratitude for the liberal policy inaugurated by His Excellency Lord Minto and in giving him a hearty send-off, the Anglo-Indians are showing their disapproval of his Reforms by observing sullen silence. This attitude of theirs is not to be wondered at, because the concessions accorded to the Indians are considered by them as an encroachment on their own rights. Lord Minto has not allowed himself to be swayed by the views of the Anglo-Indians and has discharged his duty honestly and well. His name will, therefore, be counted among the benefactors of India along with Lord Ripon. The Byculla Club has only stultified itself by refusing to honour Lord Minto.

Alleged hostile attitude of Anglo-Indians towards His Excellency Lord Minto.
Mumbai Vaibhav (131), 12th Nov.

13. "On Friday will land on Indian shores Lord Hardinge, our Viceroy-designate, to assume the reins of the highest office under the Crown which is burdened, too, with the greatest responsibilities. When Lord Curzon departed the shores and His Excellency Lord Minto was installed as the Viceroy and Governor-General, the condition of India was such as to cause grave anxiety to all lovers of peace and order. Through the good offices of Lords Morley and Minto the dark clouds which hung like a pall upon this country have been dispelled to some extent, though there is still much that is left to be done by the new Viceroy. The Reform Scheme has been in operation for only one year and it is too early to estimate its results. It requires to be corrected and perfected in several points as the need arises. It also ought not to be supposed that the Reform Scheme is the end of all progress. It should rather be considered as ushering in a new era in Indian Nationalism. It is a step, the first step as yet, in the direction of greater rights and privileges. Lord Morley in many of his later speeches hinted at this. Now that he has retired, the duty of taking all his schemes to their final conclusion devolves upon the shoulders of Lords Crewe and Hardinge. The very first demand which requires to be granted is that Indians should be allowed a voice in the settlement of financial questions. The budget discussion this year proved how the best-made suggestions and proposals of non-official members were ultimately disregarded. Some of these members have afterwards expressed their frank opinion that they ought to be given a voice in the settlement of financial affairs of the State. There is also another direction in which sympathy and tact will be required from the new Viceroy. This is in regard to the much-discussed subject of unrest. Some of the highest authorities in the land, including His Excellency Lord Minto, have declared that the forces of disorder are brought under control. It is

Welcome to Lord and Lady Hardinge.
Oriental Review (19), 16th Nov.

high time, therefore, that the Government of India should, without being weak, strike out from the Statute-book some of the Regulations which were meant for times of emergency only. The Press Act, the Seditious Meetings Act, and the like measures which were passed as special measures only, ought not to be on the Statute-book one moment longer than necessary. Of course, pressure will be brought to bear upon Lord Hardinge from many quarters to retain these Regulations permanently; but it may be hoped that he will have the firmness of purpose to reject this unwholesome advice and to march on the path of progress undeterred by cries and shrieks of scare-mongers. We welcome Lord and Lady Hardinge to these shores and wish them, as His Excellency Sir George Clarke has done, peace and happiness during their sojourn here."

Gujaráti (34), 20th Nov., Eng. cols.

*14. "We offer a cordial welcome to Lord and Lady Hardinge....... The appointment and the advent of a new Viceroy naturally excites all sorts of speculations about his Indian career, and hopes and expectations are not without the accompaniments of mental uncertainties and reservations, and fears and anxieties about the future. We shall not hazard any prophecy regarding the Viceroyalty of Lord Hardinge. We will not prejudge him even on the basis of his public utterances in England and India. The wisest and fairest course is to suspend one's judgment. His reply to the municipal address as well as to the other addresses that were presented to him on the first day of his arrival in India were naturally of a non-committal but of a sympathetic character.......... His Excellency takes up his high office under more favourable conditions than did his predecessor. But the problems that await his solution are of the highest importance to the moral and material progress of the country and we fervently trust that under the guidance of Providence India may be able to march forward in all directions during the *regime* of His Excellency. We wish health and happiness to Lord and Lady Hardinge during their Indian career and devoutly pray that His Excellency's noble resolve to act according to the high principles he laid down in his speech at the Savoy may be fulfilled to the satisfaction of those whose destinies Providence has confided to his care during the next five years."

**Indian Social Reformer* (10), 20th Nov.; *Bombay Samáchár*, (73), 19th Nov.; *Sánj Vartamán* (45), 18th Nov.; *Akhbár-e-Soudágar* (28), 19th Nov.

15. "Lord and Lady Hardinge landed on Friday and received addresses of welcome from the Municipal Corporation, the Chamber of Commerce and other public bodies. The new Viceroy enters his term of office with the good wishes of all and, what is equally important, without any embarrassing expectations such as marked the beginning of the Minto-Morley *regime* in regard, for instance, to the Partition of Bengal. The resignation of Lord Morley since Lord Hardinge left England is, to some extent, a disadvantage, but as Lord Morley could not have continued at the India Office for the next five years, it is perhaps as well that Lord Hardinge should from the first take his full share of responsibility. On the other hand, His Lordship's arrival has been heralded by the announcement of the forthcoming Royal visit which naturally absorbs public interest and will continue to do so for the next twelve months. We trust that the interval will be fully utilised to consummate the work of conciliation which has been so auspiciously inaugurated by Lords Morley and Minto. No Viceroy, in our experience, assumed office in an atmosphere so little charged with dust as that which prevails at the advent of Lord Hardinge." [The *Bombay Samáchár* notes with approval Lord Hardinge's reply to the Municipal address in Bombay and observes that as it but reiterates the sentiments given expression to by His Lordship while in England, the new *regime* may be regarded as full of hope and promising peace and prosperity to the country. The *Sánj Vartamán* thinks that if Lord Hardinge walks in the footsteps of Lord Minto as he promises to do, advances the cause of reform initiated by him and abrogates those measures of repression which the altered condition of the country now no longer require, sincere blessings will go out to His Excellency from every Indian heart. The *Akhbár-e-Soudágar* also makes appreciative remarks.]

Indian Spectator (11), 19th Nov.

16. "In bidding farewell to our new Viceroy at the Harrow Association's dinner, Lord Crewe, the new Secretary of State, is reported to have expressed his confidence that whichever party be in office in England, Lord Hardinge would discharge his duties to the satisfaction of all. Whatever may be the result of the constitutional war, Lord Hardinge's position in India is expected to remain unchanged. We, therefore, wish him a full five years' period of progressive and undisturbed administration......... Both the Secretary of State and the Viceroy being new, the public will judge of their policy with an open mind; and having regard to lessons of the past few years, we have no doubt their hands will be strengthened by a general disposition to uphold law and order. We welcome His Excellency with every good wish for his success."

Indu of Bombay (13), 18th Nov.

17. "With sincere pleasure do we welcome the new Viceroy and feel greatly hopeful that his *regime* will be one that will bring honour to him, both as an individual and as the descendant of an old distinguished Viceroy, and at the same time peace, content and prosperity to the country. ....We are satisfied with noting that the first utterances of Lord Hardinge have been highly encouraging. There was no hauteur or pompousness in them—there was no premature formation of policies and programmes and at the same time no indications of a weak mind that would succumb to the evils of the scheming agitator, either Indian or Anglo-Indian. The Viceroy did well to indicate that he belonged to that benignant school of politicians, which prefers peace and internal advance to war and vainglory, which highly values continuity of policy and fostering of beneficial measures already adopted, and which relies more on kindness and sympathy than repression and suppression even in dealing with bellicose attitude.......... Let us wait and wait not only in patience but with hopefulness that Lord Morley's choice of Lord Minto's successor will be more than justified."

Pársi (42), 20th Nov., Eng. cols.

***18.** "Their Excellencies Lord and Lady Hardinge arrived by the mail steamer on Friday, and were received with all the stately ceremonial appropriate to the occasion. .... The new Viceroy's first speech, though short, was auspicious. He expressed an unreserved agreement with the policy of Lord Minto, and promised a continuance of it. On the subject of popular representation, in the presence of a corporation mainly elected, Lord Hardinge perhaps did not feel it necessary to say much, but on the subject of appointing Indians to responsible posts he spoke in terms of approbation far from timid. This is in accordance with what he said in his speech at the Savoy Hotel when he eulogised a policy of internal development and of giving scope to indigenous talent."

Jám-e-Jamshed (38), 19th Nov., Eng. cols.

19. "We offer Lord and Lady Hardinge a most cordial and respectful welcome on their first landing on the shores of the gate-way of India. His Lordship comes to India with the prestige of a great name, both ancestral and personal, and though it were a daring and a thankless task to lift up the veil of Future, one can safely prophesy that, if words mean anything and brilliant achievements in the great service of which he was an ornament be the criterion, Lord Hardinge's rule is bound to be one of peace, prosperity and contentment. He succeeds a great and a just ruler, whose record it will be hard to beat for generous and level-headed statesmanship. We doubt not that His Lordship has observed the trend of events and had a few tips from Lord Morley, his quondam chief, and if he but acts upto the standard of his past record in words and deeds he will earn an everlasting gratitude from the people and leave behind him a name second to none of his great predecessors in office."

Gujaráti (34), 20th Nov., Eng. cols.

***20.** "It is the cherished privilege of the local Municipal Corporation to be the first to accord a cordial welcome to the incoming Viceroy on his stepping upon Indian soil......... The Corporation's address very properly reminded him that the victories which it rests with him to achieve are those of peace.

Having offered a hearty welcome to the Viceroy-designate, the address went on to briefly call his attention to some pressing needs of the City of Bombay. The hope was first expressed that the Government of India would place the Local Government in a position to render to the City Improvement Trust the same liberal assistance which has been proposed for Calcutta, to enable the Trust to carry out the comprehensive and wholesome schemes of improvement to which it is pledged. The second subject on which appeal was made to the liberality of the Supreme Government was the duration of municipal loans especially at a time when large and important drainage schemes and water-works are under consideration. The address concluded by expressing the hope that along with the rest of India, Bombay would continue to make, during Lord Hardinge's administration, the same progress, as she has achieved during the last few years. Much of the prosperity of Bombay depends upon its industries and commerce, and the Government of India's financial and fiscal policy has it in its power to promote or retard it. The Viceroy's voice is no mean factor in the determination of that policy, and we join the Corporation in hoping 'that the progress of Bombay will hereafter be adjudged by the verdict of posterity as one of the salient features' of His Lordship's tenure of office."

Sánj Vartamán (45), 18th Nov.; *Jám-e-Jamshed* (38), 18th Nov.; *Akhbár-e-Soudágar* (28), 18th Nov.; *Akhbár-e-Islám* (69), 18th Nov.

21. The vernacular dailies noted in the margin give a loyal and enthusiastic welcome to their Excellencies Lord and Lady Hardinge and with one voice pray for the continuance of the era of peace and harmony inaugurated by Lord Minto. The *Sánj Vartamán* trusts that the new administration would redound to the credit of the British Empire, testify to its pure justice, and strengthen the bonds of affection between the rulers and the ruled. The *Jám-e-Jamshed* quotes with approval Lord Hardinge's expression of a hope 'that the unrest in India will disappear under the influence of sympathy and kindness combined with firmness,' and considers the same as echoing the sentiments expressed by His Majesty. It thinks that if this forms the key-note of the administration of India during the next five years there would be no cause for anxiety.

Comments on Lord Morley's retirement.

Gujaráti Punch (36), 13th Nov., Eng. cols.; *Gujarát Mitra* (35), 13th Nov., Eng. cols.

22. "Lord Morley's retirement, which would give a little relief to a section of the Anglo-Indian community who were not in favour of his measures of Reforms, has been received throughout the entire land with profound disappointment and regret. It would have been well for the destinies of the people if he had remained a little longer at the helm of affairs to develop the policy of Reforms, which he has been in a great measure instrumental in bringing about. Even those who are not at one with his so-called repressive policy, at which they have hurled quite a volley of unsparing criticism, cannot but acknowledge that the retirement of "Lord Morley from the India Office is a very heavy loss the Indian Empire has sustained......... That the Minto-Morley administration has been successful, has secured peace and material progress for the country and has earned to its credit laurels, the splendour of which will darken and pale glorious victories of war into insignificance, is a qualified praise well balanced in a scale that would not kick the balance." [The *Gujarát Mitra* writes:— "Lord Morley has signalised his *regime* at the India Office by the scheme of Reforms that he in conjunction with Lord Minto inaugurated in India, and for this alone, if for nothing else, Lord Morley's name will ever remain enshrined in the grateful hearts of the teeming millions of this country. The news of his resignation will, therefore, be received unquestionably with great regret in India."]

Praja Bandhu (43), 13th Nov.; *Káthiáwár and Mahi Kántha Gazette* (81), 13th Nov.; *Navsári Patrika* (85), 15th Nov.; *Rájasthán* (91), 12th Nov.

23. The news of Lord Morley's resignation will be received with great sorrow by the Indian public, which has become enchanted with his sweet words. India will never forget his efforts for her good. It was very lucky for us that we obtained such a ripe and able Secretary of State at such a critical time. It is to him that we owe the recognition of the gracious pledges given by the late Queen Victoria, which had been disregarded by his predecessors. At the same time, we were pained to see repressive Press regulations being enacted in the *regime* of such a liberal statesman and we wish that he had not resigned before repealing them. The Decentralisation Commission's suggestions also have not yet been finally decided upon and it would have been a great satisfaction to us to have seen them put into final shape by him. [The *Káthiáwár and Mahi Kántha Gazette* writes:—All India will be sorry to hear of Lord Morley's resignation. Although the hopes entertained by us of him were not all fulfilled, we must admit that had it not been for such a Liberal Secretary of State, the rulers and ruled would in these critical times have been in a very serious position and we would not have obtained even the little that we have. We pray to God that he may have long life and continue to advance the interests of India. The *Navsári Patrika* writes:—What Indian will not feel sorry to hear of the retirement of Lord Morley, the well-wisher of India, who is leaving this hapless country in grief? It will be no exaggeration to say that every true Indian is grateful to him for the rights which he has conferred upon us. The *Rájasthán* also expresses regret at his resignation.]

Significance of the Proclamation Pillar at Allahabad.

Gujaráti (31), 20th Nov., Eng. cols.

***24.** "It was a happy idea to commemorate the great Proclamation of 1858 by means of a pillar and a park at Allahabad, associated with the honoured name of Lord Minto, and quite successfully has that idea been carried out. The foundation stone of the pillar was laid by the Viceroy himself and a short speech he made at the ceremony is characteristic of His Excellency as echoing the sentiments embodied in that Charter of Indian Liberties. That noble document has been regarded in this country with the same reverence as the Magna Charta in England. The late King-Emperor referred to it as the 'Great Charter of 1858,' and our King-Emperor used similar terms in speaking of it.......... Doubts have been often cast upon the real meaning of the Proclamation and it has even been called an impossible charter. These doubts have now been once more, and we hope finally, dispelled, and Lord Minto has set his seal upon the popular and correct interpretation by allowing his name to be associated with the park and pillar, and by emphatically declaring that 'a pillar such as you propose will fittingly remind generations of the Magna Charta granted to the people of India.' The latest phase of India's constitutional progress, *viz.*, the recent Reforms, only represents the confirmation of the principles of Queen Victoria's Proclamation, which will henceforward be more confidently appealed to as a document embodying the noble principles of British rule in this country, and laying certain responsibilities and obligations both upon the rulers and the ruled."

Mahrátta (17), 20th Nov.

***25.** "Graceful was the address of the Proclamation Pillar Committee presented to Lord Minto as well as the reply given to it by Lord Minto. The movement of the Proclamation Monument has been apparently taken up with zeal and enthusiasm by the Princess and Rájas in India; and that fact should warrant Pundit Madan Mohan Malaviya in taking it for granted that the work of the monument will be completed in due course. So the then Charter, which was practically declared by Lord Curzon as an 'impossible' Charter, will be indelibly carved on marble! But in one respect the erection of the monument will only add to the responsibility of the Government, who will have to take care to strain every nerve of theirs to fulfil, to the letter as well as to the spirit, the solemn promises given in the Proclamation. For it is a common complaint that whatever the reasons, the fulfilment of these promises has not yet reached the maximum point. From every direction and department still comes the cry that the Proclamation falls so far short of fulfilment, and it is certainly unthinkable that the Proclamation Pillar should come to be regarded as a monument of the capacity of the British Sovereign only to make promises."

Phœnix (20), 16th Nov.

26. "It is just in the fitness of things that the last public function of the retiring Viceroy should be the ceremony of laying the foundation stone of a monument which would hand down to the future generations of Anglo-Indian administrators and Indian people the great Charter of rights and liberties which was conferred on India fifty-two years ago by the greatest English sovereign.......... It is not

a little significant that the idea of commemorating the Proclamation was first seriously taken up by the very Viceroy—Lord Curzon—who did his best to belittle and explain away the benevolent principles contained in the Proclamation......... The Pillar will, as remarked in the address presented to His Excellency Lord Minto by the All-India Minto Memorial Committee, 'for ages remind generations of the great and enduring principles on which British rule in India has been based, of the benignant messages addressed to them by three of their noble sovereigns, and of the earnest and large-hearted efforts made by Your Excellency in giving effect to them in your memorable administration.'...... The ceremony in which Lord Minto took the leading part on Wednesday last must, as His Excellency rightly observed, 'constitute a landmark in the history of India' no less than the Viceroyalty of Lord Minto himself."

Kesari (125), 15th Nov.

27. His Excellency Lord Minto performed a unique function at Allahabad in laying the foundation stone of the Minto Memorial Pillar that will bear the inscriptions of the Proclamation of 1858, the late King's Message to the people of India and the present King's declaration at the time of his accession. We, however, think that the Memorial Pillar will remain incomplete inasmuch as it will bear no inscription regarding the fulfilment of the pledges made to them. We hope the Pillar will serve to remind the authorities of their obligations towards the Indians.

Comments on the creation of the new State of Benares.

Indian Social Reformer (10), 20th Nov.

***28.** "In one of his great and memorable speeches on India, Lord Morley declared in Parliament that if he had to recast the Government of India, he would multiply Native States like Baroda......... The attitude of the Government of India towards Native States during the Morley-Minto *regime* has been quite consistent with this declaration, and the creation recently announced by Lord Minto, of a new Native State with the Mahárája of Benares as its Chief, is a very striking proof of the policy. The creation of the new State has been hailed with satisfaction by several of our Indian contemporaries, but we, for our part, venture to doubt whether the transfer of populations which have been living under British rule, if carried out on a larger scale than at Benares, would be equally popular in this country. Lord Minto, indeed, declared that certain reservations would be made to protect the rights hitherto enjoyed by the population of the districts transferred to the Mahárája. But a more articulate population than that which seems to be chiefly involved in this business would hardly have been satisfied with such reservations. And, for our own part, we cannot approve of a measure which deals with human beings and their allegiance as if they were pawns in a game, and transfers them, without their consent asked and obtained, to the arbitrary rule of a great land-owner. We most respectfully protest against the measure so far as it involves the compulsory deprivation of the rights of British citizenship to those who have been hitherto enjoying them and who had done nothing to forfeit them. We daresay that the Mahárája may prove a wise ruler, and his recent pronouncement on the restrictions on foreign travel among Hindus shows that he is not altogether unaffected by modern ideas. But we are contending for a principle. If the present measure is right and just, there is nothing to prevent the creation of a Native State in Ahmedabad or in Poona, in Madras or in Bombay."

Indian Spectator (11), 19th Nov.

29. "In his speech at Benares last week, His Excellency the Viceroy indicated the reasons why His Majesty's Government had agreed to constitute part of the Benares Estate into a Native State of Benares. His Excellency's words seem to show that the change in the Mahárája's status does not inaugurate any new policy of creating Native States, but only settles an old dispute......... It is just possible that there are other estates in other parts of India which have lost their independence and about which complaints have never ceased. To settle these disputes by restoring the independence would be only justice, rather than a new policy of creating principalities in the same way as Executive Councils for provinces are created, or Indian Councillors appointed. Right measures receive a questionable interpretation when their sequence is unexpected or when they are capable of being associated with debatable questions. The existing arrangement with the Rájas of Benares dates from the year 1794, and the constant complaints alluded to by the Viceroy range over a period of more than a century. It was time they were satisfactorily settled, but the settlement seems to have been thought of seriously after unrest in the country generally had forced itself upon the attention of Government, and the Secretary of State had decided upon the policy of rallying the Moderates and the loyal leaders of the people. Hence an act of justice, rather than of conciliation, as the Government probably intends the settlement of the dispute to be, will be associated with the policy of placating influential leaders in order to ensure their loyalty and support in times of danger. Prudence is a commendable and necessary virtue in statesmen, but inasmuch as Lord Minto has been accused of weakness, even justice, when it is done after a a long period and at a peculiar juncture, may give a handle to the critics to put a different interpretation upon a righteous measure; particularly because, while the extension of popular government is the prevailing tendency in all countries the creation of principalities, apart from old and dormant claims, is an unusual procedure. But as Lord Minto has truly said, a strong man is not afraid of being called weak."

Gujaráti (34), 20th Nov., Eng. cols.

***30.** "It is now an accepted fact that the credit of initiating a policy of Liberalism in the administration of British India is equally shared by Lords Morley and Minto. That Liberalism was not, however, confined to the constitutional progress of the country evidenced by the Reforms. The spirit is to be traced also in the happy and cordial relations that have subsisted between the Paramount Power and the Feudatory States during the Viceroyalty of Lord Minto. We get evidence of this fact in the generous act of His Excellency when he declared formally the other day at Benares that the Mahárája Bahádur of that holy city has been raised to the status of a feudatory of the Empire. This is entirely a new departure in Indian politics, as novel and significant as the forward step taken in giving the people of British India a substantial though small measure of representative Government.......... Native States of India have a great future before them and they can play no insignificant part in the moral, material and political progress of the country at large. Only their rulers ought to appreciate their responsibilities and the Government of India follow the example set to them by the retiring Viceroy."

Sánj Vartamán (45), 15th Nov.

31. A very striking instance of the purity of British justice, and one which will no doubt give great satisfaction to Native Princes is afforded by the reinstatement of the Rája of Benares, after a lapse of a hundred years, to his rightful position as a Ruling Chief. It is His Excellency Lord Minto to whom we owe this graceful and unprecedented act of justice. The event is one of historic importance and is intimately connected with the past history of India. It has now been definitely established that Warren Hastings acted very unjustly and arbitrarily in deposing Rája Chetsing. The injustice of the act was subsequently recognised by the British Government, which has been showering special favours on the Rájas of Benares, and has now restored him to the position of a Ruling Chief. The injustice done to Chetsing by Warren Hastings has thus been recompensed for after 100 years. British justice has triumphed at last!

Landlords are not the natural leaders of the people.

Phœnix **(20), 16th Nov.**

32. "In the course of his reply to the address of the Punjáb Chiefs' Association presented to His Excellency Lord Minto the other day the Viceroy referred to the landlords as 'natural leaders of the people.' The cry of natural leadership is of recent origin. The chief apostle of the cult in Bengal is the prancing

prince of Burdwan, who has not been able to curb his insatiable ambition to be recognised an important personage in spite of the sage advice given to him to wait until he had cut his wisdom tooth. We need hardly remind our readers of the frantic efforts of the youthful Mahárája to be recognised a 'natural' or 'hereditary' leader. But though the Mahárája and his compeers in other parts of India have thoroughly failed to receive recognition from their people themselves as their 'natural' leaders, some Anglo-Indians have found in the cult a fresh opportunity to further divide the camp of Indians and a convenient tool to counteract the influence of the real and accredited leaders of the people. It is a pity to find Lord Minto encouraging utopian ideas of some landholders as natural or hereditary leaders. If leadership went by riches, it would be impossible to deny their right to leadership. But leadership has always and everywhere been based on brains, and in this respect our landholders in general are hopelessly wanting. It is, therefore, absurd to talk of them as the natural leaders of the people."

Grant of self-government has converted the Boers from enemies into friends.
Kesari (125), 15th Nov.

33. It was not a little surprising to those who had watched the progress of the Boer War and the keen struggle of the Boers to maintain their independence to see them enthusiastically hailing the approach of the opening of the Union Parliament and extending a warm welcome to the representative of the British Crown. The only reason that has transformed the former mortal enmity of the Boers into cordial friendship is the right of self-government conferred upon them. Self-government is the philosopher's stone that has turned the dross of enmity into the gold of friendship. Some of our readers might be inclined to think that the Boers are now fallen from the status of an independent nation to that of a dependent one and that they have no real cause for joy. That the Boers have in a sense lost their independence is true, but the rapidity with which they have obtained concessions from the English and the high promises that are held out to them, are, it must be conceded, a sufficient justification for the heartfelt joy they are experiencing at present. [The paper then proceeds to trace the history of the Transvaal down to the year 1902.]

Lessons from the Portuguese Revolution.
Mahrátta (17), 20th Nov.

***34.** In the course of a lengthy article on the Portuguese Revolution the *Mahrátta* writes:—"The new *regime*, manned as it is by men of talent and experience, having enlisted the sympathies of the populace, promises to be fruitful of order, peace, and enlightened and free Government. It is not possible at present to predict as to the future of the new *regime*, but the moral of the republican revolution in Portugal is, in the words of a leading exponent of English public opinion, that 'no system of Government can escape disaster when the instruments through which it works are rotten with corruption.' This moral shines brilliant throughout the history of the world; but the fact that in almost every case it has to be brought home anew, through a course of events that are sickening, points to a disregard of the lessons of past history. Mistake and error may be the trait of frail humanity, but Nature never lets alone sins committed to lie unpunished in due course."

Arya Samájists have been heaping foul abuse on Islam.
Punch Bahádur (166), 14th Nov.

35. The *Punch Bahádur* complains that the Arya Samájists have been indulging in foul attacks on Islam, its saints and things considered sacred by it while the Musalmans have never repaid them in their own coin. In support of the complaint it gives the following quotations from the *Arya Musáfir* of Jallundhar (Punjáb):—'The God of the Musalmans is utterly illiterate.' 'The Koran has not been written by a learned man, but it is a crude production of an ignorant man.' 'Miracles are fabricated to mislead fools.' 'Why does God ask the Musalmans to be rowdy?' 'God cheats.' 'The author of the Koran is ignorant of philosophy.' 'The Prophet of the Musalmans was a debauchee.' 'He could not abstain from the wife of his son; then what to speak of other women!' **'The Koran teaches sodomy.'**

Comments on Babu Aravind Ghose's letter to the *Hindu* of Madras.

Sudhârak (150), 14th Nov.

36. We do not think that the letter recently addressed by Babu Aravind Ghose to the *Hindu* of Madras has in any way raised him in public estimation. His living openly at Pondicherry has certainly nothing in it to be boasted of; for he must have been conscious all along that while there he was quite out of the reach of the British Police. While at Pondicherry he appears to have had one eye constantly on the proceedings of the High Court, and at the time of writing the letter in question, he must have easily anticipated from the general tenour of the remarks of the presiding Judges what the issue of the prosecution of the printer of the *Karmayogin* would be. By his determination never to step into British territory the Babu has only saved the Bengal Police a considerable amount of trouble. Although we have no mind to accuse him of cowardice for his attempt to fly from harassment at the hands of the Police, we only wish he had kept silent and not tried to take credit for doing a thing which any ordinary man in his position would have naturally done.

Gujarâti (34), 13th Nov.

37. Commenting on the letter recently published by Babu Aravind Ghose in the *Hindu* of Madras the *Gujarâti* remarks:—It is indeed a great wonder of the twentieth century that the very person, who had brought into being the Nationalist party and exhorted his followers to take to heart the preachings of the Bhagwat Gita, should now go into retirement to pursue his *Yog Sâdhana*. From this action of their leader the Nationalists should understand that it is high time for them to take to the caves in the Hamâlaya and Vindhya Mountains and pursue the *Yog Sâdhana*. We have not erred and we do not err in declaring that the Nationalist leaders, Aravind, Bepin Chandra Pal, Khâparde and others, have failed to understand the capacity of the Indians and read their hearts. What is the meaning of this *Yog Sâdhana* when the party has done a good deal of harm to the country? We do not find fault with Aravind. He is intelligent, but is powerless to understand the nation's heart and the times and the circumstances of the country. He, however, seems to think that the present is not the suitable time for the realisation of the lofty ideals he has entertained. We wish he had thought this out from the beginning, and saved the country from the unedifying spectacles that have been witnessed on the Congress platform and elsewhere. It is bootless now to lament the past. Great mischief has been done without any compensating gain. It is, therefore, hoped that the just British Government will read correctly the signs of the times and will come to the conclusion that the loud talks of dissatisfaction and unrest were the work of a mere handful of persons, and that they will now prefer to resume the old path of justice and fair play. After the appearance of Ghose's letter it remains to be seen if the warrant issued against him is cancelled or not.

Indian Muhammadans and Persia.

Moslem (66), 13th Nov.

38. Muhammadans in London are being condemned for holding a meeting to protest against foreign interference in Persia. But we are unable to see where their fault lies. It is but natural that members of one and the same community should take interest in one another's welfare and try to extend mutual help in times of difficulty. The Persian Mussalmans are brethren of the Indian Mussalmans. It is no wonder if the Indian Mussalmans are grieved at the Persian Mussalmans' injuries and pleased at their welfare. The Indian Mussalmans are not to blame if they appeal to their kind British rulers to lend their support to the Persians. It is unreasonable to look upon the connection between Persian and Indian Mussalmans as one between Indian and Irish Christians. The relations between the Indian and the Persian Mussalmans stand on a much higher level than those between Christians in Turkey and those in other parts of Europe inasmuch as the boundaries of India and Persia are contiguous and the manners and customs of both are the same and both claim a common descent. If the Christians of Turkey can invite other European powers to attack the Ottoman Government, then where is the harm if Indian Mussalmans, in view of Persia's neighbourhood to

India and its close communal connection with it, request their kind rulers to support and help the Persians? We fail to understand why they are blamed for so doing.

The Republic in Portugal is based on injustice.
O Goano (55), 11th Nov.; *Anglo-Lusitano* (54), 12th Nov., Eng. cols.

39. *O Goano* in referring to the Republic in Portugal observes that a Government under any form is always acceptable to the people when it is based on principles of justice, but no nation can have confidence in a Government that is devoid of justice. The Republic in Portugal appears to be based on principles directly opposed to justice because (1) the Republic has not been established by the vote of the whole nation, as appears from the latest information; (2) it has started a persecution against the Catholic religion which is the religion of the State; and (3) it is already practising various acts of injustice, which is but a natural consequence of the principles by which it is guided. [The *Anglo-Lusitano* writes:—"The men at the head of the State in Portugal do not understand the rights of citizens, the liberty of the individual and the principles of representative Government. In a word, they are as incapable of good administration as the Ministers who have been mainly responsible for the downfall of the Throne."]

Indians in Africa.
Indian Spectator (11), 19th Nov.

40. "The threat held out by the Government of India to withhold the supply of labour from Natal appears at last to have produced some effect not only on that colony, but on the South African colonies generally. If the Asiatic Registration Act be repealed in the Transvaal and the immigation of Indians be restricted by methods such as are adopted in Australia, the result may be much the same on the number of Indians admitted into the colony, but the objection on the ground of personal indignity will be removed. If some such compromise is effected, we believe the Indians will be satisfied. It will be no mean reward for the struggles through which they have passed and the sacrifices which they have made. It appears that in East Africa also the position of Indians is far from satisfactory. They seem to be chiefly Muhammadans, or at least led by influential Muhammadans. The All-India Moslem League in London has submitted to the Colonial Secretary a representation on their behalf. They contend that the colonisation of the upland tracks should not be denied to Indians; that on the completion of his contract the labourer should be allowed to settle anywhere he pleases; that Indian traders should not be excluded from the market at Nairobi; that no attempt at dispossession should be made to bring about their segregation in locations; no disabilities should be placed on respectable Indians who travel by railways or steamers; that invidious distinctions in the administration of justice should be removed; and that their religious scruples be respected in prisons."

Mahrátta (17), 20th Nov.

***41.** "The Mahárája of Mysore some time ago led the way by contributing Rs. 2,000 to the Madras Transvaal Fund. The good example was not without its beneficent contagion; for we now see the Nizam, the premier Indian Prince, going on better and giving a donation of Rs. 2,500 to the Fund. The cause of the British Indians in South Africa has been, according to a *Times* correspondent in South Africa, gaining ground steadily. It is believed that the South African authorities are hoping for a satisfactory solution. The matter is being of course informally discussed, but there are reasons to suppose that while the immigration into South Africa will be restricted, the bar will be educational and not racial. India was surely never going to flood South Africa with emigrants; and if only educated men were admitted there would be no grievance. But the present system inaugurated by the Boer administration is intolerable. It must go and we are glad to see that it is going."

Alleged death of an Indian deportee owing to hardships caused by the action of the South African immigration authorities.

Indian Social Reformer (10), 20th Nov.

42. "*Indian Opinion* of the 22nd October reports the death in Delegoa Bay of Mr. A. Narayansamy, one of the Indian deportees who went back with Mr. Polak on the 31st August in the S. S. *Sultan.* Our contemporary gives the following account of the way in which Mr. Narayansamy came to meet his end :—'He accompanied Mr. Polak from Bombay for Durban on the 31st August by the S. S. *Sultan*, together with 82 fellow-sufferers. During the voyage he suffered from slight ailments, but easily recovered, and at the time of his arrival at Durban, after a 28 days' voyage he apparently enjoyed good health. He was not permitted at the time to land in Durban, and as his claims had not been sufficiently investigated, he decided to proceed to Port Elizabeth, owing to the speedy departure of the steamer *Prinz Regent* to that port, and of the *Sultan* on her return voyage. At Port Elizabeth he was refused a landing and proceeded to Capetown. Here, with his fellow-deportees, 32 all told, he was obliged to remain, segregated from the rest of his kind, and unable to communicate with his legal advisers. The condition of these deportees has been described most graphically by Mr. L. W. Ritch in a letter addressed to the *Cape Times.* Being unable to land at Capetown, he was put on board the S. S. *Gertrud Woermann*, which left for Durban, arriving there on the evening of the 13th instant. Here again he was unable to communicate with his friends, and owing to the lawless action of the immigration authorities, the vessel bearing him was allowed to proceed to Delegoa Bay. The illness must have culminated during the voyage there.' It is impossible to comment on the scandal of this kind in temperate language. We are not at all surprised that Mr. Gandhi is moved to write of poor Narayansamy's death as 'legalised murder'."

Indu Prakásh (13), 18th Nov.

43. The *Indu Prakásh* publishes translations of the account of the death of Narayansami, one of the Transvaal deportees on board a steamer while being sent back from Durban and of an article headed 'Lawful Murder' published in the matter by the *Indian Opinion*, an organ of the Indians in South Africa, and remarks :—The account of the death is, indeed, heart-rending. Cursed be the law of the Transvaal Government that is trampling upon the natural rights of man. The stolidness and indifference with which the British Government are witnessing the injustice done in their Colonies to their Indian subjects leads one to doubt the genuineness of their sympathy towards them. We hope the British Government will now at least be moved to redress the grievances of their Indian subjects in the Colonies.

Alleged contumacy of the Criminal Investigation Department in Bengal.

Indu of Bombay (13), 15th Nov.

44. "The Lieutenant-Governor of Bengal lectured the Bengali leaders the other day on the propriety and wisdom of their accepting the Government decision of 'settled fact' and refraining from further continuing anti-Partition demonstrations. We wish His Honour sees the necessity of giving a similar lecture to the Criminal Investigation Departments of his Government. These seem to have cultivated the habit of leaving no stone unturned to see that once a man is caught hold of by them for a political offence, he should not escape their clutches, decisions of law Courts notwithstanding. We had examples of men acquitted by the High Court being again apprehended on fresh warrants almost at the doors of the High Court. The record is most grievously and with most shameless contumacy beaten by the fact that the printer of the *Karmayogin* was not released by the Police and Jail authorities on his acquittal by the High Court and the prisoner's pleader had to bring the matter to the notice of the Chief Presidency Magistrate, who promised to enquire. The action of detaining the printer is absolutely illegal and we hope the printer will seek redress for illegal confinement, even though it may be that fresh troubles are being cooked for him and he was detained probably till another warrant on a fresh complaint was ready. Not much less contumacious was the prayer of the Court Inspector that the press in which the article in question appeared should not yet be released from Police custody. The prosecution against Babu Aravind Ghose has not yet been withdrawn and hence the strange prayer. We hope the Lieutenant-Governor of Bengal will show better spirit than his subordinates and drop the prosecution."

Comments on the appointment of Mr. Ali Imam as Law Member of the Viceregal Executive Council.

Gujaráti Punch (36), 13th Nov., Eng. cols.; *Gujaráti Mitra* (35), 13th Nov., Eng. cols.

45. "Though the appointment of the Honourable Mr. Syed Ali Imam to the Legal Membership of the Governor-General's Executive Council has evoked differences of opinion in different quarters, it has on the whole been received with general satisfaction in the country. There cannot be two opinions about the high attainments and culture of Mr. Ali Imam.......... Mr. Ali Imam's nomination to the high and exalted position in succession to Mr. Sinha has given rise to a presumption that a Hindu and a Muhammadan member will be alternately elected to fill up this responsible post of trust and confidence. Whatever may be the merits or the demerits of such a presumption, it is quite certain there would be a strict adherence to the principle of fitness, from which no deviation will be made. We hope that Mr. Ali Imam will remember that he is above all an Indian and that his elevation to the appointment is not a representation of a particular community, but that it is the representation of the entire Indian community." [The *Gujarát Mitra* writes :—"The Honourable Mr. Ali Imam who in his person represents one of the two great Indian communies may not be as distinguished or widely known as his predecessor, but in making his appointment Government have no doubt been actuated by the only consideration of emphasising the principle of recognition of merit irrespective of racial considerations.......... The incident of a Muhammadan taking the place of a Hindu is only an accident which does not surely signify that this highest office of the Legal Member on the Viceregal Council is to be filled by a member of the one or the other of these two communities only in rotation."]

Alleged monopoly of Government posts in Sind by the Hindus.

Moslem (66), 13th Nov.

46. The *Moslem* writes that it entirely agrees with what the *Al-Haq* of Sind has been saying about the deplorable absence of Mussalmans from Municipalities, Government offices and high posts. It declares that the paper has done a public service in calling the attention of Government to the monopoly which the Hindus are enjoying in matter of Government employment and in requesting them to look carefully to the matter.

Further efforts should be made to better the lot of the Indian students in England.

Oriental Review (19), 16th Nov.

47. "The question of Indian students in England is attracting a good deal of attention at present and it is interesting therefore to learn from Lord Hardinge his views regarding this problem. Students are sent from this country at a great expense for higher studies to Great Britain and it would be clearly a great and irreparable loss were they to fall into bad associations there and return moral and physical wrecks. The social atmosphere there is quite distinct from what students are accustomed to in this country and it requires good agencies to act as advisers to students before a perfect adaptability takes place between them and their new environments. It is this transition period which is chiefly dangerous and the moral fall generally takes place then. Lord Hardinge in his Harrow speech observed that 'it would be the duty of everyone to do all in their power to assist and protect the Indian students from all pernicious influences, whether at the Universities or elsewhere, and at the same time to make their lives happy in this country while in pursuit of their studies. For this object in view it is perfectly essential that Indian students should not be looked down upon nor should be treated as strangers with suspicion.' We are informed by several men with experience of Great Britain and its people that the treatment accorded to Indian students before the 'unrest' began was fair, just and honourable; but that after the beginning of this unrest the student community is shunned. Instances of this are found in the recent regulations prohibiting entrance to several hospitals to Indian students. Several families also refuse to take them. The reason for all this, we are sorry to observe, is to be found in the scandalous libels which were uttered about Indian students both in the Anglo-Indian and the English Press. Lord Hardinge will be doing a great service if he prevents such an indulgence in abuse at the expense of Indian students. He well insisted upon the necessity of treating Indian students on a footing of perfect equality in Great Britain so that they might not carry with them bad impressions of their rulers. Lord Hardinge recognised that Lord Morley had made efforts during the last few years to improve the position of the Indian students, but said that there was still much that might be done which must necessarily be left to private initiative and to the good feelings of their English fellow-students. All this will be forthcoming if the authorities here and the Press co-operate in setting forth the view that Indian students are same as other students all world over. They will surely heartily respond to good feelings, for ingratitude is not one of the traits of Indian character."

A defence of Indian journalism.
Praja Bandhu (43), 13th Nov., Eng. cols.

48. "A very sensible and appreciative article has recently appeared in the *Indian Daily News* on the Indian Press, which is quite in agreeable contrast to the ill-informed effusions of the special correspondent of the London *Times*. Mr. Chirol and those of his way of thinking seem to labour under the delusion that many of the newspapers in India belong to the *Yugántar* type. We are all by this time quite familiar with the well-known device of picking up stray passages from articles separated from their context with the object of bringing an indictment of sedition against the Press in this country. The *Indian Daily News*, however, has formed quite a correct opinion of the Indian Press, because it is on the spot and has not to depend for the most part upon information supplied by others. It very pertinently remarks that it will be doing grave injustice to the Indian Press at large to regard, as the *Times* correspondent has done, the *Yugántar* type of journalism as typical of that Press. It is nothing but truth to say that Mr. Chirol has simply voiced forth the views of the extreme section of the bureaucracy as reflected in certain Anglo-Indian newspapers. The calling of an Indian journalist is certainly no bed of roses. He has always the sword of Damocles hanging over his head in the shape of the Press and other Acts that may descend over his neck at any time. And with all that risk he does not get more than a mere subsistence wage, although he puts the best that is in him in his business. If this aspect of the profession were fully realised by those in authority, we think the sensible section of them will feel sympathy for the Indian journalists as a class instead of looking upon them with suspicion and distrust. There may be a few black sheep among the Indian journalists just as there are in other ranks of life, no matter howsoever high and respectable they may be. It should not be forgotten that the Indian journalist represents the views and sentiments of his countrymen and tries to the best of his ability and to the extent of his opportunities to educate and guide Indian public opinion on to the right path. Any one wishing to acquaint himself with the trend of Indian public opinion cannot, therefore, do better than carefully peruse the Indian papers. For all these reasons they deserve full sympathy and encouragement at the hands of Government, but unfortunately that is not quite the case."

Comments on the alleged boycott of the *Gujaráti* by libraries aided by Government or Local or Municipal Boards.
Gujaráti (34), 13th Nov.

49. Continuing its comments (*vide* paragraph 34 of the last Weekly Report) on the alleged boycott of the *Gujaráti* by certain libraries, the writer of the "Birds-eye-view" column of the *Gujaráti* observes:—Government themselves have come forward to have newspapers of independent views discontinued from libraries aided by themselves or by Municipal or Local Boards. I do not know what this help amounts to, but at any rate the action of the Bombay Royal Asiatic Society, in discontinuing in 1897 from its library the *Champion*, which

is now repeated during the administration of a just ruler like Sir George Clarke who has ever been desirous of seeing the advancement of Indians. Perhaps this may be a means to teach the people to think impartially and independently. After being tired of resorting to sections 124A and 153A of the Indian Penal Code, the Regulation of 1818, the Prevention of Seditious Meetings Act, &c., the officials must have alighted upon this new method of indirectly injuring newspapers of independent views. Nay, perhaps I may be wrong in so thinking. Government confer publicity upon flatterers by bestowing titles upon them. They may have seen the impropriety of bringing persons of independent views into light by the same method, and so possibly they may have discovered this new means of honouring these persons."

Comments on the Calcutta High Court's decision in the *Karmayogin* case.

Kesari (125), 15th Nov.

50. The decision of Justices Holmwood and Fletcher in the *Karmayogin* case conclusively proves that there was not an iota of sedition in the article concerned. Is it not, therefore, strange that Government should have continued the prosecution? But the Bengal Government was obsessed by strong prejudices against Babu Aravind and it has, therefore, thrice tried to bring him into trouble, but has failed miserably. Now that justice has stood by Aravind in his trials Government should give up harassing him. We hope cases of such nature will not be repeated during the *regime* of Lord Hardinge.

Indian Spectator (11), 19th Nov.

51. "We are often told that in pronouncing an article to be seditious or otherwise, we must consider the effect of the whole article. It is on some such principle that the prosecution against the printer of the *Karmayogin* seems to have been launched. The Calcutta High Court, however, considered line by line and passage by passage the article objected to, and discussed whether or not the sentiments alleged to be seditious were really so. This, we believe, is a safe and just course to pursue. It is the best way of keeping the judgment from being clouded by mere prejudice, which is aroused by strong words and sentiments with which we may not concur.......... Mr. Justice Holmwood seemed to think that the article was ingeniously written. Perhaps many a reader, on perusing it, would be filled more with admiration for the writer's ability and literary skill than with contempt for Government. Language produces different effects upon different minds. We rather think that the Government may be fairly apprehensive of the effect of articles of the kind in question upon those who are already dissatisfied with certain repressive measures."

Gujaráti (34), 13th Nov.; *Jám-e-Jamshed* (38), 17th Nov.; *Baroda Gazette* (71), 14th Nov.; *Hind Vijaya* (67), 16th Nov.; *Shri Sayáji Vijaya* (46), 17th Nov.

52. Among the numerous prosecutions instituted for sedition during recent years, the *Karmayogin* case has an important aspect. Of late persistent endeavours have been made to place wide interpretations on the law of sedition as laid down by Justice Strachey in 1898 with the result that the Courts of Justice seem to have destroyed liberty of speech and liberty of the press, the inestimable boon conferred upon the people of India by the British Government. A Madras Judge had laid down that liberty of speech cannot be legally enjoyed, while in the Central Provinces, the remark that the relation subsisting between the Government and the title-holders resembled that between flatterers and those who wish to be flattered, was held to constitute sedition! In Bombay too, the law of sedition was given a loose rein, and consequently the situation that was created left the conductors of newspapers in the dark as to what words were looked upon as tending to create disaffection and hatred against Government. This situation did not, however, dishearten the journalists as they placed firm reliance upon British justice and were convinced that it would not fail to vindicate their cause. This honour has at last gone to the Calcutta High Court, and Justices Fletcher and Holmwood have declined to consider Babu Aravind Ghose's letter, 'To my Countrymen', as seditious. When the prosecution was instituted we had grave doubts if the alleged incriminating article bore the character that was sought to be imposed upon it. If that article was taken as a standard, we are afraid there would have been no liberty of speech and the public voice would have been gagged for ever. Under the circumstances the decision has been regarded with satisfaction by the people as showing that there is justice in the British *Rdj* and that there are judicial officers who would safeguard the people's liberty of speech. [The *Jám-e-Jamshed* regards the decision as an important one and publishes excerpts from Justice Fletcher's judgment to show how the authorities were misled into starting the prosecution. The *Baroda Gazette*, the *Hind Vijaya* and the *Shri Saydji Vijaya* also make appreciative comments.]

Statements by accused before Joint-Inquiry Commitees in railway accidents should not be used as evidence against them.

Railway Times (22), 5th Nov.

53. "During the trial of Driver Hutchinson for the railway accident near Násik the prosecution put in Hutchinson's statement made by him before the members of the Joint-Inquiry Committee. The statement had been signed by the Driver. When this statement was first tendered in the Court of Mr. Garrett, I. C. S., Assistant Collector and Divisional Magistrate in Násik, the Counsel, Mr. Murzban, for Hutchinson, asked to be allowed to interpose in the examination-in-chief of the District Loco. Superintendent, and by a cross-examination, elicited from him the fact that, during the joint-inquiry, a Police official was present. Counsel thereupon objected to the statement going in. The Court agreed to postpone the arguments, on this subject, till next day, and also deferred the admission of the statement as part of the Court's record. However, on the next day, accused authorised his Counsel to state that he 'stood by' his statement made during the joint-inquiry so that the question of law, whether this statement, if made in the presence of a Police official, would be admissible or not, had not to be discussed. All the same, a grave risk stares railway employees in the face. ...... Cannot a railway administration come to some arrangement whereby it can elicit the truths regarding the cause or causes of an accident, and at the same time, assure employees that the statements before joint-inquiries would not be used as evidence against them in a Court of law; but that evidence would be led, to ensure conviction, independently of the statement of the employee before his officers in the joint-inquiry. The fact that such joint-inquiry statements can even be tendered in evidence is in itself a danger to justice and after Driver Hutchinson's case, railway administrations must be prepared to find their employees unwilling to "make a clean breast of it,' or even to give any clue to enable the joint-inquiry officers to discover the causes of an accident.......... Is there any truth in the information, vouchsafed, to us, that there exists a Government Resolution that an employee, suspected of causing an accident, should be given an opportunity to be present during a joint-inquiry? If our information has even a substratum of truth, we know why the Resolution is respected in the breach."

Comments on the Land Revenue Administration Report of the Bombay Presidency for the year 1908-09.

Moslem (66), 13th Nov.

54. "The Land Revenue Administration Report of the Presidency for 1908-1909 is an extremely interesting and instructive document.......... Mr. Carmichael, the Commissioner for Central Division, says: 'Among the Muhammadans there has been considerable agitation over the question of separate representation on the Councils and Municipal Boards, but it is not a burning question with them.' As far as the municipalities are concerned the question is as burning to-day as it has been two years ago. Municipal elections in Sind have been most unfavourable to Muhammadan candidates, while in the Presidency Proper, the recent memorial of the Muhammadans of Broach to the Commissioner, N. D., fairly indicates the general trend of Muhammadan opinion regarding municipal affairs.......... About Muhammadan education in the Presidency Proper, the most interesting remarks come from the pen of Mr. Wiles, Assistant Collector, Broach. He says: 'It is again a sign of the times that it is generally the Mussalman schools which are found to be most full of life, the absence of children in the Hindu villages being generally noticeable. There is a general demand in the larger Muhammadan villages for education in Urdu, and I am inclined to think the predilection should

be fostered.'......... Broach is the greatest Gujaráti-speaking Muhammadan district in Gujarát and yet there is the keenest desire on the part of Muhammadans for Urdu schools. We commend the above to the notice of the Honourable the Director of Public Instruction."

Comments on Bombay Government's Resolution on Forest administration.

Mahrátta (7), 20th Nov.

***55.** "The more closely one reads the official papers, recently issued, on the subject of the forest reorganisation, the more deeply he is convinced of the beneficent effects likely to result to the great agricultural population by this large measure of disforestation of agricultural or pasture lands. Such a conviction is, however, not unaccompanied by poignant regret at the fact that Government should have failed to realise, which they might have even instinctively done, the enormous hardship resulting from the old order of things, somewhat earlier. We have not the means of judging what sort of evidence was before the mixed Committee, on whose report the present Government Resolution is based—evidence that led them to denounce the evils of the old order of things in language which, for strength of expression, could not possibly have been outdone by the most hopeless among the so-called fire-eating native newspapers. The Committee must have, no doubt, based their conclusions on good evidence. But we only feel curious to know whether the bulk of this evidence was not before Government for a number of years already. What merit can we attach to the periodical peregrinations of the District Officers of Government, if we are to suppose that they were not sufficiently cognisant of the ryot's grievances in the matter of forest administration before the year of grace 1909? But the very finding of the Committee precludes such a presumption; and we are left only to regret that in their zeal to put a discount on organised agitation of grievances, Government leave the reform of the grievances themselves to freakful initiative and erratic beneficence. In their attempt to avoid the merest semblance of climbing down to agitation, Government unwisely allow the grievances to continue till the ryots are disgusted with appealing to the authorities for inquiry. And that is how sometimes the redress comes rather too late in the day, when the keen edge of hopeful expectation is worn away and when the greatest amount of beneficence has the misfortune to be met with only the most languid sort of appreciation and gratitude. But even when all that is said, and also much more that could be said, on the point, the fact remains that the ryot, especially in the C. D., must feel sincerely grateful to the Forest Committee of which Mr. Curtis, Ráo Bahádur Y. T. Mirikar and Mr. Hugh Murray were the members. The report of the Committee is indelibly marked with that fulness of knowledge, that depth of insight and that thoroughness of action which characterise Mr. Curtis, the present Commissioner, C. D.; and we believe it is probably due to the personality of the Chairman of the Committee that either Mr. Mirikar or Mr. Murray could find it in them to be parties to such a strong and out-spoken report which covers the past working of the Forest Department with censure and obloquy beyond redemption."

Protest against the reduction at the City Telegraph Office of Sátára to the third grade.

Prakásh (138), 9th Nov.

56. The *Prakásh* protests against the reduction of the Telegraph Offices attached to the City Branch Post Office of Sátára from the second to the third grade on the ground that the step is likely to cause serious inconveniences to the people of the city owing to reduction in its working hours. It alleges that the telegraphic traffic in the Branch Office was almost as heavy as in the Head Office out of the city limits, and therefore fails to understand why the former office has been reduced in grade.

Suggestion that the non-officials who attended the recent Collector's Durbar at Sátára should publish an account of the proceedings.

Prakásh (138), 16th Nov.

57. A correspondent writes to the *Prakásh*:—Though the Collector and, as might naturally be expected, the official members of the Durbar recently held at Sátára do not deem it fit to supply the public with the particulars of the business transacted at the Durbar without the special permission of Government, we see no reason why the non-official members who are supposed to be the representatives of the public should be studiously silent in the matter. We have heard of no general rule, or of any special prohibition of the Collector of Sátára, requiring the non-official members to withhold the information from the public, and we take this opportunity to appeal to them in the hope that they will do the needful.

There is nothing offensive to non-Lingáyats in the *Vyásantol* procession.
Pragati (137), 16th Nov., Eng. cols.

58. "Those of the Lingáyats who may have been tempted by the spacious arguments of the extremists may learn an excellent lesson from the controversy that is now raging round their *Vyásantol*.......... Supposing that the affair is what it is represented to be, may we ask the Brahmins of Athni and their supporters in the Brahmanical press of the Deccan if they are prepared to ostracise from their society all the customs that may be similarly offensive to non-Hindu feelings? The Maráthi Press seems to be unanimous in its condemnation of the *Vyásantol*.......... The Hindu priests of the South every year go through the farcical ceremonial of extirpating the Buddhists by killing sham Buddhas. Will the Maráthi Press like this barbarous custom of theirs to be prohibited by the Government? And had any of our contemporaries, who are gallantly supporting the cause of the Athni Brahmins, enquired into the facts about the *Vyásantol* before holding it up to public ridicule? The Maráthi Press has unanimously given currency to false ideas as to the nature of the function that the Lingáyats seek to celebrate. The hand of Vyás is only a symbol of Shaiva triumph over the Vaishnav faith. The hand was not cut off by Shankar, but it is supposed to have dropped off itself by the sin it had committed in writing in praise of Vishnu. Vyás is himself said to have desired this triumphal display of this hand and it is as well honoured by the Lingáyats as by the Brahmins themselves.......... Will not Government see through the dust of misrepresentations raised by the one-sided Maráthi Press? Anyhow, we may trust that our Lingáyat readers will understand from this incident the intolerant spirit of so-called nationalism."

Comments on the recent circular about improvidence of the Hájis.
Evening Despatch (8), 18th Nov.

59. "When the Bombay Government sets out to be didactic it usually manages to preach a very good sermon, well interspersed with aphorisms and religious quotations. The official circular issued with the last *Bombay Government Gazette*, on the question of the improvidence of Háj pilgrims, is a striking case in point. In the case of the Háj homily, Muhammadans in this country are likely to learn with a considerable amount of interest that the Bombay Government possesses among its Executive Members some at least who are diligent readers of Sale's translation of the Koran. The quotations from the sacred Book of the Muhammadans come very aptly in reference to the Háj, but we doubt if they will be effective in checking the evils complained of. Pilgrims of all countries and climes are generally a very improvident race, and seldom take thought for the morrow, the impulse which drives them to undertake long and arduous journeys by sea and land as a rule also supplying the energy required to subsist on straitened means. It seems like preaching to the converted, therefore, to ask such people to take thought for their needs before setting out on a lengthy pilgrimage like the Háj."

Alleged hardships of the Hájis in Bombay.
Bombay Punch Bahádur (166), 14th Nov.

60. The *Punch Bahádur* thus humorously describes the alleged robbing of the Hájis in Bombay:—It is no wonder that the Hajis are robbed. It is an old custom to keep in one's house relics of godly and holy persons, and so some worthy gentlemen tried their hands on the Hájis last year and found that they were veritable banks of fortune. More experiments were made this year, and the next year the faithful brokers will perhaps lock up the Hájis themselves along with their rupees in their safes. The poor Hájis are mercilessly robbed by the Bedouins in the dreary sandy deserts of Arabia. It is doubtless with a view to accustoming the Hájis to such attacks from the very beginning that such tender care of them is taken while they are in Bombay. The brokers must indeed be thanked for doing this.

Legislation.

Comments on the proposal to establish *Punchâyat* Courts in villages.
Bakul (105), 13th Nov.

61. The *Bakul* expresses its approval of the proposed establishment of *Punchâyat* Courts in villages to decide civil suits below Rs. 100. The paper, however, thinks that neither the Patel nor the Kulkarni, who are virtually Government servants, should have anything to do with the *Punchâyat* Courts. The paper further expresses its disapproval of the appointments to the *Punchâyat* Courts being placed entirely in the hands of the Collector. Such a system, the paper declares, would defeat Government's intention to train the people to look after their own affairs, and it requests them to modify their present proposals.

Education.

Comments on the reply of the Bombay Government to the University *re* the Examination Halls.
Indian Spectator (11), 19th Nov.

62. "The effect of sequence of events on the public mind is illustrated in this presidency by the comments which recent communications between the Government and the University have evoked. In the exaltation of the School Final Examination some of our contemporaries were inclined to detect 'spite.' In the Government's modification of its own former proposals in regard to Examination Halls, critics in the press have discovered a spirit of retaliation, because the University refused to abolish the Matriculation Examination. All this interpretation of the Government's conduct has become possible in consequence of the adventitious circumstance of the Matriculation question having interposed itself at a certain stage of the consideration of other questions. That certain other proposals of reform have also been rejected by the University, and the Government has not shown any resentment on that account, must, we think, be treated as a point in Government's favour; but it is possible to argue both ways. Apart from the peculiar sequence of events, the Government's renewed proposals concerning the Examination Halls seems to us to be quite natural and even wise. In the first place, they conciliate the section of the public which wishes to see the Gardens retained intact. Secondly, if the Government believe that in competition with the School Final, the Matriculation Examination cannot long continue to be popular, it may honestly, and without any spite, deprecate the expenditure of lakhs upon permanent unnecessary buildings. Yet we are afraid the critics will continue to shake their heads."

Gujaráti (34), 13th Nov.

63. The Government letter to the University in connection with the building of the Examination Halls creates in us divergent feelings. On the one hand, we are indeed grateful to the authorities for listening to the loud protests raised against the decision of the Senate to erect the Hall on the University Gardens site. If Government will thus always be prepared to redress just grievances of the people that are brought to their notice from time to time, we shall not be so narrow-minded as not to express our gratefulness to them. All popular complaints not in consonance with the sentiments and policy of Government are invariably dismissed without a hearing as if emanating from ignorant people, and hence the present action marks a great change in the attitude of the Local Government. We, however, think that if Government had reached the present decision a little earlier much useful time of the University Senate would have been saved. As regards the desire on the part of Government to abolish the Matriculation Examination, we are not very particular as it has failed to fulfil its proper function and to turn out candidates for higher education who could write two lines of correct English. We do not know if Government desire to substitute any better arrangement which would suit the present altered conditions of the country.

Comments on the recent appointment of four Indians on the staff of the Grant Medical College, Bombay.

Oriental Review (19), 16th Nov.

64. "Members of the local Medical profession of Bombay, and the public of Bombay, owe a debt of gratitude to His Excellency Sir George Clarke for furthering Lord Morley's wise policy of creating an independent Medical Service by the appointment of four Indian Medical gentlemen on the teaching staff of the Grant Medical College. We congratulate the authorities sincerely for the inauguration of the new policy, though it is undertaken after a long interval, because the Grant Medical College was started over sixty years ago. Though slow to come, this act of justice to the claims of the Medical profession of the city will be duly appreciated all round. We cannot help saying that, of all the liberal professions of Bombay, the Medical profession has waited unconscionably long to obtain this small share in the official loaves and fishes. For the professions of Law and Engineering there are fairly good chances of promotion under Government, of gradually rising to the High Court Judgeship and other responsible Legal and Engineering posts. Hitherto the Medical profession, in spite of its frequent remonstrances and memorials to the higher authorities, has been as if crying in the wilderness. The present appointments, so far as we know, are to run for a period of five years only, after which annual extensions will be given for a further period of five years, depending on the recommendations of the College Staff. We should have preferred that the period were at least ten years, so as to give sufficient time to do special work and gather experience in each of the four branches.......... We say this, in view of the complaints so often made about the teaching colleges here, and the Grant Medical College in particular, that the Professors are unfairly subjected to constant changes from one chair to another, in response to the exigencies and wants of the Service, before they have had sufficient time and opportunities of mastering one particular subject. It is easy to understand the detrimental effects of this undesirable practice on the medical education imparted to Indian students in the only Medical College in this Presidency. This procedure further helps to account for the meagreness of any kind of original work or research that could be assigned to the credit of the Staff of the Grant Medical College, though they possess more than ample material in the J. J. Hospital patients and in the Framji Petit Laboratory. We discuss this point bearing in mind the mild reproach that was directed several months before by Sir George Clarke, our liberal-minded Governor, against the Indian Medical men that they did not give sufficient attention and labour to original work and research. But we then thought and now write, that the hospital facilities and opportunities enjoyed by private practitioners are almost *nil*, compared to those of the Professors of the Grant Medical College and the Physicians and Surgeons in charge of the Hospital wards and the College appliances.......... Research work means undivided and close attention and labour for the sake of science, free from the distractions and temptations of a busy and lucrative private practice; superadded to which are the engagements of operating in and advising patients in private rooms to be seen in the vicinity of the Public Hospitals. Certainly, these are not the essentials that would engender love and ambition for the sake of humanity and name nor for the efficient and high-souled teaching of the Medical students, with a real love for teaching. We wish to be pardoned for having entered at some length on the matter, knowing full well that we might be treading on tender toes—but our sole motive is to elevate the teaching in the Grant Medical College and the clinical teaching in the Hospital. Our object is to prove the importance of this question and to invite the attention of those concerned to these details. It is not our wish to insinuate or suggest that the Hospital Surgeons or Physicians, who though in addition to their pay as Professors of the College receive their Service pay, should not be allowed to engage in private consultation practice, or be debarred from giving the benefit of their experience and training, derived from their connection with these Hospitals, to the rich and well-to-do public; but it is no doubt the wish and opinion of the public that the interests of the poor Hospital patients who seek relief from these institutions should not in any way be allowed to suffer. Also that they should not be permitted to engage

in wholesale general practice. It should be such consultation practice as is consistent with their position as Professors and holding responsible State appointments as Principals or Physicians and Surgeons. The practice ought not to be of the nature of competition with the general medical practitioner who unfortunately does not possess any of these advantages. In speaking of the new appointments made by Sir George Clarke we have to make a recommendation or two. It is that the Medical men appointed should be given a free scope for the work entrusted to them, and that they should in addition to their work as lecturers (for unfortunately that is the designation given to them instead of that of Professors though their pay is on a level with the other Professors and their English qualifications are in no way inferior) be given the advantage of a certain number of beds in the Hospital in order to carry on practical observations on cases."

Protest against the repeated transfers of the Head Masters of the Poona High School.
Sudhárak (150), 14th Nov.

65. The *Sudhárak* repeats the arguments of the *Dnyán Prakásh* (*vide* paragraph 60 of Weekly Report No. 46) against the repeated transfers of the Head Masters of the Poona High School and remarks:—Just as some of the Bombay mill-owners have a penchant for European coachmen, so our Government must have European Head Masters for the Poona High School, no matter how the education given in the school fares thereby! We have nothing to say against any of the Head Masters personally, but we want to impress upon Government the necessity of so arranging matters that a Head Master—he may be a European or an Indian—once appointed should be retained in his post long enough to enable him to take real interest in the school. If Government be not prepared to do that, the sooner they hand over the Poona High School to some private institution, the better.

Complaint about the system of promotions in the Government Schools at Ahmedabad.
Praja Bandhu (43), 13th Nov., Eng. cols.

66. An anonymous correspondent writes to the *Praja Bandhu*:—"I fully endorse the views regarding the promotions and examinations in Government Schools in your issue of the 30th ultimo (*vide* paragraph 33 of Weekly Report No. 45). The promotions which are given at present in the Middle School are more or less space-promotions and they depend on the space in the Government High School. If the High School authorities detain more boys in their fourth standard, they are not able to take up a sufficient number from the Middle School, and consequently many deserving boys are not only left out, but they are condemned as unfit and are forced to waste one year more for no fault of theirs. The effect of this process filters down to the first standard, and a large number of boys are made to suffer the evil consequences of wasting their years. I know from my personal experience that last year many boys who were detained left the Government Middle School and consequently when there was space in Standards III and II, several students of Standards I and II who were in the beginning found unfit were promoted to Standards II and III. This bears out my contention that promotions in Government Schools do not depend on merit but on space. .... This state of things does not exist only in local Government schools, but all the model institutions of Gujarát follow the same rigid system."

The educational needs of the masses.
Indian Social Reformer (10), 20th Nov.

***67.** "The Honourable Mr. Sharp delivered an important speech at the prize distribution to the pupils of the schools conducted by the Society for the promotion of education among the masses. We entirely agree with him that the more the ordinary elementary school is kept down to the traditional three R's, the more is it likely to attract pupils and the less burdensome would become the problem of a national system of free and compulsory education. It is what the masses stand most in need of and can appreciate at their present stage of enlightenment, and it would be wise to give it to them at once instead of waiting to evolve a perfect and comprehensive scheme of elementary education. The man who said that 'a little knowledge is a dangerous thing' was an exceedingly conceited man. Human knowledge, at its highest, must ever be little as compared with what is within the sphere of the knowable, and if to know little is more dangerous than to know nothing, we should put a stop to every kind of education. We are glad that Mr. Sharp recognises this and we hope that he will soon give us a simple system of elementary schools which can be expanded without much difficulty and at little cost. As regards the introduction of manual training, while we appreciate its value in the case of those who have not got to use their hands at home, we think it ought not to be indiscriminately imposed on all. A child's education is not confined to what he learns in his school. He learns many things, right or wrong, at home, and we shall never succeed in framing a good curriculum for elementary schools, if we do not take into account in what respects it should supplement and in what respects be a corrective of the experience gained at home."

Adverse comments on the non-appointment of Mr. C. N. Contractor as permanent Educational Inspector in Sind.

Sind Journal (25), 10th Nov.

68. "In a day or two Mr. C. N. Contractor will be handing over charge of the office of Educational Inspector in Sind to Mr. Hesketh and go to Bombay as Principal of the Elphinstone High School. Mr. Contractor's qualifications, ability and practical work would fully justify his selection as permanent Educational Inspector, but the policy of admitting Indians to high offices has not made appreciable headway against racial prejudice and vested interests and hence we have it that the recommendation of the Education Commission in 1882 as well as a more explicit declaration of the Government of India and the Secretary of State in 1896 that at least 50 per cent. of the Inspectorships should be in the hands of Indians has simply been disregarded, nay a separate Inspector for European Schools being appointed in this Presidency, Indians are really worse off now than they were in 1896. We do not know if Mr. Contractor will continue much longer in service, but if he does we may suggest to the Director of Public Instruction the justice of taking the earliest opportunity of elevating him to the rank of Educational Inspector."

Railways.

Alleged race partiality in the grant of free passes to newspaper representatives on the Madras and S. M. Railway.

Kesari (125), 15th Nov.

69. Differential treatment based on racial considerations on Indian Railways has now become a settled feature in their administration. It was, however, not too much to expect that the management of the Madras and S. M. Railway would extend the courtesy of a free pass to the representative of the *Hindu* of Madras who accompanied the Governor of Madras on his tour along with the representatives of the two local Anglo-Indian papers. But the concession was refused to the *Hindu* and other Indian papers. It is a fact to be borne in mind that this favouritism has been shown on a railway line owned by Government. We hope Government will try as far as lies in their power to lessen the repetition of such glaring instances of differential treatment that tend to promote racial animosities, a thing which is prohibited by law.

Municipalities.

Alleged inadequacy of water-supply in the city of Bombay.

Indu of Bombay (13), 14th Nov.

70. "Lakhs upon lakhs of the people's money have been spent upon the Bombay city's water-supply and yet the general cry is 'Water, and more Water.' Though our Municipality owns three big lakes, yet it cannot cope with the water demand of the city. When lakhs of rupees were voted for the construction of the Tansa, almost a promise was given that the people would get a twenty-four hours' water-supply. Far from an all-day supply, a considerable portion of the population receive a very niggardly supply for an hour or so in the morning and evening. While in some months of the year, *viz.*, March, April, May and half of June, there is a regular water famine to some people in Bombay. At the height of about twenty feet and upwards from the ground not a drop of water is to be had for nearly half the year. Why should a few localities, residences, institutions and hotels be favoured with a copious supply of water all day through, and others systematically starved, as it were, for a considerable part of the year? Is it because they meekly suffer and do not bow-wow in the public press? .... If the Bombay Corporation cannot supply water to people, justice demands that they should not be charged for it."

Native States.

Alleged teaching of sedition in the village schools in the Kolhápur State.
Pragati (137), 16th Nov., Eng. cols.

71. "The most insidious and therefore the most dangerous form of sowing the seeds of disaffection is the one that is handled by the village school-master. Away from the gaze of the C. I. D., freely does he indulge in his prerogative of instilling sedition in the young minds of the village.......... In 1908 meetings were held in the school at Bhadgaon where the defunct *Ráshtramat* was read and explained, songs of a seditious nature were sung by the little lads and ceremonies to celebrate the notorious festivals were held. A Lingáyat teacher in the school complained against this but he was twice suspended by the Educational Inspector on the mere report of the Brahmin Head Master charging him with rowdyism. In both cases the Diwán found that the charge was unfounded. One Phadke was known for his connection with the picketing movement. Yet he was retained in the school for several months by Mr. Nátu who, we are told, was informed of the whole movement by the Lingáyat gentleman. Mr. Nátu is said to have pooh-poohed the poor man who was rewarded with two suspensions. In the interests of the little boys of Kolhápur, we ask the Durbar to make a thorough enquiry and deal exemplary punishments to the men concerned. Relief to the suspended master is no punishment to the men who shut their eyes to such flagrant attempts to defy discipline and inculcate sedition."

Alleged continuance of mal-administration in Idar.
Káthiáwár and Mahi Kántha Gazette (81), 13th Nov.

72. Nothing has yet been done by the Idar Durbar to fulfill the promise given by it to the people and to the Honourable Mr. G. K. Párekh to remove their grievances. Far from it, it is taking steps to terrorise and harass the subjects by maintaining a *posse* of Kábulis, and by various other means. The Durbar has also arrested Sheths Kálidás Motichand and Kesar Monji and charged them under sections 121A, 143, 145 and 151. It is disappointing to find the Durbar getting up these charges after promising redress. Did it give a false promise of settlement that it might be able to involve respectable men afterwards? The Durbar knows full well that the Government are not likely to interfere in its internal administration of justice and is therefore trying to imitate them in sedition prosecutions. It is impossible, however, to understand in what way the accused gentlemen are guilty of treason. The strike in Idar was a peaceful and quiet affair unattended by any violence or treason. The Durbar's action has resulted in a general exodus of the more respectable people from the State. Inquiries are also being made as to who subscribed and what was subscribed towards the fund with which the recent agitation was carried on; but we fail to see what offence there was in such a constitutional agitation. The justice of the Idar State is well known, and we pray Government to interfere in the matter.

Comments on the decision of Government *re* the Wadhwán succession.
Surya Prakásh (47), 12th Nov., Eng. cols.

73. "The subjects of the Wadhwán State have received with great pleasure and satisfaction the announcement that out of the many rival claimants to the vacant *gádi*, Government have been pleased to nominate Kumár Shri Jasvantsinhji......... The present heir to the State of Wadhwán who is chosen by the Government is popular with the subjects of the State.

Although the present Thákorsáheb is able and fit to discharge his onerous duties, yet it is desirable for him to consult the Political Agent, Mr. Coghill, on all serious questions and it is quite fortunate that he has such an experienced and sympathetic officer as Mr. Coghill ready to advise and assist him."

Praja Bandhu (43), 13th Nov.; *Rájasthán* (91), 12th Nov.; *Káthiáwár and Mahi Kántha Gazette* (81), 13th Nov.

74. It is satisfactory to learn that the question of the succession to the Wadhwán *gádi* has been decided by Government in favour of the rightful claimant, Jasvantsinhji. The question of the rights of the Bháyáts to succeed to the *gádi* is an important one and this well-considered and satisfactory decision will, no doubt, satisfy the minds of those interested in the question. Had the decision been otherwise it would have given rise to an amount of distrust in the public mind. The State has been under administration for the last five months during which commendable efforts appear to have been made to purify its administration. We trust the new Thákor will not leave anything undone to win the hearts of his subjects. [The *Rájasthán* while approving of the decision declares that it has allayed the distrust aroused by the decision in the Limdi succession. The *Káthiáwár and Mahi Kántha Gazette* also expresses satisfaction at the decision.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th November 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 48 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th November 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Agrarian matters: Some of the grievances of the cultivating classes in the Presidency 54
- Bengal: Comments on the new Executive Council for— . . . . . 45 & 46
- British rule:
  - Adverse comments on a recent sedition circular circulated by the Madras Government amongst its officers 44
  - Comments on Mr. Sinha's speech at the banquet given to Lord Minto at the Calcutta Club . . . . 28 & 29
  - Comments on the creation of the new State of Benares 38
  - Comments on the proposal to station additional warships in Indian waters at India's expense 36
  - Comments on the reported proposal of His Highness the Aga Khan to bring about a union between Hindus and Muhammadans in India. 40—42
  - Exhortation to Indians to adopt *swadeshi* 39
  - Government servants and sedition 35
  - Government should take notice of the abuse of Muhammadans by the Arya Samajists 43
  - Government should withdraw the warrant of arrest on Babu Aravind Ghose and let him alone 31
  - Grant of *Swarájya* to Indians will increase their love for the British Empire as it has done in the case of the Boers 30
  - Hope that the Liberals would be victorious at the ensuing General Election 32
  - Indians should be encouraged to like pride in being the citizens of the British Empire 37
  - Reflections suggested by the death of Count Tolstoy 34
  - The Government of India must be responsible to the Indian people as well as to the House of Commons 33
- Collectors' Durbars:
  - Alleged invidious distinction made on the occasion of the recent Collector's Durbár at Tatta (Sind) 67
  - Approval of the Agricultural demonstration held on the occasion of the Collector's Durbar at Tatta (Sind) 68
- Comments on the Government Notification declaring the book called *Yogmáya* published at Baroda, forfeited to Government. 60
- Governor of Bombay:
  - Alleged affront to the Judges of the Bombay High Court at the last Levée of His Excellency the Governor 52
  - Comments on His Excellency the Governor's speech at the Police sports at Poona 53

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Hájis :
  Alleged grievances of the — 63
  Approval of the circular issued by the Government of Bombay enjoining the — to make adequate provision for their return journey . 65
  The Háj Committee should be strengthened by the addition of really working members 64
Indians in the Colonies :
  Comments on the reported prosecution of Indian women in the Transvaal under the Immigration Act 49
  Indians in South Africa 48
  No distinction whatever should be made between Indians and Europeans in the Colonies 47
  Suggestion for the appointment of a Commission to inquire into the grievances of indentured labourers in the Colonies . . . 50
Indian National Congress : The President of the next session of the — . 51
Judicial matters :
  Approval of the withdrawal of the charge against Babu Aravind Ghose. 55
  Comments on the Calcutta High Court's decision in the *Karmayogin* case 56
King-Emperor : Comments on the proposed visit to India of His Majesty the — . . . . 1—7
Police :
  Comments on the notice by the Commissioner of Police closing certain streets for the Muharrum procession 56
  The proposed *Vydsantol* procession . . . . 58 & 59
Postal matters :
  A postal grievance from Ahmedabad 61
  Comments on the proposed increase in the Post Office holidays . . 62
Sind : Alleged corruption in the Subordinate Courts in — 66
Ex-Viceroy : Lord Minto's Viceroyalty . . . . 18—27
Viceroy :
  Appeal to His Excellency Lord Hardinge to improve the Police administration in India 17
  Satisfaction at the arrangements made at Apollo Bunder for receiving His Excellency Lord Hardinge 8
  Welcome to Lord Hardinge and comments on His Excellency's replies to addresses in Bombay . . . . 9—16

Education—

Approval of the Government's letter to the Bombay University *re* the Examination Halls 70
Comments on the change in the School Final Examination curriculum . 72
Complaint about the bad printing of the Matriculation Examination papers at Ahmedabad 71
Necessity of giving a larger number of professorships to competent Indians. 69

Railways—

Alleged recurrence of outrages on female passengers in railway trains . 73

Municipalities—

Bombay :
  Comments on Government's letter to the — Improvement Trust *re* the Back Bay reclamation project 75
  Protest against the proposed increase in the rent of the Improvement Trust chawls 74
Karáchi : Alleged extravagance of the — Municipality 78
Lonávla : Comments on the protest against the — Hydro-electric scheme by the local Municipality 76
Ratnágiri : Suggestion for a new election and nomination of members for the — Municipality 77
Sukkur : Complaint against the — Municipality (Sind) 79

Native States—

Idar : Alleged oppression in the — State 80
Porebunder : Comments on the alleged assault on Ráni Surájba of — . 81

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazètte.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitra	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitrā	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitrā	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
47	Suryā Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayā	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	……	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman) 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	800
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte ; Hindu (Marátha); 25	1,400
116B	Din Mitra	Ahmedabad	Do.	......	...
151A	Vaidyak Patrika	Bombay	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad	Weekly	......	...

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 66, the Editor of this paper is Daudalli Hakim Magduballi Muhammadan ; 35 ; Circulation 1,400.

No. 149, has ceased to exist.

Politics and the Public Administration.

Comments on the proposed visit to India of His Majesty the King-Emperor.

Oriental Review (19), 23rd Nov.

1. **"No more welcome announcement could have been made by Lord Hardinge than that which he made about the contemplated visit to India of His Majesty the King-Emperor at the conclusion of his reply to the address of the Bombay Municipal Corporation.** The announcement was made by Reuter on the day of the arrival of the Viceroy-Designate who confirmed it in his reply.......... We do not support the view that the Indian people as an Oriental race are attracted only by a personal Government. Some go so far as to understand by a personal Government an arbitrary and absolute Government. It is not the Oriental people alone who are attracted by a personal Government. It is the characteristic of all humanity.......... What the Indian people want is a little more of human element in the administration and this can well be supplied by a visit as is contemplated by His Majesty King-Emperor George V.......... The proposal of a visit to India, emanating as it does from His Majesty himself, is significant of the great interest taken in India and of the new policy of sympathy and conciliation which is so characteristic of modern times. Undue stress is laid in certain quarters upon the pomp and pageantry of the proposed Delhi Durbar of 1912 and the impression it will create of the might of the British Empire. This is a Curzonian idea and not much to be approved of. In the same way the talk of Princes gathering at the Durbar falls short of the ideal. The ideal ought to be a gathering of the people, not of Princes. Princes play some part in the Government of India, but, we beg to submit, not a very important part. It has become a custom to speak of Indian Princes as the pillars of the British Empire. This assertion may or may not be right, but we think it is a truer proposition that the people are the real pillars. Let this not be forgotten at the time of the Delhi Durbar and let the chief prominence be given to the real salt of every country—the people whose brains and muscles carve out the real progress of the country. It may also be hoped that the Delhi Durbar will usher in still greater rights, privileges and concessions, for Coronations are from times immemorial associated in Indian minds with boons from the sovereign to his subjects."

Indian Spectator (11), 26th Nov.

2. "Whatever its inconvenience to Their Majesties, or its cost to India, the royal visit of 1912 is bound to act as a healing balm to this sorely tried country. As a political officer of high rank puts it to us in a private letter, 'it is, above all, the personal element that counts in the East; and I make no doubt that this decision will do more to check sedition and anarchy than any other scheme that could be devised.' If India is India, this prophecy is sure to come true. Moreover, the visit will, we believe, bring back into the fold many waverers who have begun to think that the high road to personal advancement lies rather in attacking than in supporting a Government of peace and order. It is pleasing to see signs of this already in the utterances of some of the extreme section of the Press. The presence of the King and Queen, for however short a time, ought to serve another purpose, no less important than that of conciliating opinion: it ought to show to the ruling class, and to the European population in India generally, that they are fellow-subjects of the same Sovereign and fellow-citizens of the same Empire as the Indians, and must order their everyday relations with these accordingly. We have always held that much of the disaffection that has arisen of late years is due to causes more or less personal. The fault probably lies on both sides. But every fair-minded Englishman will admit that it rests more with his countrymen than with Indians as a class to relieve the tension that impedes progress and good understanding. In this respect Their Majesties have set an example that is beyond praise, and which the higher among their official representatives have striven to follow with praiseworthy diligence. If the lesser and younger men in the

public service will but see to their elementary duty of being sympathetic as well as just to the people, we shall hear very little about disaffection with British rule in India. In one sense the sovereign has greater claim on the loyalty of his officers than on that of his subjects, and this the former cannot show better than by following in His Majesty's steps in all that appertains to personal relations with a loyal and devoted people. May the royal visit bring about this change of attitude besides healing old sores and composing recent differences! The cost of the visit will not be more than the country can bear—India is rich enough for that—and if our princes and chiefs choose to exceed the limit, the people will gain thereby. Among no class has the news of the King and Queen holding a Durbar at Delhi in person spread such joy and satisfaction as among the ruling chiefs and aristocracy of the land."

Gujarâti Punch (36), 20th Nov., Eng. cols.; *Praja Bandhu* (43), 20th Nov., Eng. Cols.

3. "The announcement made by the *Times* that next year, His Most Gracious Majesty will pay a visit to Delhi, at the time of the Coronation Durbar of His Majesty, will fill the hearts of His Majesty's Indian subjects with profound delight and unbounded satisfaction..........This is a magnificent conception, worthy of a kingly imagination, and would stamp the new reign with a special character, that will mark out a new landmark in history. The possibility of its being carried out will bind the hearts of the people more to the Throne and will make the sacred union, existing between the rulers and the ruled more lasting." [The *Praja Bandhu* writes:—"An important official statement definitely announcing that His Majesty the King-Emperor will attend in person the Coronation Durbar in India has been received....... As we have already remarked, the announcement cannot but give rise to a feeling of universal satisfaction throughout the length and breadth of India. The announcement is as definite as it can possibly be, looking to the distance of time at which the Coronation Durbar is proposed to be held."]

Phœnix (20), 23rd Nov.; *Râst Goftâr* (44), 20th Nov., Eng. cols.

4. "We fervently hope that those who will advise His Majesty the King-Emperor in regard to the programme of his visit to India next year for the purpose of holding a Coronation Durbar at Delhi will not forget to give our city the privilege of a royal visit which was extended to it on the occasion of the tour of Their Majesties in India five years ago. As on the previous occasion, Their Majesties will on their arrival in India land in Bombay. Karâchi being the only other important port on the western coast and, moreover, the nearest point to Europe, it will be just in the fitness of things that Their Majesties should bid farewell to India from our city." [The *Râst Goftâr* writes:—"The effect upon the masses of a personal visit from the King would be ever-lasting. It will be looked upon as a concrete manifestation of his regard and solicitude for their welfare,—a sojourn undertaken at considerable personal inconvenience to acquire first-hand information about the ryots, and to infuse into the administrative machinery his own impulse for their welfare."]

Sudhârak (150), 21st Nov.; *Mumbai Vaibhav* (131), 18th Nov.

5. The *Sudhârak* heartily welcomes the proposed visit to India of His Majesty the King-Emperor and declares that the visit is bound to give an impetus to the innate feelings of love and loyalty of all classes of Indians and to create in them a consciousness of the steps by which they have gradually risen to importance under the benign British rule. The paper expresses a hope that the Durbar of 1912 will not be a mere piece of pompous pageantry like the one held by Lord Curzon but will serve to remove many of the misunderstandings that have of late arisen between the rulers and the ruled in India. [The *Mumbai Vaibhav*, on the other hand, writes:—The Native Princes have not yet fully recovered from the ill effects of the expensive Durbar of Lord Curzon, and if the forthcoming function be held on the same grand proportions, it will put a heavy strain on the treasuries of the Native Princes, and incidentally upon the narrow means of their rayats. If the arrangements for the coming Durbar are made keeping in view the poverty of the Indian rayats, the visit of His Majesty will undoubtedly be a source of unmixed satisfaction to the people of India. Even His Majesty will not like to see Indian money wasted on the Durbar.]

Kesari (125), 22nd Nov.; *Jagadvritta* (121), 20th Nov.

6. It has been officially announced that King George V is to visit India in 1912. The sympathy of the Emperor for his Indian subjects is evident because he has projected his second visit to them so soon after his first one. It may be inferred that the Delhi Coronation ceremony will henceforth form one of the essential parts of every Coronation ceremony and that every future Emperor of India will visit India once or twice in his life-time. The British rulers must have had some object in holding a Coronation ceremony at Delhi and it is not very difficult to guess it. India is the pivot of the British Empire and it has been a growing feeling with the English statesmen that the day on which they will lose India, they will lose the British Empire also. The English enemies of political agitation in India have perverted it to such an extent that the Britishers are really growing afraid without any cause as to whether they would lose India. They are being fed on telegrams and news that convey the idea that India is the home of outrages and rebellions. This fear naturally led to the discussion of the methods of keeping India in the hands of the English. India is an oriental country and impressed by show and pageantry. It is not possible to divest the minds of the subjects of poisonous thoughts unless royal glory is spread before their eyes in all its pomp. There is very little substratum of truth in the above-mentioned argument. The Durbars will no doubt have some effect on the minds of the people, but it will not be lasting. Durbars are for a day or two, but politics are an eternal question. We must feel that the King is of our own nationality in order to love him, and that we can see him whenever we like and tell him our joys and sorrows and that we can insist upon what we want and, what is more, feel it certain that our requests will be duly considered. The former Emperors of India tried to live in India and Durbars were not a scarce commodity then. But it is not that all the emperors were beloved of the people then. The pomp of the Durbar of Aurangzeb was certainly not less than that of Akbar. But Akbar was liked by the people because of his good Government. We have the same experience in India even to-day. Lord Curzon played an extraordinary drama in Delhi, and putting his elephant in front of that of the Prince (Duke of Connaught) paraded in the streets. But how many of the subjects who gazed in wonder at him blessed him in the end? Again, Lord Minto and Sir George Clarke have never held any Durbars and have not glorified themselves in any other respect. They had to do some objectionable things as their *regime* fell under a repressive era. We have no doubt that the people will bless Lord Minto for having recognised sympathetically the political aspirations of the people and Sir George Clarke for popularising the forest administration. The Indian populace is not silly enough to be benighted by the show of Durbars. It is said that no subject should visit the king without any present. A similar rule is applicable even to the King and the people desire fervently that the visit of the King will not turn out barren. We complained till now that the King did not care about Indian affairs and visit us. We would be glad if he were to visit us often henceforward, and it would be creditable to him. In a country where hospitality has been enjoined as one of the prime social duties, if the King himself were to visit it, we need hardly mention that he would be welcomed with loyal enthusiasm. [The *Jagadvritta* welcomes the royal visit to India and says:—Our people are simple-minded and trusting. They are eager to see the King. The projected visit evidences the sympathy of the King for the Indian subjects. Though our people criticise ever so much the bureaucrats and the administration, they do not give expression to the slightest disrespect to His Majesty in their speeches and writings. People have not as yet forgotten his words as the Prince of Wales in the Guildhall speech. If he visits them as King, they will

find in him a sympathetic protector. No doubt, the King has conferred a great honour on our nation by his intended visit. We are all waiting expectantly for the day he will come over to India.]

Gujaráti (34), 20th Nov.; *Bombay Samáchár* (73), 22nd Nov.; *Shri Sayáji Vijay* (46), 24th Nov.

7. The ***Gujaráti*** hails with delight the prospect of the King-Emperor's visit to India in 1912 and writes:—We regard the advent of such an auspicious occasion for the regeneration of India as the appearance of a golden day for the country. From the day India's King is crowned on Indian soil there is every likelihood of a vast change coming over the condition of the country. On the realisation of this hope India will get a soul, and a new era will begin in her annals. It is expected that in commemoration of such a unique occasion the peoples' demands will be gratified, their grievances redressed and some special concessions and privileges conferred upon them. In that case it can be said with some certainty that the days of the Partition of Bengal are numbered. This act of Lord Curzon has met with an all-round condemnation, and considering the popular outcry against it and the eager desire of the Liberal Government in England to pacify public indignation, there can be no reason why this much-discussed measure cannot be revoked. The Coronation of the King-Emperor in India would, no doubt, be an epoch-making event and would serve to root out from the minds of Indians the idea of 'England's King' ruling over them and to substitute for it the idea that 'Our Emperor' rules over us. We specially desire that the ceremony should be performed in true oriental fashion, the King-Emperor should be weighed in gold and in order that the King-Emperor's name be received throughout the length and breadth of the country with joyous acclamations, the boon of Self-Government on Colonial lines be conferred upon Indians. And the result will be that every heart will send forth a fervent prayer to the Almighty 'may the King-Emperor's reign eternally continue.' [The *Bombay Samáchár* shares the delight felt all round at the announcement of the forthcoming visit of the King-Emperor and thinks that a royal pilgrimage like the one under contemplation would not only cement the ties of relationship between the rulers and the ruled, but would give additional impetus to the work of reform inaugurated by Lord Minto. The *Shri Sayáji Vijay* looks forward to the event as likely to shower upon Indians the inestimable boons of free and compulsory primary education and Colonial Self-Government.]

Satisfaction at the arrangements made at Apollo Bunder for receiving His Excellency Lord Hardinge.

Oriental Review (19), 23rd Nov.

8. "We think a word must be said here about the excellent arrangements Mr. Proes had made at the time of the arrival of their Excellencies Lord and Lady Hardinge at the Bunder on Friday last. Not only was the Shamiana beautifully erected and furnished and carpeted, but it was so commodious as to accommodate the distinguished assemblage that had gathered together there to welcome the new Viceroy of India. There was no difference made between Europeans and Indians. All were treated alike and according to their respective positions in life. We especially mention this matter, as it has been freely given out that Indian ladies expressly kept themselves away from the function because of the fear that they would be huddled together with a large crowd of clerks and others belonging to the Public Works Department. We can from personal experience give a direct lie to this mischievous rumour and wish to do justice to the courteous and sympathetic officer who tried his level best to give every one his or her due place. True there were very few Indian ladies present, but it was no fault of Mr. Proes. As to the arrangements made by the Police they were simply perfect. The crowd was as orderly as it was well kept in order by the Police. The impression that must have been made upon the Viceroy was as good as the impression that His Excellency made upon the people of the city."

Welcome to Lord Hardinge and comments on His Excellency's replies to addresses in Bombay.

Oriental Review (19), 23rd Nov.

9. **" Lord Hardinge, the Viceroy-Designate, landed on our shores on Friday and was accorded a reception befitting the high position he has come to occupy. The different addresses of welcome presented to him on that occasion bear ample testimony to the fact that India looks forward with hope to the new Viceregal *regime*.** We shall not be considered too optimistic if we observe that after a short period of travail India has entered upon a new career with new hopes and aspirations fostered principally by the wise and far-seeing policy of Lords Morley and Minto. Both of these have left an indelible impression upon Indian history by appreciating the needs of the times and utilising unrest for the inauguration of a Reform policy. When we bid good-bye to these two great Reformers with sorrowful hearts it is not a little interesting to learn from the Viceroy-Designate just on his landing on Indian shores that it will be his aim 'to maintain the policy initiated by Lord Minto.' This is a comforting assurance which the public of India will fully appreciate. Looking to the fact that Lord Hardinge is yet unfamiliar with some of the peculiar Indian conditions and problems, it is not surprising that he did not commit himself to any definite line of action with regard to several proposals and grievances submitted to him in the various addresses of welcome. He was satisfied with observing that he would follow the general policy of his predecessor—an observation which is of course not a little valuable.......... Lord Hardinge may rest assured indeed that the Indian people have the warmest feelings for him and will ever be ready to co-operate with him in working out the peaceful progress of the country. We also say that the moment is propitious for Lord Hardinge to complete or to carry on further the work so happily begun by Lords Morley and Minto."

Indian Spectator (11), 26th Nov.

10. " The replies given by Lord Hardinge to the several addresses presented to him at the 'gate of entry' into India had nothing diplomatic about them. Perhaps just as art is said to consist in concealing art, diplomacy also consists in concealing diplomacy. The new Viceroy's speeches, however, had a ring of sincerity about them, and while they were necessarily cautious, they were also characterised by a frankness and directness of expression which could not have been surpassed by the most open-hearted statesman. There was nothing secretive or tortuous in his reply, for example, to the Muhammadans that special privileges to one class are synonymous with corresponding disabilities to others, and therefore a spirit of self-restraint on their part would add to their influence. This reminder to an influential community by a Viceroy who was about to take up his office was more candid and courageous than 'diplomatic' as the word is generally understood in politics............ If he has not drawn up a programme, as Lord Curzon did at the outset of his career, he has evidently got clear ideas of what lies before him; and his announcement of the intention to carry out the policy of his predecessor shows how highly, as a true Britisher, he values the necessity of a continuity of policy in successful government......... His thoughts will perhaps be occupied chiefly with the material and moral development of the country. In such circumstances there is every probability of the people constantly knocking at the doors of Government, and asking for help in various directions. If the people are earnest and willing to help themselves as far as possible, the absence of a corresponding readiness on the part of Government to help may amount to a neglect of duty. But to attribute backwardness in any direction to Government's neglect, and to forget the necessity for exertion on the part of the people, would be throwing too much responsibility on the head of Government. When Lord Hardinge, therefore, laid stress in more than one of his replies on the necessity for self-help, he could not have meant to commit himself to a *laissez faire* policy in any matter. In so far as the principle of self-help may be rightly applied in political matters, the policy recommended by the Decentralisation Commission of extending local self-government down to the villages remains to be worked out, and Lord Hardinge's Viceroyalty will perhaps be associated

with this development of the administrative machinery." [Elsewhere the same paper writes:—"There is a ring of wise friendship, no less than of true statesmanship, in Lord Hardinge's reply to the address of the Moslem League at Bombay. His speech was pregnant with wise counsel and still more wise warning. The more ardent among our Muhammadan political workers will do well to ponder over it. Not only do special privileges granted to one class mean corresponding disabilities to other classes, but, what is still more injurious to the common weal, such special privileges tend to stunt the growth of the very class which fondly hopes to thrive upon the special privileges. His Highness the Aga Khan, than whom no Moslem feels more keenly for his compatriots, recognises the evil of fostering the parasitic spirit which threatens to cut the Indian Moslems away from the mother community. Will his colleagues see to it in time that the old moorings remain intact? All attempts at an equipoise are legitimate: temporary facilities afforded to a backward class to secure this adjustment are sometimes necessary. But the spirit of separatism, of political exclusiveness or race arrogance, whether exhibited by the Moslem League or the Hindu Congress, is to be condemned in the general interests of India. The true statesman will see this at a glance. And the true statesman is the true friend of Muhammadans in this case. Take the respected Governor of Bombay, for instance; and now His Excellency the Viceroy, coming in with an open mind on the subject. Surely, these are better guides than soft-brained sentimentalists or sly make-baits."]

Bombay Samáchár (73), 21st Nov.; *Jám-e-Jamshed* (38), 21st Nov.; *Akhbár-e-Islám* (69), 21st Nov.

11. The replies Lord Hardinge vouchsafed to the several addresses presented to His Excellency while in Bombay were worthy of a dispassionate ruler and fully in accord with the fame His Lordship has hitherto attained as a diplomatic statesman. It was impossible for His Excellency to express any definite opinion upon any of the various intricate problems laid before him, but from the principles his Lordship enunciated as governing his policy in this country, we can fairly hope to receive justice at His Excellency's hands in all matters. In reply to the Bombay Chamber of Commerce His Excellency readily admitted the expediency of consulting representative public bodies in matters of importance, but in this connection it may be urged that though, as declared by His Excellency, the voice of the public is heard through their representatives in Council, it is only after everything is complete and the formal sanction of the Secretary of State is obtained, that any legislative measure is presented to the Council and criticism thereon invited. In that case the public voice is never effectively heard and the observations of Indian members are but formal. It is necessary that this condition of public discussion should be radically changed and ample opportunity afforded to the public for criticism before any measure is taken through its attendant formalities. The observation made by His Excellency in reply to the address from the Bombay Branch of the Moslem League was the most important inasmuch as it contained some sound advice bearing on the well-being of the whole country. We are sorry to have to say that the selection of the persons in whose hands the affairs of the Provincial League have been placed is neither happy nor far-sighted, as could be seen from the text of the address presented to Lord Hardinge. The language and the sentiments therein given expression to have failed to please His Excellency who, accordingly, told the Moslem community 'to avoid anything which may tend to emphasize those sectarian differences which must exist but need not be accentuated', and at the same time declared that 'a spirit of self-restraint will add greatly to your influence, and special privileges to one class are synonymous with corresponding disabilities to others.' We earnestly hope this counsel will not fall on unheeding ears, but will be acted upon so as to ensure the lasting good of the country. [The *Jám-e-Jamshed* appreciates the tone of Lord Hardinge's several speeches and trusts that the happy auguries referred to by His Excellency will be fulfilled at no distant date. The *Akhbár-e-Islám* referring to His Excellency's reply to the Moslem League hopes that the words of advice uttered by His Excellency will serve as a sound corrective to the enthusiasts of the community.]

Oriental Review (19), 23rd Nov.

12. "Communities, which are pleased to call themselves minorities and to claim certain rights and privileges on that account, presented addresses of welcome to Lord Hardinge. The Moslem League and the Anglo-Indian Empire League which represent or affect to represent the interests of the Muhammadans and the Anglo-Indians were the bodies which were thus given the privilege. Comparisons are always odious, but we must say that of these two addresses, the one presented by the Anglo-Indian Empire League was more moderate, sane, rational and national in tone, than the one given by the Moslem League. The latter was, as usual, full of protestations of loyalty, platitudes about 'rising to the full height of our opportunities,' and clamour for still more rights and privileges. The reply of Lord Hardinge was as it ought to be and gives us hopes that he will work on no separatist line but will work for the benefit of the country without distinction of race and religion. The reply contained also some words of advice which the Muhammadans cannot do better than keep in mind. Thus Lord Hardinge observed 'I trust that it will ever be your aim, while promoting the interests of your own community, to avoid anything which may tend to emphasise those sectarian differences which must exist but need not be accentuated.' A cutting sarcasm may also be observed in the following: 'You must remember that spirit of self-restaint will add greatly to your influence; and that special privileges to one class are synonymous with corresponding disabilities to others.' This advice is not the first of its kind, but our Muhammadan brethren have managed always to ignore it. Let us see how this latest advice is now acted upon."

**Gujarāti* (34), 27th Nov., ng. cols.; *Bombay Punch Bahādur* (166), 21st Nov.

13. "The welcome addresses presented in this city to Lord Hardinge were designed to press upon His Lordship's attention, at the earliest available opportunity, certain important points in connection with the peculiar interests of the different bodies and, if possible, to enlist his sympathies on their behalf, if not to draw him out and commit him on these questions. Lord Hardinge's replies were, however, thoroughly courteous and diplomatically non-committal, though frank and sympathetic. There is nothing surprising in this. An incoming Viceroy cannot, on landing on Indian soil, be expected to commit himself or express any definite views. Yet the replies of our new Viceroy were remarkable for their grasp of general principles and their outspokenness in giving expression to them....... He advised the Moslem League to avoid anything which may tend to emphasize those sectarian differences which must exist but need not be accentuated. In view of the extravagant pretensions set up and demands made on behalf of the Moslem community the remarks of His Excellency must be regarded as very timely, important and pertinent. We believe that the fetish of special treatment and communal representation has been worshipped enough and hope that our new Viceroy will set his face against all sectarian schemes and communal claims as calculated to be detrimental to the best interests of the country as a whole." [The *Bombay Punch Bahādur* welcomes the new Viceroy and declares that as His Excellency has experience of the Muhammadan Courts of Turkey and Persia, Indian Mussalmans naturally entertain high hopes about him.]

**Mahrātta* (17), 27th Nov.; *Kesari* (125), 22nd Nov.; *Jagadvritt* (121), 20th Nov.

***14.** "Lord Hardinge's short stay in Bombay on his arrival was crowded with several engagements, addresses forming a large part of them. The same breadth of view and assurances of sympathy which marked his speeches on India in England also characterised his replies to the addresses in Bombay. His Excellency gave repeated assurances that he would follow and maintain Lord Minto's policy......... In his reply to the address presented by the Bombay Moslem League, Lord Hardinge gave wise and wholesome advice to the League, who put forward a demand for special treatment still further. .... We believe the leaders of Moslem League might have found this advice to be a very bitter pill to swallow. But all the same, the evil of the special and separate concession is there, working in vigour. The communal system introduced in the Reform Scheme has met with almost unanimous disapproval throughout the country. Even a section of the Moslem community disapproves of the system. We hope the aggressive section of the Moslem League will lay Lord Hardinge's advice to heart, and abate their demands a little." [The *Kesari* remarks:—Lord Hardinge in his replies to the Bombay addresses showed that he has a frank and open mind. He expressed sympathy with the *swadeshi* movement. He advised the Muhammadans to exercise self-restraint and told them that special privileges to a particular community imposed disabilities on others. Hindus and Muhammadans differ in their religion and social customs. But India is the motherland of both the communities and they need have no conflicting interests in politics, commerce and industries. If the Muhammadans persuade themselves into the belief that their interests do differ from those of others, and demand special privileges from the creation of *punchâyats* to the appointment of members of the Executive Councils, they will not be benefited at all. This conflict will only cause a loss to India. Will the Moslem League take a note of the warning conveyed by Lord Hardinge? The *Jagadvritt* says:—The Governor-General cannot effect by himself any drastic changes in the administration of the country without the assent of the bureaucrats and the British statesmen. Some Indians desire that there should be a sudden change and some aspire after such things that they are not at all regarded by the British statesmen as well-wishers of the British *râj*. Discontent is generated because the desires of these people are not fulfilled. It is a very difficult task to control these discontented men and to conduct smoothly the administrative machinery. Lords Morley and Minto have cleared the darkened atmosphere and the repressive and conciliatory measures adopted by them have proved effective. We gather from the speeches of Lord Hardinge in England that he will continue the policy of Lords Morley and Minto unchanged. The Military expenditure also may be reduced in the *regime* of the new Viceroy. Our people should bid goodbye to their lawless extremism, to benefit themselves at the hands of a great statesman like Lord Hardinge. They should give up the wretched method of doing disservice to the country by committing outrages. Lord Minto persevered in his policy undisturbed by the harassment of our people. We have no doubt that Lord Hardinge also will pursue the line chalked out by him, undeterred by any difficulties. British statesmanship itself is of such a character.]

Râst Goftâr (44), 20th Nov., Eng. cols.

15. "The reply of Lord Hardinge to the address of the Bombay Municipality does not elucidate His Lordship's personal views on politics in the same glaring light in which they were depicted in his speech in England after the first official announcement of his nomination. But there is the same underlying idea, only differently expressed, of his determination to rule India on the lines laid down by his illustrious predecessor in office. The time is past, at least so far as Lord Hardinge's tenure of office is concerned, for the overcoming of discontent by new concessions at reform. The country has had enough of these, and their budget cannot be burdened all too recklessly. Before long, His Lordship would be called upon to bestow his earnest consideration on the withdrawal of a measure, which was temporarily enforced to be retained or cast out at his discretion, we mean the Seditious Meetings Act. We can easily forestall the pressure that would be brought to bear upon him to expunge this piece of legislation from the Statute-book.......... Without belittling the difficult nature of the task which is set to the new Viceroy we do not apprehend that the political situation is so exceptionally complicated as to requisition anything beyond a moderate measure of statesman-like ability and tact, and we wish it sincerely that five years later when His Lordship entrusts the helm of his office to another charge, India would be able to look back upon his administration with grateful reminiscences, and put him in the category of the illustrious statesmen whose names are still household words with its peoples."

16. "Of unexpectionable tone were the speeches delivered by the Viceroy-elect to the addresses with which he was greeted by Bombay. They were imbued with diplomatic courtesy and yet firmness of principle. Attempts were made to draw him out, particularly by the two Chambers of Commerce, but His Lordship properly declined to commit himself—which shows he wishes to learn, hear both sides and then decide for himself. But certain vigorous convictions and sentiments he did not fail to emphatically pronounce……… To the Aligarh school, he said in so many words that the Muhammadans have had more than enough and that special favouritism to them meant corresponding disfavours to others and that this policy must now end. With all these sentiments and attitudes, we have every reason to feel satisfied. We have only to wish that this virgin individuality of Lord Hardinge remains unsullied under the Simla influences."

Indu of Bombay (13), 19th Nov.

***17.** Quoting a paragraph from the *Statesman* on the Indian Police the *Mahrátta* writes:—" So even the *Statesman*, which is the acknowledged supporter of the Government's action and policy, thinks that the Police in India are in great need of reform and are not the emblem of perfection that they are made out to be in certain quarters! It would be very hard to improve upon the picture which this Anglo-Indian organ draws of the Indian Police, and no condemnation could be stronger. Our Calcutta contemporary sums up the situation when it says that the Indian Police, as it is at present, conveys 'a miserable impression of British honesty and justice.' Of course, it need not be said that such an impression does much more harm to the prestige of British rule than any seditious agitator could do. The reform of the Police has been a standing question for many years past, and notwithstanding 'strong' and 'efficient' administrations, we do not think it has approached nearer the solution in any remarkable degree. The question demands foremost attention at the hands of the Government and we join in our Calcutta contemporary's appeal to Lord Hardinge to improve the administration in the direction."

Appeal to His Excellency Lord Hardinge to improve Police Administration in India.
Mahrátta (17), 27th Nov.

***18.** "Friday was a memorable day in the annals of Bombay owing to the great and spontaneous enthusiasm with which representatives of all classes of the community hailed Lord Minto on his last appearance among them. The three brief hours which he spent in the Western Capital prior to his embarkation were all too short for the expression of the public feeling at the close of the most momentous Viceregal lustrum since the assumption of imperial power by the British Throne, but the addresses and Lord Minto's replies summarised briefly and, on the whole, adequately the salient features of this historic period…… The essential feature of Lord Minto's Viceroyalty is not that it has witnessed any great material advance, not that the science of Government has made definite progress, not that we enjoy any tangible liberties formerly denied to us, but that the relationship of the people to the Government has entered on a new and higher phase. It is a change not in India's physical condition, but in her plane of existence. The reform is great not so much in its being as in its becoming—not so much in what it is as in what it signifies. We are yet far from being on the highest plane of political existence, but after a long probation it has been proved that we can advance from one phase to another, and that is the great achievement of the Viceroyalty just closed. There is a school of Anglo-Indian opinion, more numerous than might be expected from the tone of the newspapers, which regards any political concession as a step towards the extinction of the British *Ráj*, and deplores it accordingly. It would be much more deplorable if there were no advance: it would prove not the unchangeableness of the East but the impotence of the West. As it is, impatient reformers think concessions have come too tardily and too scantily. ……… In some ways Lord Minto does not strike the observer as a great man. ……… In what, then, lies his greatness? Mainly in his absolute honesty of purpose and in his understanding of the heart. He is very wise in human

Lord Minto's Viceroyalty.
Pársi (42), 27th Nov., Eng. cols.

nature, and knew by an unerring instinct the needs of a people whom he viewed not as an 'ethnological museum,' but as men of like passions as himself.......... It was he who saw that the hour had arrived for a change,—an hour which all knew must come, though some thought it was not yet, while others feared it was already too late. It is this gift of knowing the hearts of men which explains the greatness of the retiring Viceroy.......... The departing Viceroy's task was not merely one of diagnosing the case and prescribing a remedy. He had to put that remedy into force. The story of the tact and patience with which he set out to reconcile the official world to the change is itself a long one and reflects great credit upon the quiet force of his personality. But there were other more difficult phases of the question also. As the scheme gradually unfolded, there met it a volume of criticism and objection, that might have puzzled the most vigorous intellect and tired the most sturdy patience. There were also conspiracies and anarchical outrages which few rulers could have prevented from influencing them in their plan of action. But no kind of disturbance from the protests of an unrepresented minority to a bomb bursting in his immediate vicinity deflected Lord Minto by a hair's breadth from the course he had laid down for himself. The scheme, it is true, was modified as new factors appeared, but no personal worry, danger or difficulty had the smallest influence on the Viceroy throughout the whole trying time. So we bid farewell to a Viceroy who, without personal ambition or any egotistic itch for setting the world in order, saw a great duty to be done, and did it as simply and sincerely as he performed the smallest act of courteous hospitality at Government House; one who, by the pure nobility of his character, evoked all that was best in those with whom he came in contact. Coming to India in obedience to the call of public duty which distinguishes so many of his class, he found that the work of his life-time awaited him here, and he performed it without fuss or sensationalism, undisturbed either by personal danger or by the perplexities of the situation, knowing that so long as he could see his duty clearly before him he had nothing to fear (being above the petty fears of lesser men) in performing it. What is his most precious gift to India? Not the boons he has given us, but the example of faith and fearlessness in the performance of public duty which he has left for all who work in the service of India as an everlasting memorial."

Gujaráti (34), 27th Nov., Eng. cols.

***19.** "On Friday last His Excellency Lord Minto quitted these shores after five years' anxious and strenuous work in this country. It must be frankly admitted that there is serious difference of opinion regarding the merits of the measures and policy he pursued or was forced by circumstances to adopt. But we assert without hesitation that the men who called Lord Curzon one of the greatest Viceroys of India and who now describe Lord Minto as weak and vacillating or have withheld from him the usual marks of honour on this ground need not expect that their verdict will be accepted by many people in this country. Lord Curzon left to his successors an onerous legacy. Lord Curzon was never told the real truth by his supporters in the officialised press, and he conducted himself as if he were the omniscient and omnipotent ruler of a conquered people who, he believed, ought to be content with his brilliant but empty rhetoric and not entertain higher aspirations. No Viceroy in recent times succeeded in causing such wide-spread irritation and unrest by his personal bearing and speeches as did Lord Curzon, and he, together with his supporters and admirers, must be held responsible to a large extent before God and man for the unrest which Lord Minto was called upon to pacify and appease after he assumed the reins of the Viceregal office. It was a most difficult task which His Excellency succeeded in facing with courage and generous statesmanship. Apart, however, from the merits or demerits of his actual measures, it must be said that, so far as his public utterances and his personal bearing towards the princes and the people were concerned, he represented in his person the highest type of an English nobleman and never gave expression to a single thought or sentiment to exasperate or hurt the feelings of the people. At a time when some manifestation of indignation would have been excusable, he bore himself with a dignity and self-restraint that are beyond all praise. Incalculable mischief would have been done in the midst of the troubles of the last five years, if Lord Minto had even unwittingly committed the indiscretions and errors of which his predecessor was guilty. In this respect Lord Minto, like Lord Ripon, was infinitely superior to his narrow-minded, prejudiced and reactionary critics, and we take this opportunity of acknowledging the indebtedness of the country to His Excellency Lord Minto for the high qualities of patience, dignity and courage he displayed in troublous times. He has set a high example as did Lord Ripon who showed magnificent courage and nobility of character in the midst of the fierce denunciations that were hurled against him. Lord Minto's petty-minded critics will be forgotten the next week, but Lord Minto's nobility of character, dignity of behaviour and statesmanlike grasp of the Indian situation will not be easily forgotten at least by the present generation.......... It is this class of critics and political thinkers in this country that have contributed to the unrest in India to a large extent by their selfish or obstructive attitude. Lord Minto, be it said to his ever-lasting credit, discerned the signs of the times and has with the statesmanlike guidance of Lord Morley introduced reforms which, with all their defects of a serious character, contain germs of healthy political development in the fulness of time.......... The real secret of the suppressed Anglo-Indian disapproval of Lord Minto's *regime* seems to be that he did not set himself in opposition to Lord Morley at least as regards the proposal to introduce qualified Indians into the Executive Councils and did not resort to repressive measures on a larger scale. Those who were in their heart of hearts opposed to this particular reform have eagerly caught hold of an observation inadvertently made by Mr. Montagu, Under Secretary of State for India, that 'Lord Morley and his Council, working through the agency of Lord Minto, have accomplished much.' It was an unhappy description by a new Under Secretary of the relations that subsisted between Lord Morley and Lord Minto's Government and those who have never really approved of Lord Minto's reforms have eagerly caught hold of this remark to belittle Lord Minto as a mere pliant tool of an extreme radical like Lord Morley. They have not scrupled to describe Lord Morley himself as an autocrat or despot and his recommendations or instructions as acts of tyranny. The verdict of impartial history will take no heed of these shallow-minded, short-sighted and prejudiced critics of Lord Morley and Lord Minto, and will, we have no doubt, be in favour of the latter. The Reforms are not exactly what they should have been. They are defective in regard to certain vital points and have introduced a jarring racial element. But the fundamental principle underlying them is sound, and we do not doubt that as years roll on they will be more or less modified and placed on a sound footing. The people of India have no reason whatsoever to feel indebted to the Anglo-Indian critics of Lord Minto or to Anglo-Indians for the Reforms which, with a few brilliant exceptions, they have never demanded or supported, but to Lord Morley and Lord Minto and some of his colleagues whom they have done their very best to discourage. The country is profoundly grateful to them and it was but fitting that His Excellency Lord Minto was honoured by the public of Bombay just before his departure from these shores..........The repressive measures are a set-off against Lord Minto's political reforms. They have received the sanction and approval of a statesman like Lord Morley, and we doubt if at least the Press Act will ever disappear from the Statute-book. In this respect the forward movement has received a serious check. In fairness to Lord Minto and Lord Morley it must be conceded that thoughtless and impetuous Indians forced their hands to a certain extent. The question that is being asked is 'whether Indians have on the whole gained something or lost a good deal in the *regime* that closed this week.' The question cannot be answered so soon with any degree of confidence. But whilst deploring the repressive measures of Lord Minto and the indiscretions and errors of our countrymen and the misfortunes that have overtaken them as a consequence of their imprudence, we are inclined to think that there will be found a net balance of gain in favour of the people of India as well as the British Government and that with statesmanship, wisdom and generosity on both sides better times will be in store for India and her inhabitants, and her rulers. Lord Minto has contributed in his own way to this consummation. Once more do we express our gratitude to Lord Minto for whatever lasting good that he has done to India, and wish him and Lady Minto a happy voyage home and long life and prosperity in their native land, and fervently hope that he will ever do his best to support the cause of India and her voiceless millions in England whenever opportunity offers."

Indian Spectator (11), 26th Nov.

20. "Lord Minto's essential work has been to draw the bonds between India and England closer together, and there are times when such work does more good to both countries than the equally essential and never-ceasing labour of promoting the material and moral welfare of the people. Englishmen have reaped the benefit of Lord Minto's policy no less than Indians; for, though the constitutional reforms were intended directly to advance Indian interests, those who remember the famous words of Queen Victoria's Proclamation, to the effect that Britain's strength lies in India's contentment and security, will at once recognise the value of Lord Minto's services to his own countrymen also. We have referred to this aspect of his Viceroyalty, as an impression prevails rightly or wrongly in Bombay that it was not sufficiently appreciated on this side of India. The loss of a Civilian—and that too a most popular Civilian—which has been associated by Mr. Chirol with the alleged indulgent attitude of the Central Government—is no doubt a deplorble event; but it is unfair to make of it a grievance suffered at the Government's hands.... No officer has a right to threaten his superiors with resignation, and we doubt if the Civil Service will unanimously endorse Mr. Chirol's contention that Lord Minto ought to have invited Sir Bampfylde to a personal interview, or at least to have asked him to reconsider his resignation. Mr. Chirol may be right in saying that he should not have been driven to tender his resignation at all, but that is another question. As for the murders, before accusing Lord Minto of dilatoriness, we must be sure when exactly the Police and the Local Governments placed him in possession of sufficient information of what was going on beneath the surface to undertake the drastic measures which, according to Mr. Chirol, were three years overdue. To say that during three out of five years a Viceroy was supine and indifferent to the conflagration that was spreading around him is a very serious charge indeed, and in the name of fair play it may be hoped that no one will perpetuate in a book such a condemnation of one of the most high-minded and discerning Viceroys that ever strove to popularise British rule in India."

Indian Social Reformer (10), 27th Nov.

***21.** "We had occasion not many weeks back to give expression to our estimate of Lord Minto's Viceroyalty. His Excellency left India on Friday amid demonstrations of esteem and gratitude not seen in Bombay since Lord Ripon left these shores over quarter of a century ago. Lord Minto has left an indelible impression on Indian history, and his name will be held in grateful remembrance for long years to come as one of the noblest rulers England ever sent to this country. We trust that Lord and Lady Minto have many years of useful work before them. We are sure that India can count on Lord Minto's powerful support from his place in Parliament in the many problems which will demand solution from time to time at the hands of the British people."

Jám-e-Jamshed (38), 26th Nov., Eng. cols.

22. "Farewell to Lord Minto. After five years of strenuous work devoted to the service of India and his Sovereign, there sailed yesterday from these shores Lord Minto, leaving behind him a country in every respect more contented and better than he found it. Few rulers have taken charge of their duties under more pressing or exacting circumstances, and fewer indeed have brought to bear greater or more whole-hearted perseverance and sympathy in the discharge of these than the retiring Viceroy. His Excellency had his whole heart in the task, otherwise it were impossible for any man to stand so long the fire of cross criticism to which he was, both by friends and foes, subjected during the tenure of office. The Present will perhaps fail to do justice to such a man; but in a

generation or two, history will not fail to understand him and his actions. Lord Minto's personality has been overshadowed by another more famous and greater, and this fact has given a handle to adverse publicists to infer that the former was a mere tool in the hands of his clever partner and that during His Lordship's viceroyalty the dignity of the office was lowered to that of a mere agent of the Secretary of State. To this Lord Minto has given a direct lie by his words and deeds.......... India parts with him with genuine and heart-felt sorrow, but with one consolation that he will not fail her at the time of her need—as India, we doubt not, shall not easily forget one who has practically revolutionised the political aspirations of the country and has set up new land-marks, only bound by limitations of worthiness of the people, to carry out their new and generously conferred obligations. To Lady Minto, India owes a deep debt of gratitude, which can never be repaid, for without her inspiring and gracious help His Lordship would, perhaps, have found the burden of office too much for him. In this was the woman's true vocation and nobly has Lady Minto filled it. For the women of India she has proved herself in every way worthy of the noble consorts of former Viceroys, who have left a mark in the country by their manifold acts of gracious and graceful acts of bettering the condition of their sex and setting up a picture of exemplary conduct and devotion to duty. We wish the noble pair a safe and smooth passage home and many years of happy and prosperous and useful life in their home and country."

Rást Goftár (44), 27th Nov., Eng. cols.

***23.** "After Lord Ripon of imperishable fame no Viceroy has been so deservedly popular in India as the one who bade her adieu last Friday. The section of public opinion which has withheld its approval of his work is a microscopic minority whose plaudit or displeasure has less value than the rubbish in our streets. That class is known to us as Extremists. Between the two poles of conservatism and extremism lies the great mass of the Indian people, representing subtle divergent shades of opinion, and it is their verdict regarding Lord Minto which history will care to preserve in its pages and unfold to posterity. Their memory of the deep and abiding obligations under which His Lordship has placed India's heterogeneous nationality no lapse of time would efface. Lord Minto combined in him the two great qualifications which Lord Hardinge has proclaimed as the essential attributes of good statesmanship, *viz.*, courage and sympathy. He has been charged with irresolute action and vacillation, but what looked like indecision of character during critical moments was due to a sympathetic and courageous bent of mind which kept him from identifying himself with rash and hasty measures.......... And when he did appear before the public with a measure, harsh and stringent, they readily conceded to him their unstinted support and co-operation.......... Bit by bit he conquered unrest, both loyal and disloyal, and has left India in a state of freedom from the turmoil which once disturbed its peace and threatened a rupture between the ruling community and the ruled."

Bombay Samáchár (73), 26th Nov.

24. The people of India bade a regretful adieu to His Excellency Lord Minto who left these shores yesterday evening. From every heart goes forth the fervent prayer that Lord and Lady Minto may enjoy their well-earned rest in happiness and prosperity. If it had been possible to take the sense of the public there would have been a consensus of opinion in favour of Lord Minto's continuance in office for another lustrum or till such time as would be sufficient for the full development of the constitutional Reforms. No such thing, however, being possible, the Indian nation in bidding farewell to Their Excellencies earnestly hopes that the interests of this country will ever be zealously watched by Lord Minto during his retirement. It is indeed deplorable that the Anglo-Indian journals who have failed to approve of the good work done by His Excellency should have made violent efforts to belittle Lord Minto's administration while vociferously applauding that of his predecessor, Lord Curzon, who had spread a bed of thorns for his successor by means of his many mischievous acts. These hollow and meaningless attempts to lower Lord Minto in public estimation have been apprised at their true worth by all sensible persons in India, and therefore it is that without taking any note of these idle vapourings of Anglo-Indian newspapers a series of joyous receptions has met Lord and Lady Minto during their journey from Simla to Calcutta and thence to Bombay. [Elsewhere the paper in noticing the reply Lord Minto gave to the address presented by the public of Bombay applauds His Lordship's *regime* as most successful, and ranks Lord Minto with famous Viceroys whose names have become household words in the country.]

Gujaráti (34), 20th Nov.; *Jám-e-Jamshed* (38), 25th Nov.; *Sánj Vartamán* (45), 25th Nov.; *Akhbár-e-Souddgar* (28), 25th Nov.

25. The *Gujaráti* in reviewing the administration of Lord Minto remarks that the several acts and measures initiated by His Excellency are so prominent and occupy such a large place in the hearts of the Indians that no panegyric is needed to commemorate the closing lustrum. In view, however, of the chorus of "bitter and rancorous criticism" raised by the Anglo-Indian journals, the paper considers its duty to defend Lord Minto from hostile attacks and to declare the good points that stand to his Lordship's credit. In so doing the paper remarks that the mention of only two acts out of a series, *viz*, the expansion of the Legislative Councils and the admission of Indians to the Executive Councils, is sufficient to rebut the adverse criticism so ingenuously levelled against His Lordship. It proceeds:—Without the least exaggeration be it said that Lord Minto has been able to discern the trend of popular feelings, has understood them, and in response to the call has endeavoured, so far as it lay in his power, to accede to the popular wishes. His Lordship has only made a beginning, but had the circumstances been more favourable and had there been peace in the land we are sure Lord Minto could have done far more. Now only one hope remains that His Lordship, while in England, would continue to labour for the realisation of Indian aspirations, as he could not do during his presence in the country. [The *Jám-e-Jamshed* observes:—From Kashmere to Colombo and from Karáchi to Calcutta every sincere heart will send forth the cry of "Bravo" to Lord Minto. To you, O true friend of this miserable country, we bow a hundred thousand times in grateful recognition of all that you have done for India. The sincere blessings showered by the teeming millions of India will not go in vain, but will ever bring you peace and prosperity wherever you go. The *Sánj Vartamán* makes appreciative comments on Lord Minto's administration, and declares that His Excellency has done the most valuable service as well to England as to India in composing successfully the warring elements that faced him soon after he landed on these shores five years ago. The *Akhbár-e-Souddgar* also expresses similar sentiments. The Maráthi papers too write most appreciatively of Lord Minto's *regime.*]

Bombay Punch Bahádur (166), 21st Nov.

26. Indians and especially the Musalmans are under a deep debt of gratitude to Lord Minto. His Excellency, in granting the Indians their legitimate rights and in acknowledging the importance of Musalmans, has very wisely discharged his duties and has turned over a new page in Indian History. His Excellency will be accompanied on his way home by the good wishes of all Indians.

Sánj Vartamán (45), 25th Nov., Eng. cols.

27. "In a long article, the *Times of India* has delivered itself of a serious indictment against the retiring Viceroy. There are unctuous references to the value and beneficence of the reforms and to 'the many engaging features of Lord Minto's personality.' There is an elaborate pretence of a fair and balanced judgment. All that is allowed him, however, is honesty and integrity, patience and equanimity under severe trials. Having made this generous concession, the writer proceeds with various counts of his indictment, leading to the conclusion that Lord Minto, in many essential respects, was a melancholy failure..........As for Lord Morley, he is brought up before the bar, and condemned in a few brief sentences. He had 'formed a conception of his functions without parallel or warrant.' He 'lent a ready ear to underground sources of information.' There is a vagueness about these words, which pervades, indeed, the whole indictment. Nothing clear, no specific charges, no proofs in support of them. Probably the writer means by his dark hint as to underground sources the desire of Lord Morley to hear all sides, and therefore, to give an audience to representative Indians. If this is his meaning, he might have boldly said so. But there is a want of courage and candour about the whole of his elaborate performance………… The writer grudges Lord Minto any credit for the Reforms, which have won lasting gratitude from Indians, and for which he is to be commemorated by a memorial pillar at Allahabad. The scheme which he propounded originally was 'crude and inchoate,' and 'had to be fashioned into a genuinely liberal measure' by the Secretary of State. Credit would have been due to the Viceroy 'if combined with the birth of the new idea, there had been a resolute and sagacious plan for its nurture.' We may be sure that Anglo-Indian opinion would have preferred 'the crude and inchoate' scheme in its original shape to the genuinely liberal measure since fashioned; and with all its disguise of liberalism, the *Times of India* would seem to be in agreement, at heart, with that opinion. We cannot, otherwise, find an explanation for the elaborate and laboured attack on Lord Minto…… ……… There is an evident desire to please both Indians and Anglo-Indians. We do not know if Indians will take the baits which are thrown out here and there. We are sure of the pleasure which the indictment will give to a considerable proportion of Anglo-Indians. Their disposition towards Lord Minto can be gathered from the abstention of the Byculla Club from giving a valedictory dinner, according to its custom to the retiring Viceroy. Had he been a Curzon, they would have given him an enthusiastic send-off. India will always remember Lord Minto as one of her greatest friends and benefactors. Under his *regime* India has entered upon a new era. Changes of a far-reaching character have been introduced into the administration. Her institutions have been liberalized, and the people have been admitted to an appreciable share in their work. India is deeply grateful to Lord Minto, and on his retirement, he carries with him her best wishes."

Comments on Mr. Sinha's speech at the banquet given to Lord Minto by the Calcutta Club. *Mahrátta* (17), 27th Nov.

***28.** "The other day at the Calcutta Club the Honourable Mr. Sinha paid a warm tribute to the excellent services rendered by Lord Minto to the country. In the course of his address Mr. Sinha incidentally referred to his resignation and gave direct contradiction to the rumour circulated in Anglo-Indian circles that it was due to pressure from his compatriots. The pressure had been all the other way, said Mr. Sinha, he was being pressed all the while to continue in the new post. He also said that there was no truth in the reports that he resigned as he was not admitted to the inner circle of the Viceregal Council. There was no such circle. Mr. Sinha assures us that personal considerations alone prevented him from continuing in the high post which he was chosen to fill. We believe Mr. Sinha when he says that there is no inner circle in the Viceroy's Council, but there is a strong inner circle among the Anglo-Indian community in India from which not only Mr. Sinha, but Lord Minto also, is excluded. This inner circle which includes within its fold not a small portion of the official world has not great sympathy for Indian aspirations, much less can it respond to them. Lord Minto has incurred the grave displeasure of this inner circle for his pro-Indian tendencies. Mr. Sinha also observed that those who condemned the communal electorates granted to the Muhammadans in the Reforms showed a lack of political perspective. He said that education had not been in any country the sole or principal qualification for political franchise. He, however, thought that the lines of demarcation would disappear as the political personality of Indians developed in due course. We believe Mr. Sinha's view about communal electorates will not commend itself to many. Even if we admit the necessity of having communal electorates in the preliminary stages of the introduction of representative institutions, for a moment, yet it is hard to understand why this necessity should have been felt to be so very pressing only in the case of Muhammadans. Other communities had, in their own way approached Government to have communal electorates for themselves, but their memorials bore no fruit. Not-

withstanding the difficulties of evolving representative institutions, it is extremely difficult to defend the concession of special, separate and communal electorates granted to Muhammadans in India. The people feel surprised at this novel way of evolving a 'political personality' by creating water-tight compartments which only serve to accentuate and crystallise differences!"

....

Indu of Bombay (13), 21st Nov.

29. "The speech of the evening at the farewell entertainment given to the retiring Viceroy by the Calcutta Club was made by Mr. Sinha, the distinguished gentleman who has just relinquished the membership of the Viceregal Executive Council......... He did well to publicly contradict the rumours that he had resigned because of pressure from his Indian compatriots—the pressure was exactly the other way—and secondly, the rumours that he was not admitted into the inner circle of the Simla Gods. There is no such inner circle, there can be none, emphasised Mr. Sinha. We hope it is so, though we must confess that the expression 'can be none' must be too strong, if it is to be applied to all times. Lord Minto himself, we now know but too plainly, was more or less isolated and for aught we know, both he and Mr. Sinha were excluded from the inner circle—we shall not say of the Government of India, but of those high deities of the Indian bureaucracy, who are looking askance at the Reforms and the Morley-Minto policy of conciliation.......... Mr. Sinha defended the Morley-Minto Reforms with fulness of zest and conviction and addressed himself more particularly to those countrymen of his, who are dissatisfied with the Reforms because they go forward so little and because of certain unsavoury features, notably the system of exclusive Moslem representation. We are content to be patient, but would like to point out that one cannot in this matter be too slow and that no universal rule can be laid down that the steps in countries newly adopting democratic principles must be exactly as slow as they were in some old countries in the past. From despotism of the most unmitigated kind, France did develop a pure republic in less than 50 years. Turkey has done the same in a smaller period. Other examples might be quoted."

Grant of *Swardjya* to Indians will increase their love for the British Empire as it has done in the case of the Boers.

Kesari (125), 22nd Nov.

30. The *Kesari* traces the history of the Constitutions of the Transvaal, Orange River Colony, Natal and Cape Colony and writes:—The Boers love freedom as much as Englishmen, but they do not like any outside interference in their home affairs. But they are not progressive. Socially they are more backward than the English and though they are heroic, their valour was of little avail in their struggle with the English. The Boers upheld the slavery of the Negroes and treated the African natives cruelly. The English did not like the conduct of the Boers in this respect and their first quarrel arose out of the question of slaves. The Boers wanted to remain separate and independent from the English, but the English would not allow them to be so. South Africa belongs in fact neither to the English nor to the Boers but to the Kaffirs. The Boers were under the English dominion till 1825. They then crossed the Vaal and established independent principalities. But they had not enough of statesmanship to maintain them intact and keep their white and black enemies at arm's length. A nation cannot defend its independence by mere heroism. The Boers somehow carried on the administration till 1877. When the English annexed the Transvaal it had only 12 shillings 6 pence in its treasury. After 1877, the Boers gained limited *swardjya*, but they would not disavow the British dominion. The Boers in the Cape Colony were more foresighted than their brethren elsewhere and held that British supremacy was necessary that it might be welcomed if the rights of *swardjya* were granted. The Boers now feel that the *swardjya* granted to them is of a permanent and not of a fleeting nature. The Boer Generals who fought against the English are therefore working shoulder to shoulder with them. This is the marvellous magic of *swardjya*. **If the English want to increase the love of British Empire in India, they cannot but remain true to every word of the Queen's Prolamation and grant *swardjya* to Indians.**

Government should withdraw the warrant of arrest on Babu Aravind Ghose and let him alone.
Karnátak Vritt (100), 22nd Nov.

31. Babu Aravind Ghcse is the most unfortunate man in India. God has endowed him with intellect, learning, determination and a spirit of self-sacrifice, but it appears that he is not destined to enjoy any pleasures. No one else has suffered as many miseris as he has done ever since he has put his foot on the political battlefield. His very miseries increased the popular respect for him. He was doubly revered, because he came out every time without any stain on his name. He was first prosecuted as the alleged editor of the *Bande Mátaram*. Next he was involved in the Alipore bomb conspiracy and had to remain in jail needlessly for a year. He was again prosecuted for his letter to his countrymen. Before the warrant was issued, he had gone to Pondicherry to practise *yoga*. He did not deem it necessary to surrender in pursuance of the warrant. He is still at Pondicherry. Thrice he has been acquitted by the British Courts of Justice presided over by European Judges. We respectfully suggest to the mighty Government not to put him to test any longer. Government should also take into consideration the statement of Aravind that he has forsaken politics. Justices Fletcher and Holmwood have held that the lower court had not correctly interpreted and understood the article in the *Karmayogin*. 'Liberties' do not mean 'liberty'. Freedom of speech and freedom of the press are but so many rights. Justice Fletcher has analysed the article and found that it was not at all seditious. The point of the article was that the Nationalists should not lose their heart but continue their campaign regularly. We suggest that Government should withdraw the warrant issued against Aravind and leave him in peace.

Hope that the Liberals would be victorious at the ensuing General Election.
Bombay Samáchár (73), 22nd Nov.

32. Discussing the prospects of the forthcoming Parliamentary election in England the *Bombay Samáchár* observes :—We wish for the sake of India that the Liberals may be returned to power with an overwhelming majority in order that they may be able to carry to completion the Reforms they have so happily introduced in India. The welcome announcement of the King-Emperor's visit to this country for His Majesty's Coronation coupled with the prospect of great boons and privileges being conferred upon the Indians in commemoration of this unprecedented event naturally make us look up to the Liberals for some substantial and lasting concessions. For we must not forget that the Conservatives have only recently been hesitating to admit that the Indians are qualified for the Reforms. In view of this disposition of the Conservatives it would be impossible to expect them to be prepared to take the Indians a stage further along the path of progress despite such an auspicious occasion. On the other hand, there is every probability, should the Liberals succeed at the hustings, that the occasion of the crowning of England's sovereign in India would receive a fitting memorial worthy of the King-Emperor's presence in this ancient and historic land. Under the circumstances we fervently hope for the advent of the Liberals into power as a result of the ensuing election.

The Government of India must be responsible to the Indian people as well as to the House of Commons.
Mahrátta (17), 27th Nov.

***33.** "The attention which the British Parliament has been recently showing in matters Indian has been a great eyesore to the Anglo-Indian bureaucracy in India. Attempts are being made in some quarters to show that in fact the Governor-General in Council is supreme in matters affecting India internally, and the House of Commons, or for the matter of that, the British Parliament and the Secretary of State have nothing to do but tamely watch the Indian administration. Opportunity has been taken in a section of the Anglo-Indian press in this country and in the Jingo press in England, while commenting on the steadiness and firmness with which Lords Minto and Morley tried to uphold the cause of reforms amidst the strong opposition of the bureaucracy, to assert the supremacy of the bureaucracy. It is being gravely asserted that Lord Morley has usurped the power vested in the Governor-General in Council. But all these criticisms will appear to be quite beside the mark to any one who peruses the history of the British constitution in India.......... In theory the Government of India is responsible wholly to the British Parliament, but in practice the responsibility came almost to a vanishing point. In his presidential address of the Indian National Congress the late Mr. George Yule said: 'The present position is this: the Government of India has no power; the Council in London has no power; the House of Commons has the power, but it refuses or neglects to exercise it.' Recently, however, there is a change for the better, and the House of Commons has commenced to show some interest—wholly inadequate though it is—in Indian affairs. The Indian administration will be more liberalised as the free and wholesome spirit of the House of Commons will be brought to bear upon it. But responsibility to the House of Commons is one thing, and the responsibility to the people of India is quite another. The Government of India must be responsible to the House of Commons, but at the same time it must be responsible to the people of India as well. The reform policy resulting in the enlargement of the Legislative Councils is in the direction of extending the representative principle, which will, if steadily pursued, ultimately lead to the devolution of constitutional responsibility on the people of India. Lord Hardinge has given assurances to maintain this policy, and his true achievement will lie in the progress made during his career in making the Government of India responsible to the people of India."

Reflections suggested by the death of Count Tolstoy.

**Mahrátta* (17), 27th Nov.; *Kesari* (125), 22nd Nov.

34. In the course of a lengthy article on the death of Tolstoy the *Mahrátta* writes:—"When Tolstoy's wisdom reached India through the medium of the English language, the people were struck with its great beauty; and this, for two reasons. For in the first place Tolstoy's teaching shone by contrast on the background of the aggressive materialistic cult of Christian civilisation as it was manifested in India through the agency of its practical exponents. And secondly the social and political condition of Russia, so far as we in India could judge of it through occasional glimpses, and to the improvement of which Tolstoy's main preaching was addressed, appeared very much like that of India. In Russia as in India, while a priest-ridden and uneducated peasantry formed the bulk of the population, the political power was, almost in its entirety, in the hands of a bureaucracy which was responsible to no one but itself..........But though Tolstoy condemned Government by force, he equally condemned opposition by force to a bad Government. His maxim was not 'repel force by force' but 'repel force by love.' He went perhaps even further. He preached against going to law and law courts too. His remedy against force and crime was essentially Christian. 'We judge not, neither do we go to law, because to him who smites the right cheek we feel bound to turn the left, and for evil received, to return good. If one of our brethren commits a crime his conscience will torture him more ruthlessly and more justly than the sentence of a Judge or the action of an executioner'. Those who read this will naturally feel surprised at the treatment he received from the Russian Government. But they do not remember that no human Government sincerely likes criticism and condemnation; and that the Russian Government likes it least of all." [The *Kesari* pays a high tribute to the memory of Count Tolstoy and remarks:—When he had begun to give education of a new and independent type, the Russian Police suspecting something revolutionary searched his place in his absence. Count Tolstoy was enraged and sent a message to the Tsar that he would shoot dead the Police who would next try to search his place. So spirited was his character! He was watched by the Russian Government. His books had been banned and proscribed by the Russian clergy and Government. He was an eyesore to the Russian bureaucrats. But even the Tsar, noted for his repressive policy, could not afford to raise a finger against him. Count Tolstoy hated tyranny and injustice. He expressed his thoughts undeterred by the power of authority and wealth and worked assiduously in educating his countrymen in reformed political ideas and in morality and religion. Such an open-minded, frank and self-sacrificing person is rarely to be found. He had begun ever since 1880 to live on the least and to work most. He was deemed undesirable by the bureaucracy. But the Russian peasants revered him most who had taught them to know human tyranny and divine justice. Count Tolstoy was the uncrowned King of Russia and by his death, the world has lost a great saint.]

Government servants and sedition.
Indian Spectator (11), 26th Nov.

35. "A large number of educated men are employed in the public service. If they take care to bring up their sons and wards properly, the spread of sedition among young men may to some extent be arrested. Seditious talk is often due to thoughtlessness, and perhaps also sometimes to the pleasure which human nature feels in attacking the established order of things and contemplating a change. The Madras papers quote a circular which is said to have been issued for the guidance of the clerks and assistants in certain public offices of that city. This circular must have been drawn up in accordance with a well known resolution of the Government of India which was published in the papers some time ago. It declares that it is incumbent on all officers of Government 'to combat misrepresentation and remove misapprehension regarding the character and results of British rule.' This is all right so far as it goes. But evidently it is fair to the officers to tell them what opinions would constitute a misapprehension of the character and results of British rule. A speech such as His Excellency the Governor delivered at the Fergusson College would, for example, serve for the guidance not only of students, but also of grown up officers. But authoritative instructions addressed to officers in all Presidencies would do more to settle their doubts, and also to enlighten non-official public opinion. The circular also insists that it is the duty of all officers 'to check any seditious tendencies on the part of their sons or wards.' The only sense in which officers and their sons or wards will do well to understand this injunction is that they should not criticise Government and its measures; for sedition, in the technical sense of the lawyers, is not easily understood by laymen. Different superior officers may have different notions about it. Avoid adverse comment, and you are sure to avoid sedition."

Comments on the proposal to station additional warships in Indian waters at India's expense.
Jám-e-Jamshed (38), 26th Nov., Eng. cols.

36. "With the advent of Lord Hardinge and the increased pacific intentions of Russia and England towards each other since the signing of the Convention, the periodic bogey-cry of the Northern Bear has received a quietus which, at any rate, is not likely to receive a fillip during the tenure of Lord Hardinge's vice-royalty. But India shall have to face danger in future from altogether another direction before which the danger of high expenses owing to the inroads of Russia will be but a mere fleabite. We all know that of late Germany is making strong efforts to enter the list of great naval powers of the world. Her world-wide commerce and interests make it imperative that she should have a powerful navy for their protection. England, for obvious reasons, cannot view these proceedings with indifference or go much longer without putting her own house in order. A large and powerful navy is the very life-blood of the British Empire. Already millions have been spent on ships and the cry is for many more. The Colonies for reasons best known to them have volunteered to find the wherewithal for one or two ironclads. Now since no such 'generous' offer has come from India proposals are made to impose a few of these ships on India 'for the protection of Eastern waters.' This is the thin end of the wedge and it is just on the cards that India will be asked to fork out a few millions every year for the maintenance and providing of these in the near future. This great danger is looming on the horizon, at present, not bigger than a man's head, but it has an awkward way of growing larger and against such a phenomenon it is but expedient to raise a word of warning."

Indians should be encouraged to take pride in being the citizens of the British Empire.
Phœnix (20), 19th Nov.

37. **"In his reply to the address of the Board of Trustees of the Hindu College of Benares His Excellency Lord Minto referred in passing to the facts that 'all British subjects are citizens of the glorious Empire' and that it is the duty of all British subjects 'to maintain the traditions' of the British Empire.......** We are in full accord with this view; for we strongly hold that the only way in which the British *ráj* can be placed on a lasting basis in India is to extend to India and Indians the duties and responsibilities pertaining to the membership of the Empire. Indians should be made to realise, and should be encouraged to take pride in, the fact that they have the privilege to be citizens of the greatest Empire the world has ever seen, no less than the people inhabiting any other parts of the Empire. Unfortunately the treatment that has been hitherto meted out to Indians in several parts of the British Empire and the extreme indifference with which the British Government has treated the question of the ill-treatment of Indians show that the idea favoured by Lord Minto finds no echo in the hearts of responsible British statesmen in the Empire outside India.......... Now, the question arises: What is the cause of the anomalous position of Indians in the British Empire? The weakness of the Indians' struggle, whether it is in South Africa, East Africa, Canada, is that though they belong to the British Empire, they have not at their back a support such as is enjoyed by, for instance, the Japanese in Vancouver.......... However much the imperial nature of the problem may be recognised by statesmen of the type of Sir Wilfrid Laurier, the white men in the Colonies are not in a vein to pay much importance to considerations of the kind. A striking instance of the kind took place some time back in a place in South Africa called Springs. A member of the Town Council of that town broke the principle of the white inhabitants there, who were determined to keep their town-ship 'all white' by letting his premises to an Indian trader. This 'traitorous' act called forth the just anger of the white population of the town, who met immediately after at a meeting and called upon the erring Councillor to resign his membership of the Council. The state of affairs in British East Africa is scarcely better; the recent utterances of the Hon'ble Mr. Jeewanji of Karáchi have revealed the policy pursued in that part of the world in all its gruesomeness. When such is the treatment that is meted out to Indians and when even the most elementary rights of British citizenships are scrupulously withheld from them, is it a wonder that the vaunted citizenship of the Empire is considered a mere myth and a phantom by all Indians?......... Now that the mantle of the India Office has fallen upon Lord Crewe, we hope he will do something tangible in the way of impressing upon Colonial Governments the urgent necessity of removing the legitimate grievances of Indians in the Colonies and specially in South Africa."

Comments on the creation of the new State of Benares.
Káthiáwár and Mahi Kántha Gazette (81), 20th Nov.

38. The policy of lowering the prestige and power of Native Princes and of breaking up Native States, which was adopted by Governors-General like Warren Hastings has been recently undergoing a welcome change under the *regime* of Lord Minto. The crowning act of this policy was the re-installation of the Raja of Benares in his position as a ruling Chief. This action will stamp the name of His Excellency Lord Minto in letters of gold in the pages of Indian History and will place him in the rank of Lord Ripon and Lord Cornwallis. This elevation of a brother Chief is a matter for which evey Chief in India will be proud. At the same time we hope he will rule justly and with due regard to the rights of his subjects.

Exhortation to Indians to adopt *swadeshi*.
Baroda Gazette (71), 21st Nov.

39. Expounding the mythological story of Dusshásan and Bhima the *Baroda Gazette* writes:—The Duryodhan, Dusshásan, Bhima, Arjun, Yudhisthir and Draupadi of our Mahábhárat are still moving about in our midst with this difference only that their forms are changed. The Duryodhan of to-day is the foreign manners and

customs which we have adopted; the Dusshásan is foreign manufacture, which is sucking away the life-blood of the country. The Arjun of to-day is the *swadeshi* industry, twanging its *Gándiva* bow of skill in arts, while Bhima is the powerful sense of duty to Self, destroying the foreign goods with its mace in the form of a vow. Like Dusshásan, tearing off the garments of Draupadi under the incitement of Duryodhan, foreign goods are taking away the garments of the goddesses of wealth of India. Just as the Pándavas looked on helplessly while Draupadi was being insulted Indra is to-day looking on helplessly while her wealth is being robbed away. Even as the heroic Pándavas were restrained by the words of Yudhishthir from interfering, even so the sons of India are held in check by the words of the moderate party. It was the wife that was being robbed by men, but to-day it is the mother of Indians that is being robbed. Foreign industries are sucking up the blood of our mother India and there is a dearth of bread even to fill the belly. Why do you not save her from their clutches? The Pándavas were restrained because they had lost Draupadi by gambling; what restraint binds you? It is merely idleness that restrains you. To-day, we have our benign Government trying its best to help you, and even issuing orders for the purchase of *swadeshi* goods in Government Offices. Still we are blind! Awake, brother, and open your eyes at the future steeped in poverty! Prepare yourselves, putting on the *kesarians* (saffron robes) of *swadeshi* to fight on the battle-field of commerce. O lazy sons of heroes! how long will you remain in idleness? O unfortunate Indians! are you not ashamed to allow your main support, *swadeshi* industries, to be crushed under the heads of Dusshásan and the honour of your venerable Lakshmi (Goddess of Wealth) to be robbed by the monstrous greedy (foreign) commerce? If you are paralysed by some curse, then remember the goddess *swadeshi*. The goddess *Bhawàni* is to-day advancing to you in the form of *swadeshi*, with the sword of industry in her hand. Kneel down before her and cry victory to indigenous industries and to our golden land.

Comments on the reported proposal of His Highness the Aga Khan to bring about a union between Hindus and Muhammadans in India.

Bombay Punch Bahádur (166), 28th Nov.

40. It is reported that Sir W. Wedderburn, the President-elect of the next Sessions of the Congress, has taken upon himself to carry out certain suggestions *re* the union of Hindus and Muhammadans, made by His Highness the Aga Khan and the Right Honourable Syed Amir Ali. No doubt, union is a great thing. But our brethren, the Hindus, have been reaping the benefit of the favours of Government for the last so many years, while the Musalmans have only just now awakened from their long sleep, and are trying to demand their dues. No sooner the union is proposed the Muhammadans have begun to bestir themselves. If the proposal is carried out we fear that the Musalmans who were deprived of their rights in the first instance through their neglect will in future be debarred from asking for them out of regard for the union. [The paper writes elsewhere:—We do not think that Sir W. Wedderburn's mission will succeed. The Musalmans are being badly treated by the Arya Samajists and other Hindus. For example, the Hindus of Delhi have recently boycotted a local Muhammadan cloth merchant. The Musalmans should consider twice before they take any step or else they will be nowhere.]

Indu of Bombay (13), 25th Nov.

41. "We are told that Sir William Wedderburn is coming on something like a mission to bring about peace between Moslems and Non-Moslems in regard to the Indian politics of the day and that he has the sympathies of the Right Hon. Syed Amir Ali and H. H. the Aga Khan. They proposed an informal conference at Bombay for composing the differences. Does it mean that the London leaders of the Aligarh school have begun to see the evil results of the policy by which their co-religionists' demands for separate representation and for excessive representation have been pushed forth? We hope it is so and that Sir William's efforts will be the first steps towards the Moslems themselves agreeing to a revision of the Rules and Regulations on true national basis. Signs of repentance are, however, not visible yet in our Presidency, for Maulvi Rafiuddin wants separatism to extend to Local Bodies even."

Jám-e-Jamshed (38), 26th Nov.; **Bombay Samáchár* (73), 28th Nov.

42. It is indeed gratifying to learn that the realisation of our pleasant dream is happily in sight. The work of the Indian National Congress, started with such happy auguries, had lately drifted into such a narrow path that it had failed tc evok enationalent husiasm and to voice the views and wishes of the entire Indian nation. The necessity of united action was at no time more keenly felt than at the present juncture when the efforts of united and unanimous Africa have brought to that Continent the boon of the Union Parliament. Considering the deadly animosity which subsisted not long ago between the Boers and the British settlers in South Africa, it is indeed surprising to find them all to-day standing shoulder to shoulder and successfully striving for the Federation of their several States. In contrast with this the differences between Hindus and Muhammadans are not worth recounting. Cannot, therefore, these two great communities of India bury their differences and join for the common weal of the country? If the hope evinced by the recognised leaders of the Congress movement is realised and the Hindus and the Muhammadans become welded together into one nation, the Coronation of the King-Emperor in India may be looked forward to as a unique event in the political advancement of the country. [The *Bombay Samáchár* expresses similar views.]

Government should take notice of the abuse of Muhammadans by the Aryasamajists.

Bombay Punch Bahádur (166), 21st Nov.

43. Last week we have shown how the Aryasamajists heap abuse on Islam. It astonishes us that Government have not yet taken any notice of their foul language. Recently there was an annual gathering of the Aligarh Aryasamaj. Some Musalmans also attended the meeting. In the course of the proceedings an Aryasamajist came on to the platform with a copy of the Koran in his hand and reading out some passages from it denounced the book as nonsensical and obscene. A Muhammadan rose to reply to him, but he was told to hold his tongue as the Muhammadans were invited not to discuss but only to hear what was said there!

Adverse comments on a recent sedition circular circulated by the Madras Government amongst its officers.

Indu of Bombay (13), 23rd Nov.

44. "The Anti-Sedition Circulars issued by the several Provincial Governments overtop all the other repressive measures of our rulers. Let us examine one such latest circular, issued by the Madras Government. To the first paragraph of it, no right-thinking person can take any exception, for, all officers of the Government are bound to 'combat misrepresentation and remove misapprehension regarding the character and results of the British rule.' The second is equally sound in principle, for all servants of the State are bound to be loyal to their employer. It has this saving grace also that any public servant of seditious leanings will be warned in the first instance. He may be only removed from service, if he does not mend his conduct, while as a last resort, punishment will follow, if all such warnings are unheeded. But the third and last paragraph of the circular is highly objectionable. Granted quite readily that it is the duty of all the officers of the public service to check any seditious tendencies on the part of their sons or wards, but it is indeed expecting too much of Indian parents to ask them to give information to responsible authorities against their own sons or wards. If they fail to do so, they are to be held personally responsible. The Criminal Procedure Code does provide that all persons are bound to give information of offences committed and also of intention to commit offences. But the Criminal Law of India nowhere provides that persons are bound to give information to the authorities about leanings, tendencies, views and opinions of, among others, their

sons or wards. Will the Indian parents do it? We believe not. No parent of any nationality or race, not being a human savage on the lowest rung of evolution, will ever do it. We bluntly ask if English parents will inform against the criminal propensities of their sons? Are Hindu parents so inhuman, utterly void of paternal feelings and brutishly selfish, as to hand over their own dear children to the tender mercies of the myrmidons of the C. I. D. to be black-marked for all their life for the fault of tendencies, which are not held criminal in law? It is foolish, to say the least, to expect rational and sentient human beings to pay deference to such circulars, which evidently defeat their own ends."

Comments on the new Executive Council for Bengal.
Indu of Bombay (13), 21st Nov.

45. "After all, Bengal has got an Executive Council and an Indian has been appointed one of its three members. We do not know Ráo Bahádur, now the Honourable Mr. Kishorilal and shall refrain from expressing any other sentiment than that it is funny to see how in their search for 'men with stake' in the country, Government discover transcendent merits, which the Indian world has hitherto failed to discern....... We note that it is provided that at the discretion of the Lieutenant-Governor, his Council may be entirely over-ruled by him on any matter he likes. He is only to record his reasons and exercise these absolute veto powers. We see here most clearly the triumph of the Imperialists—of the *ne plus ultra* bureaucrats. By means of the Rules and Regulations, they whittled down the Reforms. By means of this one rule, they reduce the Bengal Council to a condition which would at times make it liable to become a mere farce.......... Autocracy has evidently a long life yet in India."

Phœnix (20), 23rd Nov.

46. "Our apprehensions regarding the selection of an Indian Member of the Bengal Executive Council have been confirmed by the appointment of Rái Bahádur Kishori Lál Goswámi, M.A., LL.B., of Serampore. He is an educated man possessing a comparatively small zamindári. He represents neither the educated community nor the favoured zamindár class. In fact, there is much less justification for his selection than for the choice of the Hon'ble Mr. Chaubal of the Bombay Executive Council and the Maháraja of Bobilli of the Madras Council. In spite of the fact that the post was refused by the most desirable Indians, it is impossible to believe that no better fitted man was available in the whole of Bengal. We should have been infinitely more gratified at the appointment of Mr. Justice Sharfuddin. But unfortunately the present emoluments of the post are not attractive enough for High Court Judges who are not near their retirement."

No distinction whatever should be made between Indians and Europeans in the Colonies.
Sind Journal (25), 17th Nov.

47. "Reuter wires from London that at a large gathering of the Imperial Conference, presided over by Sir Godfrey Lagden, the Duke of Marlborough read a most important and comprehensive address on the Imperial problem, including the treatment of British Indians in the British White Colonies.......... The tone of the speech seems to have been reasonable and conciliatory, but there can be no gainsaying that he still looked at the question more from the White's point of view.......... He is not correct when he describes India's case as no more than a legitimate desire to seek an 'outlet for her surplus millions.' No, with India it is a question of honour, a question of principle, which demands that no distinction should be drawn between Indians and Europeans as such. India keenly feels the humiliation of what may be called 'Pariah treatment', and regards even the heroic Mr. Gandhi as having surrendered her honour and rights by accepting a compromise greatly limiting the number of Indians to be admitted. No doubt the desire of the White Colonists to make the Colonies their close preserves is 'natural'—we can understand his view-point—but we deny that it is *right* as against fellow-subjects of whatever creed, and fellow-subjects whose own country is freely exploited by all the Whites of the world without regard to their interest."

Indians in South Africa.
Oriental Review (19), 23rd Nov.

48. “After years of expectation and struggle, it appears as if the troubles of the Indians in South Africa are coming to an end. There are strong rumours that the iniquitous Anti-Asiatic Regulation of 1907 will be withdrawn by the Botha Ministry. We cannot, of course, found high hopes upon them, for we have been several times disillusioned in the past. But there is much ground for hope this time, for His Royal Highness the Duke of Connaught is in South Africa and it is not improbable that his influence backed up by messages from His Majesty the King-Emperor himself may have induced the South African Colonials to withdraw much of the obnoxious legislation directed against Indians. It is said that the colour test will be removed and will be replaced by an educational test ‘as in Australia.’ Mr. Gandhi and his co-workers are, of course, demanding an educational test, but the last expression is a little bit mystifying. We should think that Australia is the most exclusive of all the colonies and that the restrictions it places upon the immigration of Indians or, for the matter of that, any Asiatics, are extremely harsh in nature. If this is to be brought into force against Asiatics in South Africa, it will hardly be a matter for congratulation and rejoicing. But we hope that this will not be, specially as Indians are led to hope from the repeated Royal and Ministerial promises that a fair treatment will be meted out to them in all the British Colonies. Again it must be remembered that the South African Parliament has on its Statute-book a great colour-bar disqualifying coloured people for franchise. It may be left to the British people to consider whether this is compatible with the tall-talk which is sometimes indulged in of the federation of the Empire. It may be considered practical in politics to speculate as to the boons which the Indian people may hope to derive from the Royal visit in 1912. But we think no privilege will be appreciated more, if granted, than the privilege of settling in any of the British Colonies unhindered by any prohibitive restrictions. Canada, Australia, Africa —all of them ought to be as much open to Indians as India is to citizens of these Colonies.”

Comments on the reported prosecution of Indian women in the Transvaal under the Immigration Act.
Mumbai Vaibhav (131), 22nd Nov.; *Dnyán Prakásh* (49), 22nd Nov.

49. The Christian Missionaries, in our opinion, would do well to teach religion to the Colonists in the Transvaal, who are still in a semi-barbarous state as disclosed by their inhuman treatment of British Indian subjects. Not content with harassing the Indians and perpetrating legalised murder, the Transvaalers have now set about prosecuting Indian women under the Immigration Act! We wonder to what depth of degeneracy the human mind is capable of descending. Much was expected from the inauguration of the South African Union and the visit of His Royal Highness the Duke of Connaught to South Africa, but nothing has yet been done. The Transvaal needs to be taught its duties as a member of a world-wide empire. [The *Dnyán Prakásh* writes:—Prosecution of Indian ladies under the Emigration Act reflects additional disgrace on the Transvaalers. Their conduct in this respect is simply revolting. The passive resisters, it is hoped, will not lack the pecuniary help they require from their brethren in India to help them to stand firm in a righteous cause.]

Suggestion for the appointment of a Commission to inquire into the grievances of indentured labourers in the Colonies.
Mumbai Vaibhav (131), 24th Nov.

50. The appeal submitted by certain indentured labourers formerly working on the estate of Mr. Curreemjee Jeevanjee in Mauritius to the British Committee of the Indian National Congress once again brings before us the vexed question of indentured labour in the Colonies which is another name for slavery. The Protector of Immigrants, it has been found by experience, is unable to guard the interests of indentured labourers. We would, therefore, request Government to appoint a Commission with a view to ameliorating the condition of indentured labourers in the Colonies as also that of the labourers on the manganese mines in this Presidency who, we are told, are subjected to all sorts of hardships at the hands of their employers.

The President of the next session of the Indian National Congress.

Pársi (42), 27th Nov., Eng. cols.

***51.** "The gathering that assembled to bid farewell to Sir William Wedderburn before his starting for India to preside at the Indian National Congress was not only varied and distinguished, but it was the best illustration possible of how the Congress has weathered the storms which threatened to engulf it and has come through with an enhanced reputation and a higher usefulness. Moderation is a quality which seldom succeeds; it has not the nerve and strength of fanaticism; it is liable to turn its sails to every breeze only to find itself at last helpless in the doldrums. The success of the Moderate party in Indian politics is therefore the more remarkable. Extremism has almost passed away like a dream, the party of commonsense has everywhere triumphed so completely that we may say for all practical purposes that Indian progressists are of one mind, and the separate vortices of action which whirled away in different directions from Surat have all dispersed. Sir William himself is so well known that it is almost superfluous at the present moment to do more than express thanks for this further proof of his devotion to the cause of India's progress. Though of late he has lived very quietly, the generous enthusiasm which in past days has sometimes been almost wonderful still burns within him. A large part of what he fought for has been gained; and he comes out now rather as a friend and adviser in our own affairs than as a champion fighting for the right of the people of managing their own affairs."

Alleged affront to the Judges of the Bombay High Court at the last Levée of His Excellency the Governor.

Jám-e-Jamshed (38), 29th and 30th Nov., Eng. cols.

*52. "At the Levée held by His Excellency Sir George Clarke on the 21st instant there was a painful incident which, although it has hitherto escaped public discussion, has still formed the subject of some discussion amongst private circles. When the presentation of the general public commenced it was noticed that all the learned Judges of the High Court, except the Chief Judge, were conspicuous by their absence from their usual place on the right of His Excellency the Governor. As the Judges attend in their wigs and gowns their presence is always conspicuous and they have always claimed the privilege of being allowed to stand to the right of the Governor during the time the function lasts. At every Levée of the Governor without exception, while all other personages who have the right of Public Entry go back to the enclosure opposite to the Governor, the learned Judges, the members of the Executive Council of His Excellency and, we believe, the Bishop of Bombay have had the privilege of remaining standing to the right of His Excellency. When Sir Lyttleton H. Bailey was acting Chief Justice, an attempt was made to send the Judges to the enclosure opposite, but the attempt was very stoutly resisted and after an acrimonious correspondence, the Judges intimated that they would abstain from attending the Levée unless their privilege was continued. The Government in the end gave in and the Judges have continued to occupy the place to the right of the Governor ever since as they did before. We believe the question was again raised in Lord Lamington's time, but was set at rest by the timely protest of Sir Lawrence Jenkins. From the information gathered by us it appears that no intimation whatever was given to the Judges this year, that any change was intended. When they attended the Secretariat, they found printed notifications posted in various places asking the gentlemen entitled to Private Entry to return to the space opposite to the Governor after presentation. The Judges naturally took it that that did not apply to them and after presentation they took up their usual position to the right of the Governor together with the three members of His Excellency's Executive Council. The Judges were asked to go over to the other side. We believe, not wishing to create a scene they went over to the other side and after a few minutes' consultation amongst themselves they left the Secretariat in a body while the Governor was according to the programme presenting sanads and medals. The Chief Justice was alone left undisturbed in the usual place. The spectacle of the Judges leaving in a body when the function had hardly commenced naturally created no small surprise, because by usage it has been recognised as a rule that those entitled to private Entree remain standing the whole time while the public function is in progress and leaving before the end of the function is tantamount to an affront to His Excellency unless there is urgent or exceptional cause for doing so. The Judges who left were Sir N. G. Chandávarkar, the Honourable Mr. Justice Batchelor, Mr. Justice Davar, Mr. Justice Beaman, Mr. Justice Heaton and Mr. Justice Robertson. It appears that Mr. Justice Rao was somewhere in the crowd and did not know what was taking place. We believe the incident is of considerable importance and ought not to be allowed to pass unnoticed. We feel quite sure that the incident was due to some misunderstanding or ignorance on the part of some new official and we refuse to believe that Sir George Clarke could be aware of what must necessarily be taken by the Judges as a curtailment of their rights and privileges. The Judges of the High Court rank high in the warrant of Precedence and we think it is but right that their dignity and position should be upheld according to ancient usage. It is most essential that nothing should be done that may have the appearance of depriving them of the dignity attaching to their office and that nothing should be done which may appear derogatory to their position at the instance of Executive authority, and we shall be very pleased indeed to learn that this incident was due to some misunderstanding which has been explained to their Lordships." [The paper writes in a subsequent issue :—" Since we published our article in our yesterday's issue relating to the incident at the last Levée we have received information that His Excellency, with that tact and candour which has distinguished all his actions since he has been with us, has intimated to the Judges that the incident was entirely due to misapprehension, and that it was never intended to deprive the Judges of the privilege which has always been accorded to them. This termination is most satisfactory to everyone and we are glad indeed to find that in this as in all other matters His Excellency has promptly removed all cause for misunderstanding."]

Comments on His Excellency the Governor's speech at the Police sports at Poona.

Kesari (125), 22nd Nov.

53. Sir George Clarke gave excellent advice to the Police on the occasion of their annual sports. He asked them to guard the interests of the rayats and secure their goodwill and behave in such a manner as to be a model to others, using force only when necessary. The advice tendered by His Excellency and the ideal he placed before the Police are very good and if the Police act up to the words of Sir George Clarke, the rayats will be undoubtedly benefited. Do the rayats regard the Police as their true friends in India? The Police are uneducated, ill-paid and ignorant of the limits to their powers. Sir George Clarke says that the Police in every country are not without faults; he argued that even the sun has his spots. He further added that it was mean to condemn the entire Police force as worthless and tyrannical because some individual Policemen have failed in their duty. Are the qualities of the Indian Police so obvious as to cover successfully their faults? The rayats regard the Police not as their true friends but as tigers, and the Police Commission has testified to the fact that the rayats do not confide in the Police. Does it not all prove that the Indian Police are of a very low order? His Excellency regards the faults of the Police as mere sun-spots. The rayats look upon their good qualities as only white specks on a black ground. Both the Government and the people agree that the Police should be reformed. It depends on money and it is a question of time. Meanwhile the masses as well as the Police also should be educated a good deal. We hope that Government and the people will co-operate in bringing about these reforms.

Some of the grievances of the cultivating classes in the Presidency.

Indu of Bombay (13), 21st Nov.

54. An agriculturist writes in the *Indu of Bombay* :—" There are several general complaints of the cultivators, which ought to be remedied by the Government. The first is that the weights and measures should be the same throughout the country, at least the Bombay Presidency......... The Government is doing a very good thing in giving loans to the rayat, but very little goes actually into the pockets of the rayat, there being Patels, Kulkarnis and other petty revenue servants whose palms are to be greased before the actual sum is realised by the cultivator. The tagái loan should therefore be paid by money-order.......... It is quite necessary that some kind of understanding be arrived at between the Irrigation and the Agricultural Departments as the absence of such co-operation seriously handicaps the cultivator.......... There are also other complaints. In some parts of Konkan even waste lands which grow nothing but ordinary grass are once for all classed under Rice lands and so are liable to a high rate of assessment, which is beyond the power of the cultivator. The Revenue officers ought to consult the agricultural officers where lands and crops are concerned. .... The most serious enemy of the cultivator in the opinion of the Government and others is the sávkár; but he does not really much menace the cultivator, as one may think.......... Credit Societies have very stringent rules about the repayment of the loans that they must be paid at certain fixed dates. A sávkár has no such rules. A sávkár may be extracting money as much as he likes, but he does not care to get all the money at the specified time. He looks more to the convenience of the cultivator."

Approval of the withdrawal of the charge against Babu Aravind Ghose.

Indu of Bombay (13), 23rd Nov.

55. "We are glad to see that Sir Edward Baker's Government have acted in the right frank British manner in finally closing the *Karmayogin* case episode. The printer has been released. The public has been taken into confidence and the explanation has been given that the delay in the release occurred only on account of official red-tapeism and routine and no brewing of fresh trouble for the printer. We accept the explanation with thanks for its having been given. But we hope that steps will be taken to ensure that no such scandals will again occur of an acquitted man being kept in jail so long after acquittal. If prisoners are lodged in distant jails, the telegraph may be utilised with a cipher code. Better that prisoners be not removed to a distance whilst the period of appeal has not expired. We wonder why at all in so brief a period the *Karmayogin* printer should have been transferred to two different jails from the original one; however, let that pass—we would specially commend the action of the Bengal Government in dropping all further proceedings against not only the printer but also Babu Aravind. It is a good reply to the preposterous proposal made by the *Statesman* that Government should publicly denounce the High Court Judgment.......... Let Babu Aravind remain in peace at Pondicherry."

Comments on the Calcutta High Court decision in the *Karmayogin* case.

Mahrátta (17), 27th Nov.

***56.** "The judgment given by Justices Fletcher and Holmwood in the appeal in the *Karmayogin* case has created a sensation among Anglo-Indian circles. The unexpected has happened! The printer of an article in a native Indian paper who was convicted on a charge of sedition by the lower Court has been acquitted on appeal and the article itself is declared to be free from sedition! Anglo-India never expected such a conclusion to the *Karmayogin* case and is now chafing against the Calcutta High Court for giving a decision and judgment, without paying heed to its expectations. Why, a Calcutta Anglo-Indian paper has gone even the length of suggesting that Government should supersede the High Court judgment by issuing a special resolution in the matter! If the judiciary is thus left to perform no other function but to play second fiddle to the Executive, what a poor and sorry plight would it be for the traditions of British justice! The Congress as the representative of the Indian people, has been all along demanding the separation of the Executive from the Judicial, as being highly conducive to the efficient administration of justice. It is a strong and independent judiciary that protects the rights of the people, and in order to be so, the judiciary ought to be as free and unhampered by any other considerations as possible. As for the Anglo-Indian attitude, it is their wont to look with disfavour on any one official or non-official, who shows any sympathy for Indian aspirations......... It would be a very bad day for the prestige of British justice in

India, if the judiciary were to be guided by considerations other than those of justice and justice alone. As Sir Lawrence Jenkins observed sometime ago, integrity is the particular portion of the Judges, and a pure and impartial administration of justice is the foremost bond to secure the submission of the people and to engage their affection for Government."

Comments on the notice by the Commissioner of Police closing certain streets for the Muharram procession.

Bombay Punch Bahádur (166), 28th Nov.

57. The far-sighted Police Commissioner has recently issued a notice as regards the arrangements for the next Muharram. The streets and the places where disturbances have taken place are to be closed for all Muharram processions and an appeal is made to the good sense of Musalmans to co-operate with Government in maintaining order during the festival. We wish the Police Commissioner all success in his efforts. It is to be seen how the public receives these orders. They are rather a bitter pill to swallow, but will be productive of good effects.

The proposed *Vyásantol* procession.

Kesari (125), 22nd Nov.

58. We have received some more letters from Lingáyats on the *Vyásantol* procession and we have also seen the petition to Government by the non-Lingáyats of Athni (Belgaum). The Lingáyats urge that the account published in the *Kesari* and the *Indian Social Reformer* that the hand of Vyás is spit upon is not true. The non-Lingáyats also have not mentioned this grievance. We shall be glad, if we will have to withdraw the statement that the hand of Vyás is spit upon and abused, made on the information supplied by our correspondent. We desire that the Lingáyats should not do anything that would evoke racial hatred. The Lingáyats urge that the *Vyásantol* is an emblem of honour of the *Jagadguru* of the Lingáyats and that it has been allowed to be carried on on rare occasions without any protest by the Brahmins. From the petition of the people of Athni we come to know that Brahmins have in many places protested against the procession and that riots and loss of life have been caused. If the Lingáyats believe that some religious merit is gained by parading the *Vyásantol* in the palanquin, without behaving in such a manner as to cause any provocation, we do not see why the Brahmins should come in their way. In this controversy, we find only two points of importance. No religious rite should contain any vulgar ceremonies casting a direct slur on other communities. No community has any right to demand that such a rite should be allowed simply because it is religious. If no direct slur is meant, other communities should not interfere by persuading themselves into the belief that an indirect reflection is cast by such rites. Above all, it is for the people to decide whether such a contentious religious rite should be performed or not. They should be self-reliant and Government should be boycotted. Government also will not deem it undesirable to be boycotted in such matters. Errors may have been committed and riots caused regarding the *Vyásantol* procession up till now. But this trifling point of conflict between the Hindu communities should now be removed. If Lingáyat leaders like Ráo Bahádur Wárad take it into their minds to work hand in hand with Hindu leaders, the quarrel will easily be made up.

Indian Social Reformer (10), 27th Nov.

***59.** **"We referred about a month ago to the excitement caused by the proposal of the Lingáyats to hold the *Vyásantol* procession at Athni after a lapse of many years during which repeated orders had been issued by Government officers prohibiting it on account of its being likely to give offence to the Non-Lingáyat population. Government, we understand, have for the time being ordered the suspension of the proposal. This has had a good effect. We understand that the feeling among the Non-Lingáyat masses is so high that there has been a talk of boycotting the Lingáyats. The more sober and thoughtful men, however, have wisely discouraged this idea which, if carried out, must cause considerable loss to a trading community like the Lingáyats. The intervention of Government seems to have greatly strengthened the hands of the pleaders, and we are sure that with a sympathetic officer on the spot the temporary alienation of friendly feelings between the two sections of the Hindu**

community will be very soon forgotten. Since the above was in type, we have received a communication from a Lingáyat gentleman purporting to give a correct version of what '*Vyásantol*' is. He says that the account we published some weeks ago from a correspondent is incorrect and that there is nothing in the ritual to offend the Hindus."

Comments on the Government Notification declaring the book called *Yogmáya*, published at Baroda, forfeited to Government.

Baroda Gazette (71), 21st Nov.

60. Commenting upon the Bombay Government Notification declaring the book *Yogmáya* forfeited, the *Baroda Gazette* writes:—Since the passing of the Indian Press Act, hardly any week has elapsed without some book or other being declared forfeit on some ground or other. Like the plague, this has become a chronic evil. This fever has now invaded Baroda also. It is well-known that the *Pudhári* has been stopped and some books printed at the Jaya-Vijaya Press have been declared forfeit. Now we do not wish to say anything as to whether the *Pudhári* was seditious or the books proscribed were full of sedition. For wisdom is useless before might. And now *Yogmáya*, a book published in Baroda, has been declared forfeit. The Notification says that the book contains words likely to excite disaffection; but we fail to understand how words alone can have the effect of exciting disaffection. Again, what are the particular words which are objectionable? Unless this is clearly pointed out the writers cannot know what Government object to, and are in a fix as to what they should write and what not. We are surprised at this attitude of Government towards Gujaráti writers when the Gujarátis are so very docile and loyal. We trust Government will look with a kinder eye on Gujaráti writers. We would also suggest that they should publish a collection of words which they consider objectionable so that writers might be careful not to use them at all.

A postal grievance from Ahmedabad.

Praja Bandhu (43), 20th Nov., Eng. cols.

61. "From the 1st of this month the practice of sorting letters and book-packets posted at the Head Post Office and the different Branch Post Offices in this city, that has been in vogue from time immemorial has been put a stop to. Instead of that the authorities have decided to sort all letters as well as book-packets at the R.-M. Railway Mail Sorting Office near the Railway Station. The change even during the brief period that it has been in force is on the whole found to be not for the better in the interests of the public, but the reverse of it. The change is especially unsuitable in the case of local letters, for under the new arrangement there cannot but be a delay in the delivery of such letters.......... The arrangement is anything but suitable to a large and growing commercial city like Ahmedabad, whatever may be the case in small towns. We hope, therefore, that the higher Postal authorities will inquire into the matter and see their way to restore the *status quo ante*. If in doing so it may be necessary to increase the staff in order to meet the growing demand, the authorities ought not to grudge that extra expenditure because they can well afford to defray it out of the large annual profit that the Postal Department brings to Government."

Comments on the proposed increase in the Post Office holidays.

Al-Haq (57), 12th Nov., Eng. cols.

62. "We are gratified to learn that the Government of India have lately taken up for their consideration the question of increasing the number of Post Office holidays. It has been proposed that, besides Sundays and the four other holidays hitherto enjoyed by them, six new holidays should be held on certain Hindu and Musalman festivals. But we are sorry to note that only two of these six have been allotted to Muhammadan festivals, one for Muharram and the other for Id-ul-Fitr. We would suggest that there should be at least one more holiday for Muhamamdans, *viz.*, for Id-uz-zaha as well, which is one of the most important festivals of Musalmans and is observed throughout the Moslem world. We hope the Government of India will give their due consideration to our suggestion and by granting one more holiday to Muhammadans, they will put the Musalman employees of the Postal Department under a deep debt of gratitude."

Alleged grievances of the Hajis.

Sultán-ul-Akhbár (168), 23rd Nov.

63. Abde Ali, pleader of Nagina, district Bijnour, on his way to Hedjaz makes the following suggestions in the *Sultán-ul-Akhbár* from Bombay:—(1) It is wrong to appoint an agent of a steamship Company as a broker for Hájis. (2) Hájis are put to great inconvenience by changing the dates of the departure of steamers. (3) The dates of departure of steamers are not made known in advance. The Hájis thus start from their homes in complete ignorance of the dates and in many cases have to pass a whole month in Bombay in most distressad circumstances. It would be a boon if the dates of the departure of pilgrim ships are published in the papers in advance. (4) As many of the Hájis fall sick while in Bombay, a small dispensary with a Hakim or a Doctor in charge should be opened in every Camp which should also have a list of bazaar prices as a guide to the Hájis who are always cheated by the petty shopkeepers. (5) The brokers and the Protector of Pilgrims are in the habit of praising the steamers of the Moghal Company at the expense of those of the Borah Company. This should be stopped and the good steamers of both the Companies should be recommended. (6) Sometimes the Hájis purchase tickets for one steamer and are compelled to sail by quite another steamer. This should be stopped. (7) All necessaries of life should be available to the Hájis of the Musáfirkhánás as their going out in the town for them is likely to cause many accidents. (8) Tickets of steamers, not in the Bombay port, are oftentimes sold to Hájis who are thus obliged to wait in Bombay till the arrival of the steamer. This entails great inconvenience to the Hájis. (9) A sufficient supply of pure water should be made available for the Hájis at the Musáfirkhánás.

The Háj Committee should be strengthened by the addition of really working members.

Sultán-ul-Akhbár (168), 22nd Nov.

64. We do not know what could have led Government to re-appoint the Háj Committee in November when the Háj season is practically over. The Committee has not proved of any use to the Hájis who have this year been subjected to greater extortion and inconvenience during their halt in Bombay and while on board the steamers than was the case last year. Are members of the Committee aware of that? If they are not, it is quite clear, the duties for which Government have so kindly appointed the Committee have not been properly discharged by it. The Committee, therefore, did not deserve to be re-appointed. It is argued on behalf of the Committee that it would have discussed the grievances of the Hájis if it had met. But why was not the Police Commissioner asked to convene meetings of the Committee? If the Hájis are still to be left to the mercy of the Committee, we request Government it should be strengthened by the addition of really working members like the Honourable Mr. Ibráhim Rahimtulla and the Honourable Mr. Jinnáh.

Approval of the circular issued by the Government of Bombay enjoining the Hájis to make adequate provision for their return journey.

Akhbár-e-Islám (69), 23rd Nov.

65. The *Akhbár-e-Islám* welcomes the circular issued by the Government of Bombay on the recommendation of the local Háj Committee enjoining pilgrims 'either to purchase return railways tickets or to deposit with the Protector of Pilgrims, Bombay, sufficient money to cover the return railway fare before embarkation.' It deplores the condition of the Hájis who undergo miseries and hardships during Háj or after their return to Bombay and attributes their sufferings to their ignorance of the wise commands of the great teachers of Islam as well as to their desire to complete their return journey by means of doles distributed by generous donors in Bombay. In this connection, the paper exhorts the followers of Islam to take to heart the teachings of their Prophet and not to start on their pilgrimage without making adequate provision for their return home. It also suggests to the Háj Committee the preventing of the embarkation of all Hájis who are found to be indigent or ill-provided with sufficient money for the outward and inward journeys, as such a course alone will check the influx of pauper Hájis.

Alleged corruption in the Subordinate Courts in Sind.

Sindhi (62), 12th Nov., Eng. cols.

66. **"We have been receiving frequent complaints of the difficulties to which parties and others are put when they have business in the Subordinate Courts in Sind. In the Courts of mofussil Magistrates and Sub-Judges scarcely any work can be done without greasing the palms of a number of underlings.** Besides, the legitimate Court-fees and other charges litigants have to pay at every turn for getting a summons or notice issued. Copies of proceedings cannot be had until the demands of the office people are satisfied and even witnesses have to share their *bhatta* with the munshis. Another difficulty about copies of proceedings is that there are no copyists in the offices of mofussil Magistrates in the Civil Courts and the clerks have to do copying work in addition to their own duties. There is in fact corruption on a large scale in most mofussil Courts and parties and litigants and witnesses have to submit to it and the pleaders also are helpless."

Alleged invidious distinction made on the occasion of the recent Collector's Durbar at Tatta (Sind).

Phœnix (20), 23rd Nov.; *Sind Journal* (25), 17th Nov.

67. "Durbari" writes as follows to the *Phœnix*:—"It will be found that in the Durbar held at Tatta all the officials that were present, even the Mahálkaris having a salary of Rs. 50 to 70 per month, were seated on the dais and the rest of the visitors down below. It was generally asked why Head Munshis, who were Government officials and officers of some importance in the Tálukas and drawing almost the same salary as a Mahálkari, were not seated on the dais. Dr. Haji, who is a Municipal Councillor of Karáchi and a subordinate of the Local Board, was seated on the dais, whereas some Municipal Councillors including those of the Karáchi Municipality and the members of the Local Boards were seated below in the last row of visitors..........On what principle this distribution of seats was made I fail to understand If the Government were the hosts, the Government officials, except the Collector, who was the representative of the Government on the occasion, should have been given seats in the background and their guests should have been treated better. If the Zamindárs and Government were both hosts, then those of the non official class who had been invited to the Durbar should have been considered as guests and not given seats in the third and the last row. If the Durbars are intended only for Zamindárs and Government officials, then others should not be invited to these Durbars....... Unless the invidious distinctions are removed in the future, some of the non-official class who have no dealing with the District Officer might for preserving their self-respect fight shy of these Durbars." [The paper writes as follows in its editorial columns:—"Why officials of all ranks should be deemed to be heaven-born enough to monopolize the dais to the exclusion of much higher non-officials, Zamindárs and others, is what no man can understand.......... We sound this as a note of advice to Government that if in future the mistakes we have pointed out are avoided, the object for which Durbars have been instituted will be better served." The *Sind Journal* writes:—"We would therefore suggest that the official theory should be modified to fit in with the time-honoured tradition of the East......... The best thing would be to have two daises, one for the higher officials, the other for certain non-officials. Or if there is to be only one dais, let the Collector (or Commissioner) alone be on it. The first suggestion is the one we would strongly recommend for adoption. We trust Mr. Younghusband will take up the matter and bring it officially to the notice of Government, giving it the weight of his deliberate support."]

Approval of the Agricultural demonstration held on the occasion of the Collector's Durbar at Tatta (Sind).

Phœnix (20), 23rd Nov.

68. "Of all the Durbars recently held in the various districts in Sind, the Tatta Durbar was the only one at which an Agricultural demonstration was held and efforts were made to utilise the occasion for some practical instruction to the Zamindárs.............These Durbars afford the Agricultural Department excellent opportunities to popularise their methods and implements, and we hope the Department will take full advantage of such occasions in future. At Tatta the pamphlets relating to improved

implements and new methods of agriculture which were distributed were printed in English—a language of which the vast majority of Zamindárs are quite innocent. The pamphlets should be printed in Sindhi and freely distributed on such occasions."

Education.

Necessity of giving a larger number of professorships to competent Indians.
Praja Bandhu (43), 20th Nov.

69. Most of the Professors in the Government Arts Colleges in the Presidency belong to what is called the 'Imperial Educational Service,' and are imported direct from England. They are supposed to have studied a very large number of subjects in their Colleges, but as only a very small number of these are taught in our Colleges, much of their knowledge is useless to us. Again, trained as they are in English ideals of teaching, they cannot adapt themselves to the conditions of education obtaining here. But the most notable point about these Professors is that most of them give up their posts within a short time of their appointment. Thus out of the ten professorships in the Deccan and Elphinstone Colleges, no less than six were vacated in this manner within the last seven years. If such a state of affairs is allowed to continue long, the interests of students taking higher education are bound to suffer. In our opinion, Indian Professors would be in a more advantageous position on account of their knowledge of the wants of native students and would further, by reason of their longer stay in the country, be of greater use to the students. It will thus be seen that the importation of men direct from England is likely to be detrimental to the interests of students and that the appointment of Indian Professors is more advantageous.

Approval of the Government's letter to the Bombay University *re* the Examination Halls.
Jagadvritt (121), 20th Nov.

70. The *Jagadvritt* approves of the letter of the Bombay Government to the University on the question of building the Examination Halls in the University Gardens and advises the Bombay University to consent to the arrangement proposed by Government and hand over the sum in its hands to them. It also says:—The firm opinion of Government regarding the abolition of the Matriculation Examination deserves to be considered. It is clear from the resolution of Government that they view with disfavour the Matriculation Examination. It is obvious that as Matriculates are debarred from Government service, the importance of the examination will be considerably lessened.

Complaint about the bad printing of the Matriculation Examination papers at Ahmedabad.
Gujaráti Punch (36), 20th Nov., Eng. cols.

71. An anonymous correspondent writes to the *Gujaráti Punch*:—"Allow me to invite the attention of the University Registrar to the shabby printing of the Matriculation Examination papers at the Ahmedabad centre. Any one who has seen the papers of this centre must have noticed the old types that are used by an old, rotten and worn-out concern and the printing is more suited for blind boys as everything that is printed comes out in relief. I don't think the University authorities are niggardly in their payment of the printing charges and hence it appears strange that they do not demand at least decent work in return for the payment they make. There is surely no dearth of good printing presses at Ahmedabad and one is really at a loss to understand the reason of one particular firm, which is entirely out of date and rotten to the core, being patronised by a body like the University. In one of the papers this year there are so many misprints that one is inclined to ask whether the proof was at all read by those to whom the printing of the papers was entrusted."

Comments on the change in the School Final Examination curriculum.
***Dnyán Prakásh* (49), 25th Nov.**

72. The *Dnyán Prakásh* welcomes the changes effected in the School Final Examination Code and specially appreciates the introduction of history in the curriculum. It also approves of the option given to the candidates to answer questions on History, Geography and Optional Second Language in their respective vernaculars and hopes that the same policy will gradually be adopted in the case of the University Examinations. The paper suggests in conclusion that as the candidates failing in the Examination to be held in 1911 according to the old Regulations may find it difficult to prepare themselves in the new subjects Government would do well to put off for some time the enforcement of the new Regulations.

Railways.

Alleged recurrence of outrages on female passengers in railway trains.
Jám-e-Jamshed (38), 26th Nov., Eng. cols.

73. "Hardly a day passes without an outrage on one of our railway lines being reported in the daily papers. These disgraceful occurrences have come to pass with such monotonous frequency that people have come to realise that these are the natural sequence to which females are exposed when travelling in railway carriages. It is the duty both of the Government and the Railway authorities to see that the lives, property and honour of the travelling public are duly protected. The scoundrels have had a long innings and it is high time that they should be made to feel that the lives and modesty of the poor female travellers are a sacred property and that the arm of justice is long enough to reach the evil-doers. As it is, we know for certain that even ladies belonging to a high station in life, who are generally under protection, are scared away from travelling, and many would prefer to do without a railway carriage if they could help it. This is as it should not be. To reassure the travelling public some sort of prompt and drastic measures are imperatively necessary."

Municipalities.

Protest against the proposed increase in the rent of the Improvement Trust chawls.
Mumbai Vaibhav (131), 21st Nov.

74. We hope the Bombay public will not fail to protest emphatically against the proposal of the Bombay City Improvement Trust to increase the rent of the chawls built by them for the accommodation of the poorer classes of Bombay. The pulling down of old buildings by the Trust combined with insufficiency of the new accommodation provided by them has already resulted in enormously sending up rents in Bombay, and it is unjust for the Trust to increase the rent of their chawls on the pretext that other house-owners in Bombay are doing so. If, as has been alleged by the Trust, well-to-do people have been taking advantage of the chawls built for the poor, this can be put a stop to by greater vigilance on the part of the Trust. If the Trust increase the rents of their chawls on all sorts of lame excuses simply to add to their income, we see no reason why Government should render them any pecuniary help.

Comments on Government's letter to the Bombay Improvement Trust *re* the Back Bay reclamation project.
Pársi (42), 27th Nov., Eng. cols.

***75.** "Government's latest letter to the Improvement Trust is the most businesslike document in the whole file of correspondence which has been accumulating during the past two or three years to the hindrance of work. The Improvement Trust having rights only over a small portion of the foreshore, and having no money to develop even that, suggested that they should get private contractors to construct the proposed reclamation out of their own capital—an arrangement whereby the contractors would naturally expect to make a larger profit. Government, however, wish the whole reclamation, at both ends of the Bay, to be carried out as one scheme, and suggest carrying it out themselves, and handing over to the Trust such proportion of the profits as the part which comes within the Trust's sphere of influence bears to the whole. This, indeed, is a generous proposal, and, while not thrusting any risk on the Trust, may reasonably be expected to provide some of the money for work elsewhere which the Trust needs so badly. Government also suggest the handing over of the whole scheme, on completion, for management to the Trust. Should the profits come up to expectations, it might not be too much to ask that they be devoted to Sir Vithaldás' scheme for the housing of mill operatives—which has been hanging fire too long. High rents still rule in Bombay, but the new estate at Chowpatty is not being built over so rapidly as to make it certain that the proposed reclamations will be snapped up at high prices. As the Government's plot is intended to provide houses for Government servants, it is possible that Government will have to do the building as well as the reclamation."

Comments on the protest against the Lonávla Hydro-electric scheme by the local Municipality.

Indu of Bombay (13), 24th Nov.

76. "The Lonávla Hydro-electric scheme is a grand one, unique of its kind and seeks to supply to most of the Bombay mills enough electric power to dispense with coal and smoke.......... If Lonávla and a few adjoining villagers have to suffer, that sacrifice must within certain limits be endured for higher good of a more extended kind. Efforts, however, must be made to minimise the loss to Lonávla and provide adequately against the dangers apprehended by some of the parties concerned. The representations made by the Lonávla Municipality in this behalf, therefore, deserve most careful attention from Government.......... Surely it would be possible to so engineer the scheme as not to destroy the amenities at least of existing Lonávla. Otherwise, the enterprise may be a blessing to some and a curse to not a few."

Suggestion for a new election and nomination of members for the Ratnágiri Municipality.

Bakul (105), 20th Nov.

77. Government have shown commendable leniency in the case of the Ratnágiri Municipality. Total suppression would have been quite justified in view of the charges that are adduced, which reveal gross negligence of duty on the part of the Municipal members. We are, however, afraid that the Municipality will not profit by the respite given to them to set their house in order. We would, therefore, on behalf of the rate-payers of Ratnágiri ask for a fresh election and nomination of members. As regards the appointment of a Chief Officer it is clear that an able and energetic man is required at the present crisis. We would support the name of Mr. P. K. Kulkarni, the Collector's Head Clerk, for the post, but if his services cannot be spared some other equally able and energetic person will have to be found.

Alleged extravagance of the Karáchi Municipality.

Sookree (63), 16th Nov., Eng. cols.

78. "The Karáchi Municipality, it appears, has got some surplus money in hand which is making hopes in its purse and therefore the executive laid their heads together in solemn conclave assembled in order to hit upon some plan of spending it.......... The Karáchi Municipality has never had a heavy purse at its command. Its finances have always been low, 'confounded low' and when some crisis arrives, it not only finds itself as poor as a church mouse, but has to resort to all sorts of shifts and devices in order to raise the wind and stave off the impending bankruptcy by piling taxes upon taxes upon the rate-payers until they rise mountain-high......... The Municipality, however, is now casting about as to how to part with loose cash which has been burning a hole in its pocket and it has hit upon a happy idea of bringing out a motor-car for its Chief Officer at a cost of Rs. 4,500. Whilst other richer Municipalities are content with a horse or a carriage for their chiefs, nothing short of a motor-car will satisfy our city corporators....... We have no intention in the world to suggest that the members of our local Corporation are about to abuse the trust reposed in them. No, far from it. Our city fathers are as guileless as the Israelites of old, but speaking generally from a constitutional point of view, we think that no proper check or control is exercised over the financial management of several municipalities in this province and that the useful is sacrificed to the ornamental.......... For instance, the Karáchi Municipality has, we understand, resolved upon erecting a new office building at a cost of five lakhs of rupees. Now where is this money to come from?......... Looking to its balance sheet for the last year we find that the Municipality is already steeped to the lips in debt, so much so indeed that if instead of being a corporation it had been only an individual, no end of kites would have been flying about it......... Sometimes it happens that the Municipal revenue does not come up to the figures estimated and the Municipality is unable to pay off instalments of principal and interest as they become due and the consequence is that it is obliged to impose special taxes.......... Why five lakhs, why not spend two lakhs on the building? With proper supervision over the expenditure a very nice and suitable building can be constructed at a cost of two lakhs."

Complaint against the Sukkur Municipality (Sind).
Sindhi (62) 12th Nov., Eng. cols

79. "The attention of the Municipality of Sukkur has frequently been drawn to the deplorable condition of the roads in Sukkur, but to no effect.........Complaints have been frequent that the roads lie covered with dust several inches deep. On many of such roads a storm of dust follows any carriage or other traffic that passes ....The lighting of the native town of Sukkur also requires to be looked into. There are several streets where it is pitch dark at night and no lamps have been posted to light them up. In several cases, where the lamps have to be temporarily removed for repairs or some other purpose, they are never replaced in time. The places remain without lights for several months and sometimes for years, causing trouble to the people of the quarter."

Native States.

Alleged oppression in the Idar State.
Surya Prakásh (47), 19th Nov., Eng. cols.

80. "There is nothing we dislike so much as to have to discuss in these columns the affairs of Native States, and if we are constrained to do so at times, we do so with no small reluctance and regret. The present ruler of the Idar State, Mahárája Sir Pratápsingji, is well known for his deep devotion and loyalty to the Paramount Power, and is a true and noble specimen of the valiant Rajput community to which he belongs. Alike therefore in the interests of the Máharája himself and his subjects, we trust that Government would be pleased to institute an inquiry touching the present situation of affairs in the State in question and put an end to the strained relations which have unfortunately arisen between the former and the latter. We understand that Sir Pratápsingji was selected by the British Government to succeed to the Idar *gadi* on the death of the last Mahárája without male issue, because it was presumed that he would govern the State wisely and advance the prosperity and happiness of the people. The claims of the Thákor of Suvar who was the rightful heir were set aside by the British Government on very flimsy grounds; Sir Pratápsingji had on account of his horsemanship won the good opinion and the friendship of high officials, while the Thákor of Suvar was a comparatively poor man and without any influence. Their hopes were, however, soon dispelled. In a short time the new ruler began to oppress the ryots and the traders. New and inexperienced persons brought from Márwár were placed in responsible posts while the old experienced hands were removed. The Mahárája was only requiring more and more money for his private expenses. Dissatisfaction became rife, and complaints appeared in the Gujarati Press.......... The climax was reached some two months ago when the people of Idar closed their shops on account of harsh taxes proposed to be levied.......... Now there cannot be a shadow of doubt as to the reality of the grievances for which the people had closed their shops, because the Mahárája has rescinded some of his orders. It is urged that the people had been instigated by designing men; can any one believe that the people would be such fools as to undergo such hardships and such losses without a real cause? It is said that large numbers have removed to the adjoining territories.......... Then again it does not appear why Seth Motichand Kalidas was, according to the *Mahi Kantha Gazette*, taken with irons on from Idar to Amnagar, where he was afterwards released without any trial. Really the misgovernment, to say the least of it, in the Idar State is much more serious than that for which the late Malharrão Gáikwár was deposed, than that for which the States of Porebunder and Nádod were placed under British administration.......... No one desires that Idar should be taken under British management, without any adequate cause, but it is plain that there are strong reasons why an independent and impartial enquiry should be made by officers like the present Collector of Ahmedabad, Mr. Sladen, or some such strong-minded and impartial officer."

Comments on the alleged assault on Ráni Surájba of Porebunder.

Baroda Gazette (71), 21st Nov.

81. Commenting upon the allegations of ill-treatment of Bái Surájba, the widowed Ráni of the late Mahárána of Porebunder, the *Baroda Gazette* writes:—This is but one of the many instances of the terrible intrigues which are continually going on in Native States. These intrigues had become so terrible before the advent of British rule in India that Kings and Princes were removed by underhand means. They have been greatly reduced under the British rule, but have not totally disappeared. A Barrister-at-Law named Gokulbhái is said to have assaulted and threatened the Ráni. What his object must be and what rumours his conduct has given rise to, we will discuss in the next issue.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 1st December 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 49 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd December 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

- Additional Muhammadan holidays should be declared to be public holidays . 33 & 34
- Agrarian matters:
  - Alleged destruction of crops in Supa (Kánara) by elephants from the Mysore territory 40
  - Comments on the Bombay Government's Resolution on the cattle census of the Presidency . . . . 38 & 39
- British rule:
  - Comments on Mr. Sinha's speech at the banquet given to Lord Minto by the Calcutta Club 14
  - Comments on the Honourable Mr. Justice Robertson's speech at the St. Andrew's dinner in Bombay 19
  - Comments on the reported proposal of His Highness the Aga Khan to bring about union between Hindus and Muhammadans in India . 22—25
  - Comments on the speech of Sir John Hewett at the opening of the Allahabad Exhibition . . . . 15—17
  - Lack of patriotism is the sole cause of the backward condition of Indians 20
  - The serious consequences that would ensue if India were omitted from the proposed Imperial Tariff Reform Scheme 18
- Census: Protest against an alleged order of the — Commissioner of India not to classify the depressed classes, the Sikhs and the Jains as Hindus in the coming — 26
- Collectors' Durbars: Reflections on the — recently held at Tatta, Hyderabad and Lárkána (Sind) 41
- Government must compel the mill-owners to build healthy and well-ventilated quarters for their mill-hands 36
- Governor of Bombay: Protest against the performance of investitures on the occasion of the last Levée 27
- King-Emperor: Comments on the proposed visit of His Majesty the King-Emperor to India . . . . 1—6
- Medical matters: Alleged deterioration in the quality of the vaccine lymph at the Belgaum Vaccination Depôt 37
- Native Press: Alleged officialisation of Libraries in the Presidency . . 32
- Persian affairs: Comments on the proceedings of the Muhammadan meeting in London to protest against the British Foreign Minister's note to Persia 21
- Police:
  - Adverse comments on the proposed *Vyásantól* procession at Athni (Belgaum) . . . . 28 & 29
  - Approval of the Government Notification *re Tábut* processions during the ensuing Muharram 30
  - Suggestion that the mofussil book-sellers should be annually supplied with lists of proscribed publications 31

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—continued.

Postal matters: Comments on the proposed increase in the Postal holidays. 35
Sind:
  Complaint about *rasai* in — 42
  Complaint that the public conveyances of Hyderabad (—) are required to take out additional licenses from the Railway Police . 43
Ex-Viceroy: Farewell to Lord Minto . . . . 9—13
Viceroy: Comments on His Excellency the —'s replies to the addresses presented in Bombay and by the Calcutta Corporation and the Oudh Tálukdárs . . . . 7 & 8

Education—

Comments on the Government's letter to the University *re* the proposed Examination Halls. 44
Government should grant additional College scholarships to the backward classes in the Presidency 45

Municipalities—

Comments on the recent letter addressed by Government to the Bombay Corporation *re* training of primary school teachers 46

Native States—

Idar: Alleged terrorism in the — State 48
Porebunder: Comments on the alleged assault on Ráni Surájba of — . 49
Rádhanpur: Comments on the installation of the new Nawáb of — . . 47

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch...	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ;	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár ...	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,400
74	Broach Samáchár ...	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53 ...	400
75	Buddhi Prakásh	Ahmedabad ...	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda) ...	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavil Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad ...	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár ..	Do.	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30 ...	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60 ...	800
87	Political Bhomiyo... ...	Ahmedabad ...	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad ...	Monthly ...	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do. ...	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly ...	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly ...	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52 ...	300
95	Udbodhan	Ahmedabad ...	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do. ...	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrá and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman): 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded*.				
128	Madhukar	Belgaum	Weekly	Janárdan Narâyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháñu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta...	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár...	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Esláh	Bombay ...	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arŭnodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte ; Hindu (Marátha) ; 25	1,400
116B	Din Mitra	Ahmedabad	Do.	......	...
131A	Mumbai Vritt	Bombay	Do.	......	...
151A	Vaidyak Patrika	Do.	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad	Weekly	......	...

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.
No. 18, has assumed the new title of Urdu Akhbár.
No. 55, the Editor of the paper is F. X. Furtado ; Goanese ; 48.
No. 66, the Editor of the paper is Daudalli Hakim Magduballi ; Muhammadan ; 35 ; Circulation 1,400.
Nos. 76 & 149, have ceased to exist.

Politics and the Public Administration.

Comments on the proposed visit of His Majesty the King-Emperor to India.

Surya Prakásh (47), 26th Nov., Eng. cols.

1. "The announcement that His Majesty King George V will be crowned next year in India is received with jubilation throughout the length and breadth of this vast continent. The Indian nation had never had the opportunity even of seeing the beloved Queen-Empress, Victoria the Good. King Edward VII had visited India, and in this respect our people were fortunate. But no English King was ever crowned in India. But King George will have the unique distinction of being the first King-Emperor crowned in India. His glorious name will be registered in history and handed down to posterity as the first crowned King-Emperor of India. This step under the peculiar state of affairs in India at present has a special political significance and is of immense benefit to Government. We hear that His Majesty had an active hand in the decision of this step. We cannot but praise him for his deep love and attachment for our people and also for his political foresight.......... Moreover, the Coronation in India will be of immense value in securing the attachment of the people. The ceremony and the show will not fail to create an everlasting impression on the oriental imagination. And again the Coronation Durbar will not be like an empty pageantry—a Durbar without a King—but all the scenes will centre around the august personality of His Majesty who will thus be the real soul of the whole programme."

Sánj Vartamán (45), 1st Dec., Eng. cols.

2. "The announcement that the King and Queen of England will attend the Coronation Durbar in 1912 has been hailed with great joy by all Indians. King George will be the first sovereign of England to visit this great dependency. The news has come upon us as a glad surprise.......... Our countrymen have noted with great satisfaction and thankfulness the thoughtful earnestness of King George, when he journeyed through India five years ago as Prince of Wales.......... King George, with the aid of his keen insight and serious temperament, was able to pierce the veil and have a slight glimpse of the things that lay behind it. He was thus able to perceive that the administration, though good in itself, was cold and insular and wanting in human sympathy. He saw that it would not be any the worse for a little kindly and generous warmth and he was not afraid to proclaim the truth for the benefit of all concerned on his return to England. We shall be all eager to know whether on his second visit to India, he will find any evidence to show that his solemn exhortation has not been unfruitful....... It is too good to hope that when the King revisits this land, sedition and disaffection would melt away and that the back of violent fanaticism would be broken. We are, however, confident that the Royal visit will be productive of great good. It will strengthen and stimulate our loyalty. It will add to our attachment and reverence, deep as it is, for the Throne and the House of Queen Victoria. It was the great and good Queen who first taught us and all her subjects throughout her wide empire to love and honour the rare and splendid qualities which made her subjects look upon her as their mother."

Sind Journal (25), 24th Nov.

3. "The King's proposed visit to India will be the most important event, politically and historically, in the annals of India and will probably, in the hands of Providence, mark a new era in the progress of the country and the advancement of the people. In itself it is an indication that the unique importance of India in the economy of the Empire and the necessity of winning the good-will of its multitudinous peoples are being recognised as they should.......... The selection of Delhi as the scene for an event that is simply unparalleled and unprecedented in the history of British rule in India is an additional appeal to the imagination of the people.......... May this Coronation Durbar of India by His Majesty George V become a *fait accompli* at the time appointed for it, and may the occasion come to mark the dawn of a brighter day for India—a brighter chapter in the history of the connection between England and India!"

Baroda Gazette (71), 20th Nov.; *Praja Bandhu* (43), 27th Nov.; *Gujarát Mitra* (35), 27th Nov., Eng. cols.

4. The *Baroda Gazette* in its humorous columns writes:—'O fair India! to-day thou wilt get a sight of thy lord after a lapse of 150 years! But now thou hast become old! What hast thou to do with ornaments and pleasures at this age? Thy bones have become rotten, thy skin has withered, thy colour has faded, thy bloom has vanished! The red in thy shrunken cheek has disappeared! After all this, thy lord, living in distant countries, has remembered thee! Never mind. Even at this last moment, to have a look at thy lord's face is sufficient good fortune for thee. But a number of things are wanted for the occasion. First, men to erect the *gádi* for the coronation of His Royal Majesty: then, thousands of sheep and goats and animals of all kinds imaginable for His Majesty's white officials! Next, parasites ready to spend thousands in their hankerings after honours, and hypocritical, flattering blind editors, pretending to see through spectacles stuck over their blind eyes! Lastly, flatterers ready to say ditto and to lick the feet, and some few lunatics ready to throw away their money! All these are "wanted" by us and should apply to us.' [The *Praja Bandhu* writes:—The announcement that His Majesty King George is coming out to India in 1912 is really very welcome. The visit will be doubly welcome. In the first place, His Majesty will be enabled to have a good idea of the deep-seated loyalty of the people of this country. Secondly, he will have the opportunity of judging the true state of the country which, though in reality rotten, has, owing to the outward show made by the Native Chiefs, presented a flourishing and healthy picture to the officials. We trust his view of the affairs of the country this time will give a result quite different from the one he had when he visited us as Prince of Wales. The *Gujarát Mitra* writes:—"Wide and far-reaching will be the effects of the projected visit; the King-Emperor will no more be a name but a reality, for he will not only be among us but one of us, and nothing can bring home to the Indian people so much as the Royal visit that they are fellow-citizens with the British, of a world-wide Empire. Financially the visit will be a great drain upon the country, especially upon the Rajas and Princes of India. But hospitality, if it is spontaneous, need never take heed of expenditure."]

Jagad Vritt (121), 27th Nov.

5. Since the King's visit to India has been announced, Indian journalists are weaving many theories about it. The *Kesari* thinks that the British people feel that India is slipping out of their hands and that the Durbar is meant to promote loyalty (*vide* paragraph No. 6 of Weekly Report No. 48 of 1910). This opinion is quite unfounded and foolish. No one need suppose that the British people are so imbecile as to feel that they are about to lose India because of the stray doings of some anarchists. For the last four years, Bengal has been honeycombed with conspiracies, outrages and murders. But we do not hear from Bengal that officers have confined themselves to their bungalows or that they do not move out without a guard. British statesmen will never be terrified whatever British journals may write or British orators may speak. They can at all times ask for information from responsible officers on the spot and they rely on them and not on the idle chat of the newspapers. The *Kesari*, however, likes to make much of the little trouble that is brewing in India and to admire it. The people in general do not think much of it and are of opinion that their good consists in keeping themselves quite aloof from all such things. There is nothing to feel surprised at in the visit of the King to India. The Queen-Empress Victoria and King Edward thought of it, but could not come over on account of many difficulties. The intended visit of the King has not been brought about by any politician, but is arranged at his own desire. He is to visit not only India but also other parts of his dominions. It is obvious that the idea that the Durbar is to be held only to awaken loyalty in the minds of Indians is baseless and absurd. British statesmen are not so childish as to feel that the *ráj* will be loved more by the people on account of mere show. Confirmed anarchists and extremists will be never won over by such pageantry. We are of opinion that the King wishes to show that he is not at all indifferent to the interests of the largest dominion under his rule and that he wants to mix with the people whenever possible. He wishes also to prove the hollowness of the popular belief that India is full of anarchists and that people are discontented with British rule.

Kesari (125), 29th Nov.

6. The visit of the King is an extraordinary event and the gifts India is to receive at his hands also should be extraordinary. But some Englishmen have begun to express despondent thoughts about the matter. Lord Courtney speaking at a dinner given in honour of Sir W. Wedderburn's forthcoming visit to India welcomed the intended visit of the King to India, but said that there was also a danger. If Indians expected from the King what a constitutional King cannot give, discontent is sure to arise. Lord Courtney has not discussed as to whether the expectations of Indians are fair or illusive. But we might infer from his speech that there would have been no difficulty if the King were independent, and that he does not deem India's expectations to be improper. If the expectations are rightly based, there is a danger in the King's not meeting them. It is indeed the dire misfortune of the British Empire that the laws of England should come in the way of the King. If the Durbar is of an oriental type, should not everything else be according to the modes of orientals? If the Empire is to benefit by the Durbar should not the Parliament allow the King impliedly or expressly to do whatever may befit special occasions? Even if King George V is only the King of England with limited powers, he is the Emperor of India. If he bears of a set purpose different titles, it follows that he should have varying powers. When the King is in England and when he has to deal with English subjects, it is but proper that his powers should be restricted. But the people of India do not recognise any limits to the powers of the Emperor of India. At the time of the first visit of the Emperor, people should not have an experience of his limited powers in dealing out generous concessions to them; otherwise we think it will have a bad effect on their minds.

Comments on His Excellency the Viceroy's replies to the addresses presented in Bombay and by the Calcutta Corporation and the Oudh Tálukdárs.

Bombay Samáchár (73), 29th Nov.

7. Lord Hardinge's replies to the addresses presented by the Calcutta Corporation and the Tálukdárs of Oudh, though short, are calculated to create pleasant hopes regarding His Excellency's policy. From all that has fallen from His Excellency's lips up till now no class or community of people can entertain any hope of special treatment and it seems pretty clear that it will be His Excellency's care to look upon all with an eye of justice and equality. This is a happy change coming over after the events of the past several years during which persistent endeavours have been made by officials as well as non-officials to set class against class and to sow thereby seeds of discontent among the people. The vast experience of His Excellency has led him to recognise the extremely dangerous character of the consequences that would inevitably result from an effort to prevent the fusion of different sections of the Indian community, and he has accordingly refused in strong and plain terms to encourage any such notions. No word of His Excellency would be received with greater gratification than the expression of the hope 'that we may be able to show to our Emperor a peaceful, prosperous and united India' when His Majesty visits this country a year hence. The enemies of India who are even eager to keep India back from advancement have been exerting to prove that the country resembles more a continent composed of various nationalities with conflicting interests than a single nation. Such belief is in no way regarded as hopeful by His Majesty and the responsible Ministers of the Crown, who consider it a part of their glorious task to unite all the various elements into a compact nation. Lord Hardinge is an exponent and advocate of this latter school, and so we trust that all circumstances will combine to ensure the realisation of His Excellency's cherished desire. In reply to the Tálukdárs His Excellency wisely exhorted his hearers to extend to their subordinate proprietors and occupants a measure of sympathetic consideration similar to that which they demand at the hands of Government.

Bakul (105), 27th Nov.

8. The replies given by Lord Hardinge to the several addresses presented to him in Bombay may be taken as his assurances to maintain the policy initiated by Lord Minto and to ensure peace in the country by withholding preferential treatment from any particular caste or creed. Many of the pledges given to the Indian people in the past have come to nothing owing to the policy of 'Divide and Rule' adopted by the officials and it is feared that the Morleyan Reforms would meet a similar fate unless Lord Hardinge firmly sticks to the policy outlined by him while in Bombay. Lord Hardinge may rest assured that the Indian people will heartily co-operate with him in working out the peaceful progress of the country.

Farewell to Lord Minto.
Sánj Vartamán (45), 26th Nov., Eng. cols.; *Gujarát Mitra* (35), 27th Nov., Eng. cols.

9. "One of our greatest Viceroys has departed from India amidst universal expressions of loyalty and gratitude. He was not great by virtue of rare and extraordinary gifts, but by virtue of his goodness, his nobility of soul, his high-minded statesmanship, his love of right and justice. He has had his detractors; but they are comparatively few in number, and belong to but one section of the community. Otherwise, he carries home with him assurances of good-will from Europeans and Indians alike. The Bombay Chamber of Commerce, as representing European sentiment, has again expressed its satisfaction for the measures adopted by Lord Minto, in a valedictory address presented to him." [The *Gujarát Mitra* writes:—"When we pause to consider the intensity of the popular exasperation over the Bengal Partition bungle and think of the sedition poison with which Bengal was inoculated—events which led to the fall of an able and brilliant Viceroy—we cannot but acknowledge that Lord Minto steered the barque of the State with consummate skill and played a great *rôle* in the constitutional history of India. He has cut for himself a niche in the temple of history."]

Oriental Review (19), 30th Nov.

10. "On Friday last India bade farewell to one who has proved to be the greatest Viceroy since Lord Ripon. Greatness of an Indian Viceroy does not mean magnificence of pomp and splendour, nor does it mean piling on armaments, expeditions and annexations. Lord Curzon was great if these be the attributes of greatness....... The real standard of greatness is earnest work done for the teeming millions of this country and the heart-felt gratitude felt by them for the man who stands at the head of the administration. This is the sort of gratitude all classes in India feel for Lord Minto who has proved a courageous, independent, earnest and zealous champion of the party of progress in India during the last five years.......... Extremists amongst Indians, rabid Indophobes amongst Anglo-Indians, conservative and ignorant public of Great Britain, Radical Socialists from the same country—all these had something or other to say with regard to the policy the Government ought to follow. Distracted by these forces an ordinary man would have succumbed to reaction. But Lord Minto had the courage of convictions and an unflinching faith in progress and reform. He has over and over again said in his speeches that the aspirations of the people are fostered by Western education and that it was the highest duty of a just and righteous Government to satisfy these and to move forward in consonance with the times. It was this spirit which led him to formulate a scheme of reform and to distinguish between loyal unrest and anarchical unrest, when the Anglo-Indian world was clamouring for 'an iron hand' and 'martial law and no d—d nonsense.'......... This policy of leniency, of sympathetic statesmanship, of liberal reforms and progress is tabooed as 'weakness' by the Anglo-Indian Press, many prominent spokesmen of which like the *Englishman* and the *Times of India* have not refrained from criticising in scathing terms Lord Minto's policy. The three chief charges levelled by them against his policy are (1) his dismissal of Sir Bamfylde Fuller; (2) his leniency in passing legislation which would tend to curtail the legitimate liberties of the people; and (3) the so-called weakness of general administration which, in the opinion of these critics, has weakened the prestige of the British Government. It makes one smile to see how these critics so opposed to Lord Minto's policy profess themselves protagonists of reforms and affect to criticise the administration mainly because of its alleged weakness. But the veil is too transparent and the Indian people are neither so simple nor so gullible as to be caught in the snare. They feel that the criticism, obviously so out of taste, personal in its tone and rancorous (specially in the case of the *Englishman*), springs out of feelings which are wounded because of greater rights given to the children of the soil. It is of the same species as the criticism levelled against Lord Ripon's policy and the conspiracy of the Anglo-Indian world at the time, the scandalous hisses and sneers which the infuriated Anglo-Indians gave vent to at the time of the departure of that great Viceroy. We have come to times when such an open hostility cannot be shown to the cause of progress, but the silence of leading Anglo-Indian clubs, the angry rumblings of a section of the Calcutta and Bombay Anglo-Indian Press which when not openly hostile is 'drumming with faint praise'—all these indicate that Lord Minto is as little appreciated as Lord Ripon. And yet these two names will stand ever engraved on the hearts of the grateful Indian people."

Indian Spectator (11), 3rd Dec.

11. "If Lord Minto had never said an irritating word throughout the five years he was in India—and perhaps even anarchists did not feel personally hurt by anything he had said about their doings generally—his courtesy culminated in the farewell words uttered in Bombay in a manner which ensures for him an affectionate memory among at least the native inhabitants of the city. So soon after Lord Hardinge's repeated declaration that he intends to continue his predecessor's policy, many will have noticed the retiring Viceroy's avowal at Apollo Bunder that he landed at that place five years ago with the expectation of only continuing the work of his 'distinguished predecessor.' We do not remember if the complimentary references to his predecessor which are noticeable in Lord Minto's farewell speeches both at Simla and in Bombay were equally conspicuous in his earlier utterances. The reason perhaps is that when he came to India he was not in a position to commit himself to any policy. He landed at Apollo Bunder in a political fog, in which his ear was assailed by a swelling uproar; but he could not make out whence it proceeded and its exact meaning. The atmosphere is much clearer now, and for this happy result he himself deserves the lion's share of the credit. He hopes to watch carefully the progress of the Reforms introduced in his time, and in England he will have opportunities of speaking on Indian affairs. It will be interesting to hear the two distinguished *ex*-Viceroys complimenting each other."

Jagad Vritt (121), 27th Nov.

12. The *regime* of Lord Minto will be ever memorable. He never faltered in his way, though he was surrounded always by hidden dangers. He was not intimidated by the misdeeds of anarchists and he quietly pursued his course evenly. The British Government made a wise choice in selecting him as the administrator of India, to meet a dangerous situation. Lord Minto had a passionate love of justice and it is this quality of British statesmen that has maintained up till now British rule in India undisturbed. Soon after Lord Minto was installed in his office, the anarchists were abroad and excited contempt and hatred against British rule everywhere. Lord Minto diagnosed the disease of discontent correctly and devised the necessary remedial measures. He showed in his actions unparalleled statesmanship and policy. He recognised the reasonableness of the legitimate aspirations of the educated Indians and did not, like Lord Curzon, declare them to be unfit for Self-Government. He fulfilled the promises made in the Queen's Proclamation that offices under Government would be thrown open to the people at large irrespective of caste or creed and admitted Indians into the Executive Councils. What the other statesmen only intended to do, he accomplished and made the *ráj* more established than before in India. It was not possible, however, to pursue an entirely conciliatory policy. The Indian extremists and anarchists are beside themselves with impossible schemes in their heads. It is not possible to win them over by any number of concessions. It was necessary to bring them to their senses or at least to keep other people away from their machinations by enacting new laws. Lord Minto, however, did not plunge into enacting repressive measures all of a sudden. He deliberated fully and he passed the measures only when he could not help it. It is unfortunate that the liberties of the people have been restricted, but when we have among us dishonest and thoughtless people who do not know how to enjoy them legitimately, we cannot possibly maintain that any injustice has been done to us by repressive measures. Some Europeans also blame Lord Minto for delaying the enactment of new laws. But it is not proper to dub the whole nation as bad because certain people have turned out bad. Lord Minto deserves to be praised for steering the ship of State clear of all dangers for the last five years. He has granted the people of India political concessions and showed to the world that British rulers are just and laid both England and India under a lasting debt to him by his action.

Kesari (125), 29th Nov.

13. Lord Minto was overwhelmed with praise in Bombay thus illustrating the love of exaggeration ascribed to Indians by Lord Curzon. The Minto Reforms are to be welcomed only on the principle that something is better than nothing. But they contain many defects. They have recognised the ruinous principle of communal elections for the sake of Muhammadans. Though Parliaments may spring out of the new Legislative Councils in times to come, they have not been constituted with that view. Lord Minto has plainly expressed at the very first sitting of the new Council that democratic institutions are not suited to the soil of India. He had no idea of sowing the seeds of *swardjya* by inaugurating constitutional reforms and it is improper to father upon him these things. And it should also be noted that under his *regime* many repressive measures were enacted which primarily aimed at anarchists but which nearly crushed all freedom of speech and freedom of the Press. He who takes note of all these things and considers them with a dispassionate mind cannot but feel that to characterise Lord Minto as leaving behind him an immortal name is mere flattery and exhibits a want of sense.

Comments on Mr. Sinha's speech at the banquet given to Lord Minto by the Calcutta Club.

Gujardti (34), 27th Nov.; *Hind Vijay* (67), 30th Nov.

14. We have not the least hesitation or doubt in accepting Mr. Sinha's candid declaration that there does not exist any body like an inner circle in the Viceregal Executive Council. Yet in all the explanation he has given on the subject of his resignation, he has not adduced any reason which could be substantially believed in by the public. Alluding to the appearance of 'the hidden spectre of anarchy and murderous conspiracies' and the consequent resort to 'strong and drastic measures of repression' Mr. Sinha declared that these measures were to some extent at least necessary. The Indian public, however, cannot believe that to some extent only are the measures of repression being resorted to. As a matter of fact they are being requisitioned in the most disastrous manner. But from all this it seems pretty clear that perhaps owing to a difference of opinion between Mr. Sinha and those who were for unlimited use of these repressive acts and their continuance, Mr. Sinha was compelled to resign his post. This conjecture, we think, may not be very wide of the mark. [The *Hind Vijay* makes similar remarks and directs its objections not against the repressive measures themselves but to the unusual use they have been put to by the Executive.]

Comments on the speech of Sir John Hewett at the opening of the Allahabad exhibition.

Pársi (42), 4th Dec., Eng. cols.

***15.** "The event of the week was the opening of the Allahabad Exhibition by Sir John Hewett. From the small beginnings inaugurated by the Indian National Congress, the annual exhibition has grown into a very considerable show of Indian products and manufactures, and as Government has more and more recognised its usefulness, it has lent the services of its officials and has afforded facilities for organisation such as no private association could possibly attempt......... Sir John Hewett, at the opening, spoke for over an hour, a feat which ordinarily is something to be dreaded, but Sir John's was so valuable a contribution to the science of Indian economics that it deserves the careful study of all who take an intelligent interest in the progress of the country. Sir John compared the importance of economics with that of politics. It is a pity that it should be necessary to do so. The charge that Indian politicians study politics to the exclusion of economics, if true, indicates a felicity on which they are to be congratulated, for most of us have our own economic problems which, if we do not talk about them a great deal, are pressing enough to occupy a good deal of our thought. Every political act, of course, has its economic reflex, and it is hardly too much to say that in Indian politics, the economic is the ultimate consideration in all political movements. It is much discussed whether poverty in itself leads to political discontent, but there is no political movement which has not its economic benefits for its final justification. With regard to the exhibitions now held every cold weather, there are two main aspects of them. They are the best means of bringing before the public all that is worthy in indigenous artistic craftsmanship, and in a land, which is suffering from its lack of a standard of price, the exhibitions help to establish one, as well as a standard of taste. For it is an indisputable fact that the habit of bargaining has had much to do with the degradation of Indian art-work. The other main line of activity is the introduction of economic knowledge to the cultivator. Government take a lot of trouble to bring in real practical farmers to see demonstrations of ploughing, threshing, sowing, &c., by unaccustomed means, and there is an encouraging number of instances of the hints thus offered being acted upon by men of an adaptive mind. Whether the lectures to cultivators and the demonstrations of the Imperial Mycologist are so readily adapted to Indian use is doubtful, but it is one of the most encouraging signs of a growing understanding that in these days the Agricultural Department is perfectly willing to learn from the ryot—an attitude which cannot but lead the cultivator learning from the Department."

Mahrátta (17), 4th Dec.; *Kesari* (125), 6th Dec.

***16.** " Sir John Hewett took a very optimistic view of India's industrial future in his comprehensive speech delivered at the opening ceremony of the Allahabad Industrial Exhibition....... Economic questions are at the present moment of the utmost importance, and no efforts would be too strong to draw the public attention to them. Unquestionably the Indian ryot is more concerned with the question how the supply of daily bread will be proportionate to his wants. As Sir John Hewett properly observed, the problems of the moment are how the land can be made more fertile, how indigenous industries can be quickened and developed, how our educational system can be modified so as to be of more practical use and value to men in their struggle in life. But we are not inclined to hold with Sir John Hewett that politics is too insignificant for notice in the present circumstances in India. Surely, there is no antithesis between economics and politics. On the contrary, the two are often so intermingled that it may be extremely doubtful whether a particular question could be relegated to the sphere of politics or economics exclusively. Besides, we do not believe that we have arrived at a stage where a clear differentiation can be made between politics and economics. Again, the character of British rule over India has much to do with the blending of politics and economics. And this is inevitable as its policy is of a dual nature, *viz.*, exploitation and administration. If we may use a new expression, the British rule over India could be described as being politico-economic. Just to take an instance, it is patent that the Excise duty on Indian cotton goods was levied by the British Government at the bidding or dictation of the Lancashire manufacturers. Now here we have an instance wherein political authority is employed in furthering commercial interests. The agitation carried on against the cotton excise could be termed either a political or an economical agitation. Again, take the case of the *swadeshi*-boycott. It is a movement for industrial development, and one of the ways this is sought to be done is by protecting the home or *swadeshi* industry by excluding or ' boycotting ' the imported or foreign manufactures. What a storm of wrath did this movement, when it was originated, raise in official circles ! It was denounced in strong terms, and attempts, direct or indirect, were made to crush it. Fortunately now the atmosphere has cleared up and is changing for the better and the old prejudices are wearing away in due course. 'Politics is the helping-hand of economics. Every student of English industrial history knows what a great part politics has played in developing the economics of England. There seems to be no ostensible reason why in India politics may not help economics. If we had the political right of directing our fiscal policy, could we not have helped Indian industries more efficiently?" [The *Kesari* writes in a similar strain.]

Indian Social Reformer (10), 4th Dec.

***17.** "With much of what Sir John Hewett said at the opening of the great Industrial Exhibition at Allahabad, few reasonable persons are likely to disagree. But when His Honour laid down that India at the present stage of civilisation did not need politics and that what she needed was industrial development, we are afraid he overstepped the limits of experience. Politics has not been the peculiar attribute of any particular stage of civilisation. There has been politics ever since men began to live in societies. And not only that but to some considerable extent even industrial development is dependent on political tendencies. We cannot help thinking that one of the greatest difficulties in the way of politics assuming an aspect of sober thinking in this country is that some of our high officials would insist in season and out of season on treating it as a bogey. The world has need of all sorts and conditions of men—the wise and the unwise, the rich and the poor, the thinker and the toiler, the capitalist and the professional, the Lieutenant-Governor and the politician. It is not for any one of these to lay down dogmatically that it has no need for any other of these. And, even as regards commercial and technical education, let us make sure that we mean to employ the products of our schools in preference to those brought from outside which, by the way, is a question not wholly unconnected with politics. Literary education is at least in theory unconnected with money-making, and when the B.A. or M.A. is discontented he can be shamed into silence by being told that higher education is not meant to give bread and butter. But commercial and technical education has for its principal and final reason the making of money, and if the *alumni* of commercial schools fail to make money, they will insist on knowing the reason why. The subject, in our opinion, is the last one which can be treated in a spirit of dogmatism."

The serious consequences that would ensue if India were omitted from the proposed Imperial Tariff Reform Scheme.

Mahrátta (17), 4th Dec.

***18.** "It is really very amusing to see how the advocates of Tariff Reform forget their arguments when India is concerned.......... In the election campaign Mr. Bonar Law is stumping Lancashire on Tariff Reform, although in vain. He told his Manchester audience that India was the most important export market for cotton manufactures, and yet avoided laying the plain issue about India before them. Indian industries, being in infant stage, want protection from foreign competition. The protectionist feeling is very strong in India. A fair application of Tariff Reform means the abolition of the Excise duties imposed on Indian cotton goods at the instance of Lancashire. But advocates of Tariff Reform say that India shall have nothing to do with it, and her fiscal relations will remain unaltered. The Imperialist, it must be acknowledged to his credit for outspokenness, says that India is held by the sword, and her industrial development and all tall talk about it must be modified by and subordinated to the commercial interests of British manufacturers! So the Tariff Reformer leaves India out of account and the Imperialist subordinates it to British interests. Thus at present both the parties are hardly inclined to do justice to India in the matter of fiscal relations.......... In India itself public opinion is strongly protectionist and is gathering strength. The repeal of the excise duties is of one of the topics already raised by the non-official members in the new Council. The adoption of Tariff Reform in England will add so much strength to the agitation for fiscal and economic justice to India. If, as some of the Tariff Reformers say, India is to be omitted from a Tariff Reform scheme to sit brooding on the fiscal injustice done to her, so much the worse for the British administration of India. Economic relations

are a sure index of the spirit of the administration, and unless Britain is prepared to stand on a footing of economic justice towards India, all talk of the justness and benevolence of her rule would be mere verbiage."

Comments on the Honourable Mr. Justice Robertson's speech at the St. Andrew's dinner in Bombay.

Gujaráti (34), 4th Dec., Eng. cols.

***19.** "St. Andrew's dinners seem to have been successfully held in Bombay and Calcutta.......... Since the new Viceroy set foot on these shores a systematic attempt has been made to inculcate upon him the necessity of stiffening his back and avoiding the so-called errors of his predecessor who has been held up by Anglo-Indians as a weak Viceroy. The same note of warning is observable in Mr. Justice Robertson's reminder to Lord Hardinge of the first Viscount Hardinge's conduct at and after the battle of Sobraon. The reminder is perhaps not altogether happy. There is no analogy between the position occupied by the first Viscount at and after the battle, and that occupied by his descendant as the Viceroy of India in times of peace and tranquillity. Mr. Justice Robertson is now a high officer of Government, though in an acting capacity, but he claimed that he belonged to the non-official European community. 'It is on the European community,' said he, 'that the main burden of supporting and assisting the administration must inevitably fall.' We do not know why such a claim of an almost exclusive character should be put forward in favour of the European community only, when so many other communities in India are also doing what they can to support and assist the administration. His next observation is one which no Indian official in his position would have ventured to make or which would be tolerated by Government, though truth would be more fully on his side. We need not question the accuracy of the speaker's contention, but we rather admire the courage which prompted the outspoken remarks he made regarding the attitude of the Government towards non-official Europeans. 'I have now been in India,' observed Mr. Justice Robertson, 'for upwards of a quarter of a century. During that period the relation between the European non-official community (to which I regard myself as belonging) and the Government of India have been all too often most deplorable. I have seen the time, and not once only, when the attitude of the Government of India towards non-official European opinion was that of the haughtiest disdain, met on the other side by irritated contempt, occasionally deepening into resentment. Gentlemen, those times ought never to recur.' That is said no doubt with refreshing candour and with no little courage in the presence of the head of the Bombay Government and other officials. The fact that the justice of the Chairman's contention was not even faintly challenged by any official or non-official present at the convivial gathering is a circumstance that may be used by some in support of the observation and by others to disprove it. If in spite of the solicitude and readiness which the Supreme and Provincial administrations have invariably shown to meet the wishes of the non-official European community in striking contrast to the treatment meted out to the feelings and views of Indians, the chairman's contention is warranted by facts, those who agree with him will do well to consider if the Indian non-official community is not justified in complaining on even stronger grounds of a similar character. At a meeting of officials adverse remarks were made against Government some years ago, and we well remember how Mr. Justice Parsons protested and left the meeting. But things seem to have changed since then, and it is now open to high European officers to take the Government of India to task in the presence of a Governor or to write articles on controversial political questions in well-known magazines and daily papers, even if that was not so before. We only wish the same liberty of thought and speech were tolerated by Government in the case of Indian officials and non-officials in the Council Hall and outside."

Lack of patriotism is the sole cause of the backward condition of Indians.

Baroda Gazette (71), 28th Nov. and * 5th Dec.

20. Devotion to the motherland—patriotism—is a stream of nectar: it is the key to the regeneration of every country: it is the true moving spirit of every nation. It is by patriotism alone that even dying nations have been brought back to life. In our own country, we hear of patriotism now-a-days from many parts of the country, but all that is mere idle prattling. Real patriotism does not consist in boastfulness, in rashness and foolhardiness and in creating bad blood. Those who are at present making mischief in the name of patriotism are, truly speaking, disgracing the country. Because true patriotism is that which satisfies the ruler as well as the ruled and is instrumental in bringing about the amelioration of the country. The European nations possess patriotism in a remarkable degree and any one devoid of that quality is by them looked upon as a brute. With us, on the contrary, most people are terrified at the mere mention of the word, as if it were a deadly poison or some beast of prey. This is due to the fact that we do not comprehend its true significance, as the agent for good alike to the people, the country and the rulers. We see Europeans, wherever they go, getting wealth, respect and power. Why is it that we have to undergo hardships at home and abroad? Simply because we have forgotten our duty to our country. The first step in a European's devotion to his native land is his 'adventurous spirit.' For the sake of bringing wealth and prosperity to his country he is regardless alike of his life and of his family. Compared with him, our countrymen are quite devoid of energy and courage. And no wonder, they are crushed down from their infancy by the weight of early marriages and their family troubles. [In its next issue, the paper continues:—The next element in the Europeans' patriotism is their perseverance. Time was when our ancestors were enjoying themselves in this country. Now the foreigners are enjoying themselves in paradisaical bungalows and gardens at their ease, while we are living the wretched life of brutes, without a home, mutely suffering from the ravages of famine, plague and cholera, and leading an unsettled life in dependence and service. What is the reason of all this change? This and this only that while the foreigners have been carefully doing their duty by their country, we have not even thought of it. A study of history will show us how the Jews for a long time suffered oppression, and just like us were fawning upon others simply because of their want of attachment to their country. If these Jews were reduced to such a state, notwithstanding all their wealth, position, knowledge and adventure, how shall we, who have none of these qualities, fare? Our heart shudders and our pen falls down from our hand at the idea. And yet our eyes do not open!]

Comments on the proceedings of the Muhammadan meeting in London to protest against the British Foreign Minister's Note to Persia.

Sind Journal (25), 24th Nov.

21. "From accounts received by the last English Mail it would appear that the proceedings of the meeting of Muhammadans (mostly Indians) in London to protest against the recent development of British policy in Persia were even more significant than the telegraphic summary had led us to believe. These proceedings bring out in bold relief the fact that Pan-Islamic feeling on every question touching Muhammadans or a Muhammadan State in any part of the world is a factor that the British Government in particular has to reckon with.......... Europe has of late been discussing the 'Yellow Peril', but in a few years it will, if we mistake not, become engrossed with the Pan-Islamic Peril. The exciting power of Islam is still greater than that of any other great religion of the world, and the excitability of Muhammadan populations is in like proportion. For one thing it would be fortunate for the world if the great Powers of Europe imposed restraints upon their own aggressiveness. Muhammadan leaders would also do well to be wiser and more sober than the President of the London Moslem meeting seems to have been. Reuter's telegram about the meeting told us that the President, Major Syed Hussen Bilgrami, restrained the audience from passing violent resolutions, but it appears he himself was very violent in his Presidential speech.......... He read telegrams from Persia and other centres in which the Moslems referred to 'England's nefarious plot.' And amid loud cheers, he declared that the Moslems of the world would 'stand hand to hand in their defence of Persian integrity.' The next speaker, Mr. Suleiman, was more moderate but equally outspoken......... Strength and éclat were lent to the meeting by the presence of two noted members of Parliament, one of whom, we are afraid, did not seem to realise the actual effect of his words, *pace* his disclaimer not to inflame.......... Mr. J. Ramsay Macdonald while wishing to say nothing to inflame them declared that 'if he were a Mussalman or a Persian or had any racial connection with Persia, if he shared its civilisation, and felt proud as they must, of its literature and its past, the fire of the greatest indignation

would be burning in his heart to-day.' Without questioning the abstract justice of these remarks we think it will be generally admitted that they should not have been uttered at the place and in the manner that they were......... We should like to ask what would have happened, if, say, on the occasion of the annexation of some important Native State of India or some other grievance equally great, the Hindu President of a Hindu meeting held in London or any where else in the Empire, had held out the threat that Major Syed Hussen Bilgrami has actually done, of standing 'hand to hand' in defence of the threatened or suffering State?......... The whole thing is very instructive as bearing on the question of the loyalty of Hindus as well as Muhammadans to the British Government in India. We are far from implying that the Muhammadans of India are anything but loyal to the British throne, but we do say that they can express themselves more energetically or more violently, when they feel a grievance, than the mild Hindus have done.......... The bomb is only an accident, an excrescence of the legitimate discontent in modern India and it is silly as well as unjust to associate any large body of Hindus with it, but when the Muhammadans suffer the bitter disappointments which the Hindus have gone through, we know not what they will do. Now and then they are giving us a fore-glimpse of the future. Let no honest Muhammadan then boast that his people are loyal and the Hindus are not."

Comments on the reported proposal of His Highness the Aga Khan to bring about a union between Hindus and Muhammadans in India.

Indian Social Reformer (10), 4th Dec.

***22.** "We are not sure that Sir William Wedderburn is correctly reported by Reuter as saying at a banquet held in his honour in London that the principal object of his visit to India was to help in the work of reconciling warring communities. So far as we are able to judge, 'warring communities' is a highly coloured phrase for describing the little differences connected with the special electorates. The London Committee of the Moslem League has done its best to convey an exaggerated idea of the differences between Muhammadans and Hindus. Its propagandism has reacted in this country to some extent, but the great social and economic forces which sway mankind are not to be permanently diverted by an artificial movement at a distance of thousands of miles, and Hindus and Muhammadans alike are beginning to see that seats in the Legislative and Executive Councils do not ultimately determine the destinies of a people. We would let experience perfect the work which it has already begun and are, therefore, inclined to attach little importance to the suggestion, said to have been put forward by Mr. Amir Ali and Sir Pherozeshah Mehta, to hold a friendly Conference in Bombay to compose the differences between the Moslems and the Hindus. Conferences to compose differences have often the unfortunate effect of only widening them, and it is our earnest belief that Hindu-Muhammadan differences, such as they are, are best left to the arbitrament of time and experience which are sure to bring about a happy settlement. In any case, let nothing be done which may give rise to fresh differences on the ground of violation of undertakings which so far as we can see, neither Mr. Amir Ali and the Aga Khan on the one side nor Sir Pherozeshah Mehta and Mr. Gokhale on the other have the means of seeing carried out."

Jám-e-Jamshed (38), 3rd Dec., Eng. cols.

23. "India owes a deep debt of gratitude to Sir William Wedderburn. But this same debt will be a hundred-fold enhanced if he succeeds in carrying out his noble mission 'of reconciling warring communities' of India, with which he seems to have charged himself as the sole all-important task, during his approaching visit to India.......... We do believe that the time has now come for recasting the whole constitution of the National Congress and at the same time reconsidering the position of the Muhammadans towards this movement which, in spite of its great inherent defects, has done good service to India according to its lights.......... Their political aspirations are—or ought to be—the same as those of the Hindus.......... It would, indeed, be a master stroke of policy likely to be conducive of great good, if as the result of these deliberations and conference and the recasting of the constitution of the Congress, its next sitting be held in London, in the Coronation Year, presided over by no less a person than His Highness the Aga Khan. Such happy event would not only be a visible token of the reconciliation, but would give the Congress a true 'National' character, prestige and authority which, when raised in support of any important question, cannot but command and commend a respectable and reasonable hearing from the Government."

*Gujarāti (34), 4th Dec., Eng. cols.; Sānj Vartamān (45), 28th Nov.

24. "From the meagre summary of the speeches made at a farewell banquet recently given to Sir William Wedderburn, President-elect of the forthcoming session of the National Congress, prior to his departure for this country, we get a faint idea of the special mission which that Friend of India appears to have assigned to himself during his visit to this land.......... In his speech Sir William Wedderburn explained that the chief object of his visit was to help in the work of reconciling warring communities, and declared that His Highness the Aga Khan was in agreement with his aims. The Reforms have unfortunately introduced a clannish and factious spirit among the two great communities specially in certain parts of India. And the next and important step that British and Indian statesmen have to take in the constitutional and national progress of the country is to annihilate the exclusively communal feelings that have been fostered and to weld together politically the various races and creeds into one brotherhood and community. It is a significant sign of the times that such leaders of the Indian people as Sir Pherozeshah Mehta and the Right Honourable Mr. Amir Ali stood upon the same platform and proposed that a friendly conference be held in Bombay to compose the differences between the Moslems and the Hindus. If a common ground can be found out and the widening breach between the two races narrowed if not completely bridged, it will be a great achievement. Bombay is well-known for the sound common-sense, the moderation and the patriotic spirit of its people and this work of reconciliation may be auspiciously begun there. His Highness the Aga Khan, we are told, is in agreement with the object, and we hope with Sir P. M. Mehta that Sir William Wedderburn's mission may achieve a higher feeling of comradeship than before." [The *Sānj Vartamān* welcomes the prospect of cementing the two great communities of India, but is rather pessimistic about the results of the projected conference. For it thinks that the differences that exist between Hindus and Muhammadans are not due to the conferring of special privileges upon the latter but to a principle of far-reaching importance which the Congress has preached with which the Muhammadans have refused to have to do anything. That principle, the paper goes on to remark, relates to the training of India so as to qualify that historic country for the enjoyment of representative Government under the ægis of England, and the Muhammadan leaders have not made any secret of their opinion concerning it.]

Indian Spectator (11), 3rd Dec.

25. "A member of the Judicial Committee of the Privy Council is perhaps bound to observe the same reticence in regard to controversial politics as is believed to be incumbent upon Judges in this country. They seem, however, to be at liberty to show their general sympathy with a movement like the National Congress, without pronouncing any opinion on the particular resolutions passed by that body. Judges attend the Congress as visitors when the President delivers his address, and the Right Honourable Syed Amir Ali's presence at the gathering to give a hearty 'send-off' to Sir William Wedderburn may in the same manner confirm the constitutional legitimacy of a movement which is generally looked upon as a permanent rallying point of the Opposition rather than as an ally of Government. The Right Honourable Syed's speech must have some effect on the attitude of the Muhammadans in India towards the Congress. As telegraphed by Reuter, the most interesting part of his speech seems to have been that in which he suggested a reconciliation between the Hindus and the Muhammadans in India, and the prevention of the widening of the gulf between them. Perhaps the Congress will not take up a delicate subject of this nature, and it is difficult to decide how differences of opinion between the two communities may best be composed. That object will perhaps be attained more surely through the efforts and utterances of leaders like Mr. Amir Ali himself than by any formal discussion or proceeding."

Protest against an alleged order of the Census Commissioner of India not to classify the depressed classes, the Sikhs and the Jains as Hindus in the coming Census.

Sind Journal (25), 24th Nov.; *Mumbai Vaibhav* (131), 30th Nov.; *Phœnix* (20), 26th Nov.

26. "The Census Commissioner of India, Mr. Gait, has certainly gone very much out of his way in issuing orders that the depressed classes and even the Sikhs and Jains are not to be classed as Hindus at the forthcoming Census even if they desire to be so entered, and this on the ground that they either do not worship the great Hindu gods or are not admitted to Hindu temples (being regarded as untouchables) or both. For the first time the Census authorities are going to take upon themselves not only to analyse philosophically the beliefs and traditions of other people but also to decide for those other people the religion under which they shall be known. This is trenching perilously upon the principles of religious neutrality and misunderstanding the very spirit of Hinduism which carries liberalism of belief and religious (or religio-social) practice to a unique degree. It is absurd to argue that because the high castes don't touch the Pariahs for instance, therefore the latter are not Hindus.......... The negroes of the United States are practically the untouchables of that country, but are they for that reason refused the honour of the Christian name? The Sikhs do not believe exactly as most other Hindus, but unlike the depressed classes they interdine and intermarry with the Hindus. This is an important point.......... Any way the Census authorities have nothing to do with the matter. No one should run away with the idea that the Census Commissioner's order does not matter and has no practical bearing. As a matter of fact it has a deep political bearing. It was the Moslem League which first started the question. They merely asked that the depressed classes should not be designated as Hindus in the Census, since it lent an 'altogether' fictitious importance to the Hindus in view of the principle of numbers being the ruling principle in Indian administration. No one then took the League seriously, for it is notorious that at no time have any of the depressed classes been regarded by themselves or by others (including high caste Hindus) as anything but Hindus. But the country has now been taken aback at the order issued under Government authority.......... The Hindus all over the country should make a vigorous protest against this insidious attempt to dismember, or as we might put it, partition their society." [The *Mumbai Vaibhav* also condemns the proposal to exclude the depressed classes from the Hindus in the forthcoming Census. The *Phœnix* writes:—"The suggestion of the Moslem League is so preposterous that we are surprised that Government has not treated it with the contempt that it pre-eminently deserves. The extreme latitude which Government and Government officers have shown to the League has emboldened the League to make absurd and insane proposals the climax of which is constituted by this proposal. The League requires badly to be checkmated in its head-long course and to be told that there is after all an end to State favouritism. In this connection it is highly satisfying to notice that some level-headed Muhammadans, including those connected with the League, are as much opposed to the ridiculous and mischievous proposals of the League as the Hindus themselves."]

Protest against the performance of investitures on the occasion of the last Levée.

Indu of Bombay (13), 20th Nov.

27. "We regret very much to have to bring to the notice of the authorities the very great cause for chagrin and heart-burning they gave, unwittingly it might be, but none the less unwisely on that account, in tacking as trivial matters certain investitures at the last Levée of His Excellency the Governor. Levées are good things in their way, but to be sure they are routine annual formalities and the least imposing and the least expressive of our State ceremonials. To annex to them the ceremony of investing Birthday and New Year's Honours cannot but be an incongruity. And the incongruity becomes glaringly anomalous and grievously unedifying when investitures of high honours to persons of exalted rank are made—unedifying both to the recipients and the august representative of His Majesty the King-Emperor, who invests. At the last Levée there were at least two investitures

of this kind, one that of the title of Nawab conferred upon the ruler of Pálanpur and the other the Knighthood conferred on an Ahmedabad worthy! The Nawab Sahib was specially called to Bombay for investiture, and yet the conferring of the honour took no higher form than a quarter of a minute's procedure, a mere handing over of the sanad before the 'Public Entree' presentations of the Levée began. There should have been a Durbar for the purpose. But if a Durbar could not be held, the letters patent might well have been sent by post, as has been done previously. On principle, we should recommend that Levées and investitures should never be indiscriminately jumbled. To save time investiture Durbars may be held on Levée days, but the two functions should be kept distant and distinct. That is necessary at least in regard to high titles and honours and specially so when they are to be conferred upon ruling Chiefs and Princes, whom it has now been declared to be the settled policy of Government to show particular regard and deference."

Adverse comments on the proposed *Vyásantol* procession at Athni (Belgaum).
Indu of Bombay (13), 1st Dec.

28. "The District Magistrate of Belgaum should certainly have thought twice before granting permission to the Lingáyats of Athni to hold the *Vyásantol* procession and parade in the public streets the offensive emblem of Vyása's hand calculated as it is to provoke a breach of the peace, and ofttimes forbidden before as it has been in British territories as well as Native States. The District Magistrate has not, we are afraid, correctly understood the spirit of the law on the question of religious processions and has misapplied the ruling in *Sadagopachariar* vs. *Rama Rao* to the *Vyásantol* procession. The true rule is that where the exercise of a right is a mere luxury, the temporary denial of which would not practically interfere with a man's general rights as a subject, he may fairly be forbidden to enforce his rights at the risk of public disturbance.......... In the light of these remarks, it can easily be seen that the right of parading the emblem of *Vyásantol* is a mere luxury and that it is not one of a substantial nature entering into the daily usage of Lingáyat life.......... Whenever it was attempted it was invariably forbidden. And whenever it has taken place in spite of public opposition and Government discountenance it has immediately resulted in a bloody fight and caused even loss of life. It was not for the Magistrate of Belgaum, under these circumstances, to set aside the series of Government orders, ignore *in toto* the strong feelings of all the non-Lingáyats and to permit the uncalled-for revival of the defunct *Vyásantol* procession. [Here the paper quotes the remarks of the Commissioner, S. D.] The Magistrate of Belgaum laid undue stress on the question as to whether there would really be a breach of the public peace again. Let us hope there will not be. But the fact of the likelihood of immense discontent is patent and discontent is very dangerous. And discontent is bound to arise, though batons and bayonets may prevent its developing into a riot, when deities held most sacred by a certain sect are reviled and degraded in public by rival sects. [Here the paper quotes an extract from the *Bombay Gazetteer*, Bijápur, pages 229, 230.] The legend is contained in the Basav Purána which is no more a Purán than Shankar-digvijaya, Mádhwa-vijaya or Nának-charitra. It deals with the life of Basav, the founder of the Lingáyat religion, and is described by Mr. Brown as an amusing book full of wild stories. (Madras Journal of Literature and Science XI quoted in the *Bombay Gazetteer*, Bijápur, page 227.) The procession seems to have been devised more to wound the feelings of non-Lingáyats than anything else.......... It may be noted that the Swámi of Chitaldroog, who has for the present installed himself at Athni and whose palanquin, it is alleged by the Lingáyats, cannot be carried without the emblem of *Vyásantol* and for whose sake the revival is sought, is not allowed in the Mysore territories where his seat and *math* are, even the right of cross-palanquin, much less that of *Vyásantol*. We do not see why the British Government should go out of its way to accord him an honour, which at the same time is a dishonour to millions of loyal and faithful subjects, which is denied to the Swámi by his own Government. It also behoves the Bombay

Government to consider how the pretensions of Lingáyats are valued in other presidencies by other Local Governments. The Lingáyats of Chitwadigi (Bellary) applied for permission to carry a cross-palanquin procession of their *Guru:* The District Magistrate of Bellary passed the following order thereon. 'It was admitted by the Lingáyats' vakil that the Lingáyats had never been able to conduct a cross-palanquin procession, as they had always been obstructed. Their *Guru* has no semblance of right to be so carried.......... I cannot conceive that it is the duty of any Magistrate to exert his authority in support of every *Guru* who affects Royal State without the slightest pretence of right knowing well that his doing so may lead to breach of the peace.' While other Local Governments and Durbars in India are so scrupulous in not according honours to Lingáyat *Gurus* to which they have no right, it is the prime duty of the Bombay Government at least not to allow the Lingáyats to indulge in a procession so offensive to others."

Kesari (125), 6th Dec.

***29.** A correspondent writes to the *Kesari*:—Your Lingáyat correspondents have misrepresented facts and they have falsely tried to make out that *Vyásantol* is an emblem of honour of the Lingáyat *Guru*. Ráo Bahádur Artal, the political leader of the Lingáyat community, had, a few days ago, read a paper in Bombay in which he had cited the emblem of the banner of Nandi as an emblem of honour of the Lingáyat *Guru*, but no reference whatsoever was made to any sort of *Vyásantol*—*a fortiori* to that sort of *Vyásantol* which is suspended from the banner of Nandi. There is no authority for such an assumption; on the contrary, the authorities that are available are quite against it. Were *Vyásantol* really an emblem of honour as alleged by the Lingáyats, was it possible for an intelligent but overobstinate and anti-Brahmanical man like Ráo Bahádur Artal to have refrained from making any reference to it? The Lingáyats have misrepresented that the *Vyásantol* is paraded in a palanquin. It is, as a matter of fact, suspended from the banner of Nandi—a spectacle as humiliating and provoking as that of a javelin thrust into the severed head of an enemy. If the Lingáyats wish to honour Vyás, the writer of *puráns* in honour of Shiv, why do they not parade a complete statue of Vyás and his complete works in a palanquin? Lingáyats and the non-Lingáyats can join hands in forming such a procession. The fact is that the more spiteful among the Lingáyats want to domineer over the Brahmins and humiliate them by parading the severed arm of Vyás. It is simply hypocritical to pretend to honour Nandi by the *Vyásantol* procession. Its origin is not purely religious. And therefore during the last hundred years many scuffles between hot-tempered Lingáyats and Brahmins have taken place ending in the loss of many lives in the Karnátak. Government also have forbidden such processions, and the Lingáyats were compelled to sign bonds prohibiting them from exhibiting the *Vyásantol* to the public view. You have suggested a compromise between the Lingáyats and the Brahmins, but the Lingáyats have of late begun to take delight in provoking the Brahmin community at the instigation of Ráo Bahádur Artal. The Brahmin leaders of Athni (Belgaum) tried their best to effect a compromise, but some Lingáyats bent on picking up quarrel prevented them from seeing the Swámi of Lingáyats. The *Vyásantol* procession has its origin in a sense of spiteful egotism rather than in any religious sentiment pure and simple. Though a Lingáyat leader may be at present in the confidence of Government, still I strongly hope that Government, who fully know the past history of the *Vyásantol* procession, will prohibit it.

Approval of the Government Notification *re Tábut* processions during the ensuing Muharram.

Bombay Samáchár (73), 1st Dec.; ***Akhbár-e-Islám*** (69), 29th and 30th Nov.; ***Jám-e-Jamshed*** (38), 1st Dec.; ***Akhbár-e-Soudágar*** (28), 3rd Dec.

30. It is painful, not only to Muhammadans but to all Indian communities as well, to read the Notification issued by the Police Commissioner in connection with the Muharram processions. The Notification prohibits processions from passing through certain streets on the ground that "Government have decided that these precautions are necessary because the experience of the last few years has shown that the use of **certain streets by the *Tábuts* tends to cause disorder during the Muharram. The disturbances that have occurred on more than one occasion inevitably bring**

discredit on the Muhammadan community as a whole." Strong as these words are, we cannot but admit that they are none too strong, in view of the painful incidents which have marred these occasions during the last few years. The more educated and thoughtful of the Muhammadan community have viewed these incidents with regret and tried their best, though without success, to put a stop to them. Government too have left nothing undone in this direction, and notwithstanding the powers they are armed with, have been patiently trying to the last to check these disturbances by more lenient methods. Unfortunately, their well-meant efforts have come to naught and they have been compelled to resort to sterner remedies. The closing of certain streets enumerated in the Notification is but a mild step which we hope will suffice to prevent disorder without forcing Government to resort to still more drastic measures. It will be remembered that the *Toliwallas* did not take the *Tábuts* in procession last year and this has supplied people with a strong handle to urge upon Government to prohibit them altogether. Fortunately Government have not gone to that extreme, but if the warning conveyed be not taken, they might, we are afraid, be compelled in the end, to stop the processions altogether. The Notification is painful to Hindus as much as to Muhammadans because it has given our enemies a means of lowering us in the eyes of the British public. [The *Akhbár-e-Islám* also considers that Government's attitude is quite justified and hopes that the forthcoming Muharram will pass off smoothly. It urges all leaders to co-operate with Government failing which Government are bound to have a very low opinion about them. The *Jám-e-Jamshed* quotes the remarks of the *Akhbár-e-Islám* with approval and pointing out that Government have treated the Muhammadans as a favoured community appeals to them to show their loyalty by faithfully co-operating with instead of harassing Government. The *Akhbár-e-Souddgar* remarks that it is but in the fitness of things that Government who have been so solicitous for the welfare of the Muhammadan community should take up the work of properly regulating the Muharram processions.]

Suggestion that mofussil book-sellers should be annually supplied with lists of proscribed publications.

Deshi Mitra (33), 1st Dec.

31. Every week we hear of the proscription by Government of some book or periodical, and the concerted action of the different administrations in this direction has swelled the list of prohibited publications to such an extent that it has now-a-days become practically impossible for illiterate book-sellers to know the names of the publications declared forfeit by the authorities. Under the circumstances would it not be advisable that a list of books, pamphlets and other publications proscribed till the end of the current year should be supplied through the Collector to all book-sellers, so that they may avoid handling any objectionable publications? The supply of such periodical lists would be a great help to the book-sellers in mofussil towns who mostly belong to the illiterate classes.

Alleged officialisation of Libraries in the Presidency.

Phœnix (20), 30th Nov.

32. "It is now clear that one of the objects of the Bombay Education Department in paying annual grants to Public Libraries and Reading Rooms was to exercise control over the papers subscribed for by the Libraries and Reading Rooms. Recently the Director of Public Instruction sent a letter to all the registered Libraries in the Presidency asking them to stop some papers including *Mahrátta*, *Kesari*, *Gujaráti*, *Karmanuk*, *Mumukshu* and others. One of the Libraries has passed the following resolution :—'The General Body beg to urge that so long as the papers in question are published and read by general public, it would not be desirable in the interest of the Library to discontinue them. The General Body respectfully thinks that their discontinuance in the Library would affect the interest of the Library only. That therefore the General Body resolves that the Director of Public Instruction may be requested not to kindly press the matter, especially in view of the fact of the present improved tone of the vernacular papers as stated in the Government Administration Report for the last year and that

some of the papers objected to have already ceased to be published'. Many Libraries refused the annual grants offered for fear of officialisation. Later events show that their misgivings were not baseless."

Additional Muhammadan holidays should be declared to be public holidays.
Sultán-ul-Akhbár (168), 2nd Dec.

33. It would be advisable if the Government will pay their serious attention to the question of public Muhammadan holidays, which is to be brought before the next sitting of the Bombay Legislative Council, by the Honourable Mr. Ibrahim Rahimtulla. There is only one Muhammadan holiday, Ashura, recognised as a public holiday. To recognise the other principal Muhammadan holidays as public holidays will not only save Musalmans from many inconveniences, but it will give them an equal number of holidays with the Hindus and the Parsis. It is alleged that as the Muhammadan holidays are based on the uncertain appearance of the moon on the evening following the day of the new moon, there will be difficulty in fixing the holidays. But we are of opinion that the matter can be arranged in the same way as for fixing the day of "Ashura", the recognised public holiday.

Akhbár-e-Islam (69), 26th Nov.

34. We had some time back drawn Government's attention to the necessity of increasing the number of Muhammadan holidays. It is highly satisfactory to see that the Honourable Mr. Ibrahim Rahimtulla has taken up the question and is going to interpellate Government in this connection at the next sitting of the Legislative Council. We are really obliged to the Honourable member for the great solicitude with which he watches the interests of the community and takes up questions affecting their interests. It is incumbent on the Muhammadan public to support him by calling a public meeting before the sitting of the Legislative Council and thus doing their duty towards their religion.

Comments on the proposed increase in the Postal holidays.
Indu Prakásh (119), 28th Nov.

35. It is admitted on all hands that employees in the Postal Department are over-worked and it would therefore have been quite in the fitness of things if Government had been pleased to grant them the holidays proposed for them without consulting the public. We feel sure the public would not grudge a little rest from hard work to a very useful branch of the public service. While considering the question of rest for the Postal employees, we would ask Government also to consider the question of their pay and prospects which sadly requires a thorough revision.

Government must compel the mill-owners to build healthy and well ventilated quarters for their mill-hands.
Din Bandhu (116A), 26th Nov.

36. The *Dinbandhu* writes appreciatively of the suggestions for ameliorating the condition of the masses made by the Honourable Mr. Sharp in the course of his speech at the Prize Distribution Ceremony of the Depressed Classes Mission Schools at the Framji Cawasji Institute, but at the same time declares that as neither the mill-owners nor those people who have been posing themselves as the leaders of the people have as yet done anything substantial in that direction, Government themselves must undertake the task by drawing up suitable courses of studies for students of the labouring classes, by compelling the mill-owners to provide the mill-hands with healthy and well ventilated quarters, and by giving the Municipality and the City Improvement Trust additional powers in those matters.

Alleged deterioration in the quality of the vaccine lymph at the Belgaum Vaccination Depôt.
Belgaum Samáchár (108), 28th Nov.

37. The *Belgaum Samáchár* complains about the quality of the vaccine lymph stored at the Belgaum Vaccination Depôt. It declares that it is at a loss to know why in spite of the heavy expenditure which Government is required to undergo on account of the maintenance of the Depôt, the lymph should have deteriorated in quality, and given rise to complaints on the part of the people about the after-effects of vaccination with it, and requests the Sanitary Department to look to the matter.

Comments on the Bombay Government's Resolution on the cattle census of the Presidency.

**Mahrátta* (17), 4th Dec.; *Kesari* (125), 29th Nov.

38. "The Bombay Government's Resolution on the cattle census shows the large variations in the number of cattle during the last fifteen years......... As a remedial measure against the fall of cattle, the ryot is advised in the Resolution to store up fodder. Of course, the ryot will appreciate the advice as a prudential hint, and he fully realises the ravages done by famines both to himself and to his cattle. It is too well known that the Indian ryot has hardly any power left in him to withstand famines which are nowadays becoming chronic; and he is known to succumb to them too soon. Under these circumstances it is merely human if he looks more to keeping his body and soul together than to the storing of fodder for his cattle. It may be just as profitable to advise him to store grain for himself and his family for famine days as to suggest to him the necessity of storing fodder for his cattle. Famines have as much to do with the ravages among the cattle as with the mortality among men. The evil results can be expected to abate for good only if the material conditions of the ryot are improved so as to enable him to withstand famines. It may be noted also that the forest restrictions had something to do with the cattle mortality and the Collectors of two districts hold that forest regulations had the effect of curtailing the extent of grazing land. However, now that the Forest rules are made less stringent, the ryot may hope to get some more grazing land for his cattle." [The *Kesari* writes in a similar strain and remarks:—The enormous destruction of cattle during famines is not due to the negligence of ryots but to their poverty and indebtedness. Until stringent measures are adopted to root out poverty, soothing appliances will be but of little avail. The number of agricultural cattle in India is not sufficient for agricultural purposes. They cannot be replaced by machinery. Under these circumstances the slaughter of cows in India is quite indefensible. There is quite an intimate connection between agriculture and cows in India and the Hindu rulers have always protected cows. A year after, King George will be crowned at Delhi and if he prohibits by law the slaughter of cows, the imagination of the simple-minded agriculturists will be awakened and they will be full of loyal feelings. If the constitutional powers of the King are coming in his way even in showing such a small favour, India cannot admire him for it.]

Bakul (105), 27th Nov.; *Satya Shodhak* (142), 27th Nov.

39. The Government Resolution regarding the cattle census in the Bombay Presidency issued on the 8th November is apparently meant as a reply to the general demand for the relaxation of grazing rules in force in forests. The Resolution, as it stands, is apparently an outcome of a mistake either in reasoning or in the collection of facts and is not likely to meet with the approval of any one especially in this District. The conclusions arrived at cannot stand the test if we judge them by the peculiar conditions prevailing in the Ratnágiri District. In this district there is no question of forest, but the only complaint of the people is that the extent of land available for grazing purposes is lessening day by day. Though in the eastern portion of the district the grazing land may be comparatively plentiful in view of the comparative thinness of the population and the consequent smaller number of cattle, the conditions in the western portion are quite the reverse and both cultivators and the cattle are starving for want of land. The same conclusion cannot therefore be made applicable to both the portions of the district. We hope Government will see to this and take steps to remove all causes for misunderstanding by giving due weight to the prevailing circumstances before drawing conclusions. [The *Satya Shodhak* writes:—Government may think that there is sufficient fodder for the cattle in spite of the increasing occupation of land, but our experience in the Konkan would not justify us in agreeing with their conclusions.]

Alleged destruction of crops in Supa (Kánara) by elephants from the Mysore territory.
Belgaum Samáchár (108), 28th Nov.

40. We learn that hordes of elephants from the Mysore territory have entered the Supa (Kánara) forests and have been doing much damage there. Reports of guns do not much frighten them. Last year they had paid a visit to this part of the country, and it is repeated this time again. A correspondent from Supa complains that if early steps are not taken to drive away these hordes, the cultivators will suffer heavily from their depredations.

Reflections on the Collectors' Durbars recently held at Tatta, Hyderabad and Lárkána (Sind).
Phœnix (20), 26th Nov.

41. A correspondent writes in the *Phœnix*:—"I hear that, like the members of other Municipalities in Karáchi district, the Municipal Councillors of Karáchi were first invited by Mr. Lawrence to the Durbar at Tatta, that on second thought Mr. Lawrence changed his mind somehow and wrote to the President of the Karáchi Municipality that the invitations to the members of Karáchi Municipality were merely formal and that he did not expect them at the Durbar!......... Is it not anomalous to exclude the members of by far the most important Municipality in the District from the Durbar? Mr. Lawrence is to be congratulated on the excellent speech he made at the Durbar. The speech was very long; and as it is said to have been read out in Sindhi from a copy written in Roman characters, it occupied a long time......... A Durbari tells me that most of the Zamindárs went away in perfect ignorance of the important pronouncement. I would suggest that in future the Collector's speech should be printed in Sindhi and distributed before it is delivered, so that Durbaris can follow it. Mr. Lawrence's published speech shows that it was very carefully thought out and left no room for misunderstanding. Such does not seem to have been the case at the Lárkána Durbar and the Mirpur Khás Durbar. At the Lárkána Durbar Mr. Emmanuel, the Collector, admonished Zamindárs to learn *liyakat* and good manners through English education. These references are said to have put out some leading Zamindárs, who think that they already possess sufficient *liyakat* to last them for two lives at least. It would seem that Collectors are divided in their views about the relation of the Honourable Members of the Viceregal and Provincial Councils to District Durbars. At Hyderabad Mr. Beyts reserved a seat on *dais* for the Honourable Syed Allahandoshah, but did not extend that privilege to the Honourable Mir Allahbux Khan, who is not only an Additional Member of the Viceroy's Legislative Council but also a descendant of the Talpur family and one of the biggest Jághirdárs in Sind. At Mirpur Khás Mr. Hudson gave the Honourable Mr. Bhurgri a seat by his side. Both Mr. Beyts and Mr. Hudson did not invite the Honourables not belonging to their districts......... At Tatta Mr. Lawrence invited all the three Sindhi Members of the Bombay Council, though two of them did not belong to his district; but he did not invite the Member of the Viceroy's Council. He was, however, not inconsistent like the Collector of Hyderabad and had reserved seats for the Honourables next to himself and had given them precedence of the European Assistant Collector......... I suppose Messrs. Lawrence, Beyts and Hudson gave precedence to the Honourable Members of the Bombay Council on the ground that as such they had some 'official' position. If so, then on what ground was the President of the Hyderabad Municipality excluded from the same honour? Surely, he has similar official *locus standi* from the same view-point......... Would Mr. Beyts have so treated—or ill-treated, as the general public has understood—the President if he had been a European? If not, then are these Durbars meant to obliterate differences between Europeans and Indians or to emphasise them and force them upon those who would prefer not to attend Durbars under such galling conditions? The President of Hyderabad Municipality is said to have asked to be excused from the honour (?), but the honour was forced on him! Would the Collector of Karáchi have excluded Mr. Mules from the *dais*, if he had held the Durbar at Karáchi? Even from the official view-point there seems no justification for an 'official' of the position of the President of a Municipality being excluded from a distinction which Deputy Collectors and much smaller fry are allowed to enjoy.......... At all the Durbars except the Hyderabad Durbar the Press was invited. The anxiety of the Hyderabad officials to exclude the Press is not quite inexplicable, for some events seem to have happened which could not have borne the search-light of public opinion. For instance, the Hyderabad Press would have at once raised a huge storm over the exclusion from the *dais* of the Honourable Mir Allahbux and the President of the Hyderabad Municipality if it had been witness to the implied indignity on two leading members of the Indian community. The Hyderabad Press is too independent to take things lying down, and as such richly deserved the exclusion.......... At the Mirpur Khás Durbar Mr. Hudson, the Deputy Commissioner, exhorted the Zamindárs to render help to all departments of Government and their officers and not to one or two departments. He expressed his regret that such was not the case and that many Zamindárs were under the wrong impression that Government was satisfied with partial help. A loyal Zamindár was he who helped all departments alike. This ambiguous exhortation has been misconstrued by the Zamindárs of Thar and Párkar, who left the Durbar under the impression that the Deputy Commissioner was not satisfied with their *rasai* and required more and all-round *rasai* to all officers from them in future. *Rasai* is already rampant there as in other parts of Sind; and I am afraid the evil will grow if Mr. Hudson does not take an early opportunity to make his real intention clear to the Zamindárs."

Complaint about *rasai* in Sind.

Al-Haq (57), 19th Nov., Eng. cols.; *Phœnix* (20), 30th Nov.

42. "Winter has now set in, and some of the officers have gone out on their annual tours in the Districts while others will follow them. Poor cultivators on whom falls the entire burden of *rasai* will be subjected to so many hardships.......... No one will even care to enquire whether or not these poor persons have sufficient clothing to cover their bodies and protect themselves from attack of cold. The worst of it is that they are given no remuneration for their labour. They have in addition to place at the disposal of Zamindárs and Tapedárs fowls, eggs, grass, fodder and many other articles of use to touring officers and their establishment without receiving their prices. Theirs is certainly a hard lot. If they do not act in obedience to the orders of Zamindárs and Tapedárs, or if they refuse to hand over their fowls, eggs, etc., to them, they are subjected to the most harsh treatment, they are at once placed under Police custody and Zamindárs do not even hesitate in resorting to the expedient of deposing in a Court to the effect that a particular person is a habitual offender, or an associate of thieves or has been receiving stolen property....... A little reflection, however, will enable us to perceive that it is Zamindárs who are the authors of their miseries. Zamindárs fancy that their honour depends entirely on making proper arrangements for the *rasai* of officers.......... But it is simply childish on the part of the Zamindárs to suppose that by making *rasai*, they will ingratiate themselves with officers....... The *rasai* which entails so much trouble to those on whom its burden chiefly falls is mainly the *rasai* of the office Munshies and clerks, peons, butlers and servants. If a Mukhtiárkar does not gratify the wishes of these persons he will be regarded unfit for the office he holds. While inspecting his office records the *bala* office Munshies will pick out one thousand and one mistakes therein and bring them to the notice of the officer. If butlers are not satisfied with him, they will intentionally cause some delay in the preparation of tea, food, etc., with a view to impress on the officer the fact that the Mukhtyárkar is an indifferent official who does not supply necessary articles in time......... Under these circumstances the Mukhtyárkar has no other alternative than that of satisfying the whole establishment of his superiors including butlers, servants and peons. Evidently so much expenditure cannot be defrayed out of the Mukhtyárkar's pay, the burden will necessarily fall on Zamindárs who in turn thrust it upon poor *haris*.......... The whole of the burden of *rasai* devolves on Mussalman Zamindárs. Hindu Zamindárs contribute nothing or next to nothing towards the *rasai* fund; nor do they render any assistance by way of supplying labourers on emergent occasions. In spite of it they are not molested by officials; they are even more favoured than Mussalman Zamindárs and obtain

greater advantages. Mussalmans, on the contrary, outvie one another in voluntarily offering their purses as well as their services to the officials......... We would request all European officers to do all they can to mitigate the hardships of *rasai*. They should take with themselves on their tour as few Munshies and clerks as practicable and encamp near villages from which they can easily procure all articles required by them. They should also see that no provisions, fodder, fuel, etc., are kept in store at any particular camp, and no *haris* are forced to work without getting wages. No *haris* or Zamindárs should be allowed to enter the enclosed ground of an officer's camp." [The *Phœnix* writes:—"We desire to draw the special attention of officers now on tour to the complaints which are current about *rasai* and *begar*. The evil has been repeatedly brought to the notice of the Government; but in spite of Government orders against the practices and the efforts made by some officers to eradicate them, they remain rampant still."]

Complaint that the public conveyances of Hyderabad (Sind) are required to take out additional licenses from the Railway Police.

Al-Haq (57), 19th Nov., Eng. cols.

43. "In all large towns of the Presidency it is customary that all carriages working for hire are inspected once or twice a year by the District Superintendent of Police and licenses issued to the owners or drivers on payment of the usual license-fee. This license entitles the owner to ply his carriage in the town for which he has obtained the license, and he can also go to the Railway station. This practice prevails in all towns of Sind. But at Hyderabad the Railway Police require every hackney-driver to procure a separate license from the Railway Police authorities on payment of Rs. 5 as license fee; otherwise they are not allowed to go near the station. About four years ago the attention of the authorities of the Punjáb Police Department, to which the Sind Railway Police was then attached, was drawn to this irregularity with the result that an order was issued prohibiting the practice. But the Railway Police of Hyderabad have, notwithstanding, been preventing all such hackneys from going to the station as have not obtained licenses from Railway Police authorities also. To obtain a license from the Railway Police at Hyderabad involves great inconvenience......... The Railway Police being now attached to the Sind Police Department, we fail to understand why the licenses granted by the District Superintendent of Police are not accepted by the Railway Police authorities......... The present practice entails considerable inconvenience to the travelling public, as on occasions it has been found difficult to find a sufficient number of carriages to meet the demand of those who alight at the station."

Education.

Comments on the Government's letter to the University *re* the proposed Examination Halls.

Oriental Review (19), 30th Nov.

44. "The letter addressed by the Bombay Government to the University regarding the much discussed topic of Examination Halls in reply to the Syndicate's proposal to adopt a modified plan of the Halls is strange reading. We were up to this time under the impression that the Government were firm in their attitude towards the question of Examination Halls. Unfortunately this impression has proved to be false, for the letter above referred to is a plain indication of the fact that the Government have wavered from their original position and have yielded not a little to the selfish and senseless clamour set up against the erection of the Halls in the University Gardens. There are two reasons alleged for this change of front (for it can be called nothing else) on the part of the Government. One is that 'in the conditions that prevailed in 1907, Government were prepared to offer the sum of one lakh of rupees towards the cost of the Examination Halls, but the main object for which they were to be built no longer has their support and they must view the scheme in a different light.' This 'main object' is the Matriculation Examination which is proposed to be abolished by the Government. This question is not yet settled and we hope it will never be settled in accordance with the wishes of the Government. Why then bring in this pretext to shirk off the obvious duty of erecting the Examination Halls in the University Gardens? The other plausible reason urged by the Government is that 'a considerable body of public opinion in Bombay has pronounced strongly against further building on the site of the University Gardens and that Government following the views of their predecessors are disposed to attach weight to the strong representation made to them.' All this is extremely queer and disconcerting. We had thought that the hollowness of the agitation set up in certain quarters against the erection of Examination Halls in the University Gardens was found out. Unfortunately the Government is taken in, and they now propose that these Halls should be built in connection with the proposed Science Institute. It is to be seen how the Senate receives this change of front and the altered proposal; but it may be hoped that they will not entertain the proposal if it entails any binding of the University to the undesirable question of the abolition of the Matriculation."

Government should grant additional College scholarships to the backward classes in the Presidency.

Mumbai Vaibhav (131), 28th Nov.

45. Commenting on the proceedings of a recent meeting held by the Marátha Aikyechchhu Sabha, the *Mumbai Vaibhav* observes that the demand made by the meeting for additional College scholarships for students of backward classes was a legitimate one. The paper expresses its inability to understand why Government should have instituted scholarships for Maráthas alone, when the Marátha Educational Conference asked for scholarships for the agricultural classes in general, and expresses a hope that Government will now grant the prayer of the meeting and thus correct a mistake that has been made.

Municipalities.

Comments on the recent letter addressed by Government to the Bombay Corporation *re* training of primary school teachers.

Bombay Samáchár (73), 29th Nov.

46. The *Bombay Samáchár* thinks that the letter recently addressed by Government to the President of the Municipal Corporation on the subject of the training of teachers for primary schools in Bombay is a satisfactory solution of the controversy going on between these two bodies, and remarks that common-sense has after all triumphed and trusts that the medium course suggested by Government will be accepted by the Corporation as in so doing no injustice will be suffered by it.

Native States.

Comments on the installation of the new Nawab of Rádhanpur.

Indian Spectator (11), 3rd Dec.; *Sánj Vartamán* (45), 2nd Dec.

47. "The installation of the youthful Nawab of Rádhanpur by Colonel Merewether suggests a train of thoughts, far from pleasant to well-wishers of our Native States. Is it not a sad commentary on the management of their finance by Native Rulers that they usually run through the savings of years made by English managers or by Indian managers under English supervision during minority? This puzzling fact does not seem to have troubled our politicians. Another curiosity of Native States administration is the absence of a fixed privy purse in most cases. With all the talk about Home Rule in India to which we have become accustomed, one would have expected long before now some proposal for limiting the personal expenses of the Native Chiefs. There may be objection to the course in certain cases, but we think many of the younger men would favour the proposal. Side by side a proposal to give some sort of Constitution to Native States would be worth considering. These proposals might serve as true basis of self-government, to be extended in time to British India under proper restrictions for the safety of the Empire. But it hardly ever occurs to our political reformers to bestow thought on such questions. One cause of Lord Curzon's unpopularity was his assertion that the princes existed for their subjects, and not the subjects for the princes. On the other hand, there is obvious unwisdom in the Government of India investing raw men with full

administrative powers. The youngsters ought to receive an all-round training before the welfare of the States and subjects is entrusted to their care. More objectionable than this is the policy of thrusting undesirable men on Native Princes and then holding these responsible for the faults or misconduct of the men foisted on them. The injustice of such a course is too obvious to call for comment. And added to this is the risk of the prince being dominated by unworthy men assured of the support of Political officers. Between the Zenana on the one hand and the 'experienced' officers lent by Government, on the other, few young Chiefs have the opportunity of developing their character and career in a natural way." [The *Sánj Vartamán* makes similar remarks as to the finances of States under administration, and commends the wisdom of the Nawab retaining Mr. Monteath, I. C. S., as his adviser for a year.]

Alleged terrorism in the Idar State.
Káthiáwár and Mahi Kántha Gazette (81), 27th Nov.

48. In addition to the outrages already perpetrated at Idar we understand that the Kabulis drafted by the Durbar assaulted Káshirám Devchand Maniár, a prominent resident of Idar, and so severely belaboured him that he fainted outright. The authorities were wired to, in consequence of which the Police Superintendent and Mr. Moodaliar came down from Amnagar to investigate. It is said that those who came forward to give evidence in the investigation were threatened by the authorities so that they dared not tell the truth. Meanwhile, other leading subjects of the State are being pressed to go and tender their apologies to the Mahárája under pain of being treated like Káshirám Maniár. This threat has frightened all the residents of Idar and Vadáli and they have consented to go to Amnagar and tender their apologies to the Mahárája merely out of a dread for their personal safety. The only way out for the subjects is to seek for British protection, but the Kumár Sáheb and the Mahárája are using all their efforts to prevent them from so doing by means of terrorism. The treatment accorded to Káshirám Maniár with a view to spreading terror among the subjects is unbecoming the dignity of the Mahárája of Idar.

Comments on the alleged assault on Ráni Surájba of Porebunder.
Baroda Gazette (71), 28th Nov.

49. In continuation of its article reported in paragraph 81 of the last Weekly Report the *Baroda Gazette* writes:—The facts of the case distinctly show that the widowed Ráni Surájba was staying at a place belonging to the Jám Sáheb and that Mr. Gokulbhái Bápuji, Bar.-at-Law, in whose charge she was, belonged to the Jámnagar State. The receipt and letters also which he sought to recover from the Ráni by personal violence were written by the Jám Sáheb. It is clear that if Gokulbhái could secure the receipt for ornaments worth seventy-five thousand rupees, passed by the Jám Sáheb to the Ráni, then the latter would no longer be in a position to claim them back. Similarly the two letters in question were written by the Jám Sáheb telling the Ráni Sáheb that the Political Agent wished her to remove to Modpur in his dominions, and this attempt to extort them from her leads one to suspect that they were fabricated and that as such were wanted back by the Jám. The belief among the Káthiáwár public is that Mr. Gokuldás may have done this either to serve his own purpose or under orders from his master, the Jám. We cannot at this stage say whether it is the Jám or the barrister himself who is responsible for all this. But it is imperative that a full inquiry should be made in the matter and the true culprits brought to book.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 8th December 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.] [No. 50 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th December 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Comments on the proposal to start an Agricultural Bank for the Nera Canal sugarcane cultivators 27
Bengal: Comments on the Bakr-id riots in Calcutta 23
British rule:
  'Autobiography' of a rupee 14
  Comments on His Honour Sir John Hewett's speech at the opening of the Allahabad Exhibition . . . . 3—6
  Comments on the defeat of the Honourable Mr. Orr's resolution in the Madras Legislative Council against the Government's migration to the Hills . . . . 10 & 11
  Comments on the proposal to bring about union between Hindus and Muhammadans 8
  Comments on the speeches at the St. Andrew's Dinner, Bombay . . 9
  India a land of thraldom 13
  India and Tariff Reform 7
  Republics existed in ancient India 12
Census: Protest against an alleged order of the Census Commissioner refusing to class the depressed classes, the Sikhs and the Jains as Hindus in the coming — . . . . 21 & 22
Comments on the alleged action of the Director of Agriculture, Madras, compelling a Native Christian subordinate to put on a native turban instead of a European hat 15
Forest matters: Alleged necessity of holding an inquiry into the forest administration of all the Local Governments in India 26
Indian National Congress:
  Appeal to the citizens of Bombay to offer a hearty welcome to Sir W. Wedderburn 19
  Appreciation of Sir W. Wedderburn, the President-elect of the approaching session of the — 20
Indians in the Colonies:
  Alleged persecution of Indian women in South Africa 17
  Disabilities of Indian immigrants in Canada 18
  His Royal Highness the Duke of Connaught and the Indians in South Africa 16
Judicial matters:
  Comments on the Bombay Chief Presidency Magistrate's judgment in the Queen's Road motor accident case 30
  Comments on the *Swadeshi Kirtan* case at Ahmedabad . . . . 28 & 29
King-Emperor: Suggestion to change the date of the Coronation Durbar to be held at Delhi 1
Medical matters: Contradiction of the report *re* deterioration of vaccine lymph at the Belgaum Vaccination Depôt 35

PARAGRAPHS.

Politics and the Public Administration—concluded.

Police:

Approval of the — Notification *re* the forthcoming *Tábut* processions in Bombay 32
Complaint of a *Sadhu* about being shadowed by the — 34
Government Notification *re* street hawkers in Bombay 33
Suggestion to prohibit the *Vyásantol* procession at Athni (Belgaum) . 31

Public Service:

Appreciation of Lord Morley's tenure of office as Secretary of State for India 2
Approval of the appointment of Mr. S. B. Broacha as the new Sheriff of Bombay . . . . 24 & 25

Sind:

Complaint about the alleged rise of fuel rates at Sukkur (—) . . . 38
Necessity of granting local allowance to Government clerks employed in Karáchi (—) 37
The birthday of Guru Nának should be declared to be a public holiday in — as the Sikhs form a large part of the population of the Province 36

Legislation—

Comments on the Honourable Mr. Ibrahim Rahimtoola's Bill for the Registration of Charities 39

Education—

Comments on the Government Press Note on special schools for Native Christians in Salsette and Bassein 42
Comments on the Government Resolution on the Report of the Director of Public Instruction 40
Comments on the new curriculum of the School Final Examination . . 43
Comments on the proposed diversion of the University endowments to the creation of a post-graduate course 44
Comments on the suggestion of the Principal of the Elphinstone College for starting a Women's College in Bombay 41
Suggestion that school-masters in Sind should be provided with residential quarters by Government 45

Municipalities—

Belgaum: Alleged heaviness of awning fees levied by the — Municipality 54
Bombay:
  Comments on the decision of the City Improvement Trust in favour of the proposed Eastern Avenue (—) 50
  Comments on the Tramway strike in — . . . . 46—49
  Reflections on the Mándvi (—) Municipal election case 51
Sholápur: Suggestion for bettering the water-supply of — 53
Surat: Comments on the action of the — Municipality in declaring *guwár* as a taxable commodity 52

Native States—

Idar: Alleged terrorism in — State 55

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Vácha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujará'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—concluded.				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitrá	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitrá	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Mahásbankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania): 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavi Brahmin); 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audicl Brahmin); 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji; Hindu (Lohâna); 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Piánvallabhdás Párekh; Hindu (Bania); 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar; Hindu (Bráhman); 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	800
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrã and Chandrodayã.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum)	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayã	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára)	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár	Párola (East Khándesh).	Fortnightly	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
116A	Din Bandhu	Bombay	Weekly	Vithal G. Kokte ; Hindu (Marátha) ; 25 ...	1,400
116B	Din Mitra	Ahmedabad	Do.	......	...
131A	Mumbai Vritt	Bombay	Do.	......	...
151A	Vaidyak Patrika	Do.	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad ...	Weekly	......	...

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 55, the Editor of the paper is F. X. Furtado ; Goanese ; 48.

No. 66, the Editor of the paper is Daudalli Hakim Magduballi ; Muhammadan ; 35 ; Circulation 1,400.

Nos. 76, 98, 149 & 166A have ceased to exist.

No. 116, the Editor of the paper is K. H. Mudvedkar, the old editor having died.

Politics and the Public Administration.

Suggestion to change the date of the Coronation Durbar to be held at Delhi.

Bombay Punch Bahádur (166), 5th Dec.; *Sultán-ul-Akhbár* (168), 3rd Dec.; *Mufide-Rozgar* (167), 4th Dec.

1. The Coronation Durbar at Delhi takes place on 1st January 1912, but the 'Ashura', *i.e.*, *Tabut* immersion day falls on the same date. Leaving aside the fact that a large portion of His Majesty's Indian subjects, *viz.*, the Musalmans will be in general mourning on the day and will be unable to take part in the great rejoicings it will be ominous and inauspicious to hold the Coronation Durbar of our King-Emperor on a day which is observed by all Musalmans and many Hindus as a day of general mourning. We, therefore, very earnestly request Government to change the date of the Coronation Durbar. [The *Sultán-ul-Akhbár* and the *Mufide-Rozgar* make a similar request.]

Appreciation of Lord Morley's tenure of office as Secretary of State for India.

East and West (6), for Nov.

2. "Glad as Lord Morley must feel when he contemplates the success that has attended his efforts to reduce the public feeling in India to its normal temperature, it is not satisfactorily established that the unrest which perplexed the physicians of the body politic was a temporary and passing ailment; and secondly, an influential section of Anglo-Indians, well versed in the art of administration and in the knowledge of Indian conditions, persist in foreboding that the comparative peace which Lord Morley and Lord Minto have restored is temporary and elusive, and a somewhat different kind of policy is needed to safeguard the abiding interests of England in India. Every attempt is likely to be made to emphasise and reassert principles with which the disciple of Mill and Gladstone may not be in entire sympathy, and though a Secretary of State comparatively young in years and strong in health may do much to arrest tendencies which perpetuate a state of things that he does not quite approve, it is easy to understand why Lord Morley should wish, with his idea of the fitness of things, to close at the present stage the chapter of Indian history in which he himself and his collaborateur in India have played so distinctive and successful a part.......... If the Viceroy has been accused of weakness, the Secretary ot State, who was credited with a similar defect when he came to the India Office, has been charged with the opposite quality of asserting himself too much. He has anyhow introduced certain new ideas into the political philosophy of India. While lending no countenance to the hope of self-government for the whole dependency, he initiated an inquiry which will no doubt result in a substantial extension of local self-government. The outcome of the Decentralisation Commission, however, depends largely upon his successor's and the new Viceroy's policy. In the making of high appointments Lord Morley has introduced, as much perhaps through necessity as through choice, an English principle which looks rather novel in India, and which may be associated as a distinctive feature with his *regime*. Seniority, pay and privilege are ideas worshipped by the official world. Lord Morley has treated them as mere fetishes. In pre-Morleyan days few men, who had not served nearly a lifetime in India, and risen to the highest position in one or other of the Services, would have aspired to the Secretary of State's Council. That custom was changed by Lord Morley. In the Executive Councils it was generally expected that Indians already in the service of Government and drawing high salaries would be introduced as persons best entitled to the prizes. Lord Morley, with his English and democratic notions, has knocked on the head the idea that before serving the public in the highest positions, or before sitting at the helm of the country's affairs for comparatively short periods, one must previously have drawn a high salary, or been in the permanent service of Government. To Judges, who elect to administer justice not only between one subject and another but also between Government and the subjects, and to others in the permanent service of Government, Lord Morley has virtually replied that when they preferred the emoluments and the honours of the service, they verily had their reward, and the country's

affairs are to be managed not merely by the permanent officials and administrative experts, but also by other competent citizens. This feature of the appointments is itself a characteristic contribution which Lord Morley has made to political progress in India."

Comments on His Honour Sir John Hewett's speech at the opening of the Allahabad Exhibition.

Oriental Review (19), 7th Dec.

3. "A Bengali politician observed some time ago that a subject nation could have no politics. This observation is, of course, to be taken with certain reservations, but leaving aside contentious matters regarding that point, we may accept the necessity for the development of industry and agriculture so obviously implied in that observation. The past five months have shown that the Indian political atmosphere is cleared of much of the noxious vapours of anarchism and fanaticism, and we are witnessing the growth of sober and rational criticism which looks more to development on constructive lines than to destruction on extremist lines. Such a constructive programme necessarily includes development of industries and agriculture and it is on this account movements aiming at it are to be welcomed wholeheartedly. The Allahabad Exhibition which was opened by Sir John Hewett is the greatest that has been held in the East, and may well be taken as symbolical of the new spirit which is coming over this country—a spirit of constructive statesmanship and of co-operation between the rulers and the ruled. The colossal expenditure which is usually incurred for such Exhibitions leads many people naturally to ask whether it could not be better utilised. Such a protest is justifiable if an Exhibition is regarded as a fancy feté and people congregate, simply to enjoy themselves. It will also be justifiable if Exhibitions are held more often than necessary, *i.e.*, before there is time to put into practice the lessons of the previous Exhibition. The Allahabad Exhibition is free from these defects and though the public are amused and amusements form a feature, they are not its principal feature. Exhortation and instruction are the principal objects and the prospectus issued by the General Committee and the speech of Sir John Hewett testify to this amply.......... We agree with Sir John Hewett if he insists upon a closer attention being paid to industry and agriculture, but positively differ if he implies that politics ought to be discarded entirely. Industrialism is a handmaid of politics and it may be said that it will have no chance to flourish in the absence of politics. The instance adduced by him of many men and women getting their livelihood in Great Britain without a knowledge of politics does not depict an ideal state of things, and it is against this state of society that the protest of the Socialists is chiefly lodged. We venture to suggest that it is because of political agitation in this country that the industrial movement has sprung up."

**Mahratta* (17), 11th Dec., Eng. cols.; *Mumbai Vaibhav* (131), 6th Dec.

4. "In his speech made on the occasion of the opening ceremony of the Allahabad Industrial Exhibition Sir John Hewett, the Lieutenant-Governor of the United Provinces, is reported to have laid special stress on the importance of Economics.......... Now we thoroughly appreciate the genuine desire of the ruler of the United Provinces to see the industries of the country advance and prosper. But we confess we cannot see eye to eye with him when he tries to put an extra value on industrial effort at the expense of politics. In the first place an attempt like that to decry politics is calculated to defeat its own purpose. Indians legitimately complain that there is no scope for their political ambition under the British Government. And the truth of such a complaint is borne out by the admissions of English statesmen made perhaps in unguarded moments. Thus in his introduction to the late Mr. G. P. Pillai's book entitled 'Representative Indians' Sir Richard Temple has remarked as follows:—'It will be seen that although political talent, statesmanlike ambition and administrative power fail to be fostered under British rule, still there are ample fields for learned research, for literary taste, for social reform, for poetic culture, for

philosophical meditation—in short for general culture, both varied and comprehensive.' The only remark one need make upon these observations is that it is simply an insult to the intelligence as well as the patriotism of the Indian people for any one to suppose that, so long as they have not got adequate scope for the expansion of their political talent and statesmanlike ambition, they can ever feel grateful to the British Government for the development of mere culture, however varied and comprehensive it may be. All those gifts, which are mentioned by Sir Richard Temple, are no doubt highly valuable in themselves; but they can never adequately compensate the Indian people who have lost their political power and are eager to regain it, so far as they may be able to do so under the new conditions. The effeminate graces and delights of culture will not fail to carry with them an echo of reproach and mockery so long as they are divorced from political power and national self-government.......... It looks plausible and wise for a man to say that in the present condition of India her people should only mind economic questions and not bother themselves and the Government with politics. Those who say so more often than not confound politics in its larger sense with political agitation and mistake the latter for the former. But surely Indian politics is not all political agitation. The Indian people cannot afford to give up thinking politically at a time like this when they have yet to win even the primary rights of free citizenship at the hands of their Government and, moreover, when even in the field of economics they find that many of the conditions of their industrial life are affected by their political condition. Taking the Indian people as they are as human beings—as economic units—can any one say that their hands and feet are not bound in many matters by artificial restrictions arising from the character of the British rule? Are they free agents to develop their industries and work out their economic destiny just as they would like, with such light and leading as has been theirs? Of course, they are making such progress as they can in spite of these restrictions. But how can you prevent them from knowing the simple truth that they would be more prosperous if, for instance, their interests were not subordinated under a particular system of political rule to those of certain people outside their country, and if they had all those aids, in as full a measure, which the people in other countries get at the hands of their national government when their industries are in a nascent condition? They cannot help feeling that they suffer from the absence of a really national government in India and that, judging by the example of other peoples in other countries, they would be economically much better off if they had liberty, like some other nations, to manage their own economic affairs. Private Economy, Economy of the People and National Economy are of course three distinct entities. The second and the third become identical when the State embraces a whole nation and is identical with it; but the first will always be distinct from the second and the third. Now with regard to Private Economy we admit that the Economy of the Indian People is not the same as the Economy of the State, for the State is made up of two distinct nations brought together under peculiar conditions in partnership in such a way that the interests of one, *i.e.*, the servient partner, are subordinated to those of the other, *i.e.*, the dominant partner. Sir John Hewett would obviously like us Indians to forget this and to mind the small annas and pies of our petty industries, when the disposal of the rupees and sovereigns of the same is entirely in the hands and at the mercy of foreigners, *i. e.*, people other than ourselves, whoever they may be." [The *Mumbai Vaibhav* writes in a similar strain.]

Gujaráti (34), 11th Dec., Eng. cols.

***5.** "The United Provinces Industrial Exhibition is described as one of the largest ever held in India. It was formally opened on the 1st of this month by Sir John Hewett, the Lieutenant-Governor of those Provinces. In a lengthy speech His Honour described the steps his Government have taken to promote the industrial progress of the people in their charge, the way in which the idea of the present Exhibition was conceived and carried out, the useful purpose the display is calculated to serve, and the importance that ought to be attached to the economic development of the country. He stated that in the present stage of civilisation in India political questions are as nothing compared to economical ones, and that 'the problems of the greatest importance alike to the people of India and their rulers are the means by which the land can be made more fertile, the quickening and improvement of indigenous industries, the provision of capital for enterprises of a modern type, and the modification of our educational system so as to provide a good practical education both for the man who will work with his hands and for the man who requires the knowledge to supervise him.' Sir John was quite right in emphasising the importance of the economic problems, and it must be admitted that the educated people in India have not only not lost sight of those problems, but have given them the important place they deserve in their thoughts and activities. Even the political movement in India is designed to secure the economic well-being of the people so far as the Government can assist in the economic development of the country. The recognition of the supreme importance of industrial progress has latterly taken firm root in the minds of the people and the Government alike."

Indian Spectator (11), 10th Dec.

6. "It may seem at first sight that the primary object of an exhibition ought to be to inform and to educate rather than to point out openings for investment. But the two objects are to a large extent inseparable from each other. Of course, a great exhibition must demonstrate many things, and prove an education in itself. But as Sir John Hewett truly said, so far as education in technical schools and colleges is concerned, 'it is useless to educate an indefinite number of young men to be managers, overseers, and foremen, if the factories in which they can be employed do not exist.' That is precisely why technical education has not made much progress in the past; and without the co-operation of capitalists it cannot make rapid strides in the future, notwithstanding all the attempts of enthusiasts like the Lieutenant-Governor himself, who would be pleased to see India studded with factories after the manner of the flourishing countries of modern Europe. The Exhibition will show what wealth of resources India has, that is not yet utilised. In the Forest Court, for example, an expert will show by means of experiments how wood-pulp may be obtained for the manufacture of paper from the forest products of India. Though opinions may differ on the ultimate future of the hand-loom industry, Sir John Hewett has faith in it. If in Scotland and Ireland cottage industry associations have succeeded in reviving some of the decaying industries, there must be better scope for similar work in this country. The indigenous arts will be well represented at the Exhibition. We hope His Majesty's blessing will fructify both in the success of the Exhibition and in the progress of Industry."

India and Tariff Reform.

Indian Social Reformer (10), 11th Dec.

*7. "Though the question of Tariff Reform is for the moment overshadowed by the constitutional question in Great Britain, it would be well for Indians to keep a wakeful eye on the controversy so far as it relates to India. The Tariff Reformers had till lately practically ignored India. But they have recently been at pains to convert Lancashire, and this they cannot, of course, do without showing that Tariff Reform, while enabling England to protect her industries against other countries, would not allow India to protect her one ewe lamb, the cotton mill industry, against Lancashire. For this purpose something more than the soothing lullabies for Sir Roper Lethbridge was wanted, and Mr. Bonar Law, one of the great guns of the movement, undertook to bell the cat at a meeting held at the Free Trade Hall in Manchester last month. Mr. Bonar Law's candidature for one of the divisions of Manchester has since proved unsuccessful, so that we may assume that his arguments did not carry weight with the people whom he wished to convert to his views. But even if they had satisfied Manchester, the question we should have had to ask is, 'Do they satisfy us?' England, of course, has the power to impose any fiscal policy she likes on India, but would she be using the power honestly if she compelled India at the point of the bayonet to continue a policy which she herself had discarded?...... We must give Mr. Bonar Law credit for shrinking from expressing the true purport of his words in more direct language.

But the rival candidate, Sir George Kemp, did not long leave it in the decent garb in which Mr. Law had clothed an essentially indecent idea.......... It must be admitted that there is a greater appearance of honesty about Sir George Kemp's position than about Mr. Bonar Law's. But so far as we in India are concerned, we cannot admit that England has a moral right to force Free Trade or Tariff Reform on his country in entire disregard of her industrial conditions, simply because England herself, with her far different conditions, elects the one or the other. We cannot admit that the countervailing excise duty on our cotton goods, for instance, is morally right, though it may be politically expedient, simply because England remains for reasons of her own a Free Trade country. We say it is not even consistent with the idea of Free Trade which England entertains in her own case. If it were so, when there was a 2 shilling duty on wheat during the Boer War, English wheat would have been subjected to a corresponding excise duty, which it was not. It also shows lack of humour to speak of Free Trade in India, while India, as a matter of fact, has very little freedom in the matter and when Customs are expressly excluded from the purview of the Indian Legislative Council. The position of the Indian is neither that of Mr. Bonar Law nor that of Sir George Kemp. The theory underlying Tariff Reform is perfectly sound. It is the theory of 'National Economics' propounded by Frederick List and other eminent authorities....... If Tariff Reformers will leave India to decide what particular system is suited to her needs at the present time, we should adhere to their movement with gratitude. But this is, evidently, what they are not prepared to do. While applying the principle above enunciated in its integrity to English conditions, they will impose on India a policy which, to put it bluntly, will bring them the support of Lancashire. As for the Free Trade doctrine, we believe that as a doctrine it has very little validity at the present day. But whatever else it may or may not do, it is a policy which leaves little scope for manipulation and makes for honesty and cleanliness in administration. Mr. Bonar Law's scheme will not help the only Indian industry which can benefit by some measure of protection. In a country without fiscal autonomy, Free Trade is much preferable to 'Tariff Reform.' A bird in the hand is worth two in the bush."

Comments on the proposal to bring about union between Hindus and Muhammadans.

Bombay Samáchár (73), 8th Dec.; *Jám-e-Jamshed* (38), 9th Dec.; *Praja Bandhu* (43), 4th Dec.; *Gujarát Mitra and Gujarát Darpan* (35), 4th Dec.; *Akhbár-e-Soudágar* (28), 10th Dec.

8. The *Bombay Samáchár* hails with delight the prospect of a conference being held in Bombay at the suggestion of Sir W. Wedderburn with a view to composing the differences existing between Hindus and Muhammadans and restoring the much-desired *entente cordiale* between them. The paper writes:—Under the influence of the religions respectively followed by these two great communities, the members thereof have been conducting themselves as if they hailed from different countries and had no common interests. This deplorable situation has been a great obstacle in the way of those true friends of India who are ever on the alert to advance India's cause. They are justly of opinion that unless this condition is radically altered, the Indians will not be able to enjoy the full measure of the benefits the Liberal Government in England has recently bestowed upon them. Nay, they apprehend the subversion and retraction of all the constitutional reforms no sooner the Conservatives return to power. It behoves, therefore, all true Indians to stand shoulder to shoulder so far as the economic and industrial regeneration of the country is concerned and thereby strengthen the hands of the Liberals in advancing the cause of India in the direction of securing for her representative Government on Colonial lines. On casting a glance at the list of differences obtaining between these two great sections of the Indian people as enumerated by Sir W. Wedderburn in his lettter to the All-India Moslem League, we at once find that no insurmountable difficulties come in the way of the solution of the problem. The language question offers the least trouble as the practical importance and utility of English as a common language in the present condition of India has been acknowledged by all Indians without demur. As regards the Muhammadan representation on Municipal and Local Boards, if we minutely probe the question we shall at once find, so far at least as the

Bombay Presidency is concerned, that the phantom of injustice alleged to have been done to the Moslem community has been needlessly raised and has no foundation in truth. An analysis of the *personnel* of these Boards will at once clear up the mist and show that it is only the want of qualified Muhammadans that has deterred Government from recognising the claims of the community to a share in the administration of these Boards. These and similar other questions are all easy of solution and we, therefore, wish the efforts of Sir W. Wedderburn all success. [The *Jám-e-Jamshed* admits the necessity of composing at an early date the differences between Hindus and Muhammadans so as to open the way to India's progress, and exhorts the members of both the communities to show to the civilised world even at some personal sacrifice that they form one nation and are ready and willing to secure the salvation of India as a homogeneous body. The *Praja Bandhu* and the *Gujarát Mitra and Gujarát Darpan* also welcome Sir W. Wedderburn's proposal and trust that his efforts directed towards the attainment of the well-being of India will receive a successful response from all patriotic Indians. The *Akhbár-e-Soudágar* makes somewhat similar observations.]

Comments on the speeches at the St. Andrew's dinner, Bombay.
Jám-e-Jamshed (38), 10th Dec., Eng. cols.

9. "Last week our fellow-citizens the 'brither Scots' and their guests had assembled at one of their annual festivals, when some excellent sentiments were given utterance to. The honourable chairman of the Bombay gathering among other things said, 'For weal or woe, for good or ill, the various communities of this great country, in itself an Empire, have been called upon to bear a real share in the responsibilities of this Government. It is on the European community that the main burden of supporting and assisting the administration must inevitably fall.' So far so good, and we do most heartily reciprocate these sentiments, but with a good deal of reservation. That the support of the European community in the administration of the country is necessary, nay essential, we do admit, but we have observed with regret that the same support is neither consistent nor unprejudiced, and that is the experience of those who move with the times and watch the trend of events. It is the charm of British political life that in spite of great differences of opinion of political opponents, they never allow their political differences to mar their private friendship or diminish their mutual regard or withhold their support in the carrying out of a policy, once it has passed beyond the sphere of argument. To our misfortune, things quite the reverse are observed in this country, and the pity of it is that those who should set a better example have often been found wanting in the traditional good sense of 'give and take' of the British people. Pious professions are all well and good, but simple actions are better far. It is an open secret that the European community of India, both official and non-official with few exceptions, have not relished the recent concessions so generously bestowed by the *ex*-Viceroy, and have resented with no uncertain voice their great dislike of the new order of things that has come into existence of late. These worthies who are often ready to lecture the natives on better manners so far forgot the same that they carried their resentment to the point of denying, in a most churlish manner, to a nobleman of the first rank and a gentleman and a representative of their Sovereign, the valedictory banquet which they are in the habit of giving to a retiring Viceroy. The natives are not slow to take notice of these small facts and make a mental note that, more often than not, those who pose as their pedagogues have much to learn in the science of ethics and the excellent moral of 'give and take'."

Comments on the defeat of the Honourable Mr. Orr's resolution in the Madras Legislative Council against the Government's migration to the Hills.
Kesari (125), 6th Dec.

10. The Madras Government like other Local Governments and the Government of India repairs to the Hills and stays at Ootacamund for nearly seven months in the year. Public opinion is unanimous as to the inconvenience and unnecessary expenditure involved in these annual migrations. Last week, the whole question was threshed out in the Madras Legislative Council. The Honourable Mr. Atkinson and the Governor of Madras urged that the members of the Executive

Council and other high officers of Government had to work harder than High Court Judges and that they did not get any vacation like them and that they could work better in a cool climate and that the work of good government would be obstructed if the exodus was put a stop to. If the cool climate of the Hills agrees so much with good government, we do not see why Ooty should not be made the capital of the Madras Government. Really speaking, the Madras Government wants two capitals—one for the hot weather and another for winter. What is then the use of urging the above-mentioned arguments? They need not boast that the Civil Service is a heaven-born service and that men belonging to it are angels if good government and smoothness of administration stand in need of a change of climate. The Madras Government is not only unwilling to put a stop to the annual exodus but even to reduce the term of its stay on the Hills, and the resolution proposed by the Honourable Mr. Orr was consequently negatived!

Indu of Bombay (13), 6th Dec.

11. "Thank Heaven, after twenty-five years of persistent agitation, yet another plank in the Indian popular party programme has now become a question of practical politics—we mean the annual resort of different Governments to the Hills during the two sets of the hot months of the year...... This subject of the Governmental exodus to the Hills has at present cropped up to the fore in the Madras Legislative Council. The Honourable Mr. E. W. Orr there moved a resolution against moving the seat of Government to Ootacamund for any portion of the year.......... We endorse most of what has fallen from the Honourable Mr. Orr.......... In face of the packed Government majority, there was not the shadow of a chance for the resolution to pass and be given effect to. It has in fact failed and even the amendment limiting the exodus to three months failed. But that is no reason why it should not be brought before the Legislative Council again and again. We hope non-official members—members for the people, we mean—will bring forward this question before their respective Councils. We may fairly hope then for at least a minimising of the present evil."

Republics existed in ancient India.
Kesari (125), 6th Dec.

12. In the Mahábhárat, there are distinct allusions to a state of things when there was no king and the national affairs were managed by the people. The Shukraniti recognizes republican principle more perspicuously. 'The election or appointment of kings,' is the heading of a separate chapter in the Mahábhárat. The correct details of the ancient history of India are not available, but it seems that in early days the administration of the country was not in the hands of kings, but of republican *punchâyats*. There were many city States in India as in Greece and they were managed by the different tribes. As Professor Rhys Davids remarks, the earliest Buddhist records reveal the survival, side by side with more or less powerful monarchies, of republics with either complete or modified independence. Authorities cannot be found in Brahmin writings because these institutions were not liked by Brahmins. But Jain writings also evidence the existence of tribal republics. Every tribe was independent and its affairs were looked after by officers corresponding to Roman Consuls. The criminal law was enforced by the tribes themselves by holding independent meetings as in Greece. The Bhag, Bati, Malla, Mourya, Videha, Vajji and Sakya tribes were republican in character. In Malabar also, the administration was carried on at first by Brahmins of four cities, but afterwards kings were elected for a term of twelve years, subject to further appointment. [The paper proceeds to quote from the Malabar Gazetteer, Part I, pages 132 and 267, to prove that village republics were in existence in Malabar.]

India a land of thraldom.
Karmanuk (124), 26th Nov.

13. In Chapter III of a serial story entitled the 'World of Illusion' being published in the *Karmanuk*, an Indian student, who is staying in England to study at an English University, writes home to his wife, Padmâvati, a letter in which he resents being placed under the superintendence of an English gentleman by name 'Mr. Fairbrain', and declares that he has married an English wife

and states that he has made up his mind never to return to 'that wretched India'; for, 'who would leave the holy land of liberty and come to a sinful wilderness of thraldom?' Further on, he writes about Padmávati's father in the following terms:—'Your father has ever been a slave and has grown arrogant by the money earned in servitude. He, therefore, honours the white officials even more than God'.

'Autobiography' of a rupee.

Karmanuk (124), 26th Nov.

14. The *Karmanuk* publishes a piece in which a rupee is made to relate its autobiography. Describing its own peregrinations in times past, the rupee relates how it had to pass from the possession of Bájiráo the second to that of the English, who 'laid the foundation of their rule by means of wiles and tricks.' Coming to the Mutiny of 1857 the rupee declares that its outbreak was due to the 'utter discontent prevailing amongst all the subjects.' The autobiography concludes with the rupee's prayer for long life to King George V.

Comments on the alleged action of the Director of Agriculture, Madras, compelling a Native Christian subordinate to put on a native turban instead of a European hat.

Indu Prakásh (119), 3rd Dec.

15. The depth of the vagaries of European officials is sometimes unfathomable. They very often display a *penchant* for *salams* from the Indians so much so that abuse and ill-treatment is resorted to in the case of those Indians who fail inadvertently to meet with their wishes. A report comes from Madras that Mr. Peterson, an Indian Christian who was the manager of the Samalkota farm, was reduced by the Director of Agriculture to the post of Assistant Manager for failing to comply with his order to put on a turban instead of the European hat which he used to wear. The Director's threat that he shall be further reduced if the order to wear a turban be not obeyed has induced Mr. Peterson to resign his post as he was accustomed to wear a hat since his childhood. There is no doubt that Mr. Peterson has heavily suffered by the vagaries of the Director of Agriculture in the Madras Presidency. The incident illustrates how certain thoughtless officials needlessly wound feelings of Indians and tend to bring Government into disrepute. The Madras Government would do well to give timely admonitions to such officials or prosecute them under section 153A of the Indian Penal Code instead of issuing Loyalty Circulars.

His Royal Highness the Duke of Connaught and the Indians in South Africa.

Pársi (42), 11th Dec., Eng. cols.

***16.** "So far as his tour was officially concerned, the Duke of Connaught apparently was not allowed to know that there were such persons as Indians in South Africa. The Parliament was duly opened, complimentary banquets and speeches had their due place, streets were decorated and the troops paraded, but the most burning question in the colony was politely avoided as a subject which it is not *comme il faut* to refer to in society. It is true, the Indians were not altogether silent, but their welcome took the form of a letter—a rather down-hearted letter—regretting their own inability in the circumstances to rejoice, and not requiring, like a formal address, any reply. The Duke has now left South Africa, and is on his way home. There will probably be a Guildhall banquet or some such function to welcome him, and he will thereat be expected to make a general pronouncement on South African affairs. This is the only chance now remaining to gain some benefit for the Indians in South Africa from the Duke's tour, and, in the light of what has gone before, it seems a small one. Still, knowing the Duke as we do in Bombay, we are not without hope that he may express sentiments on the subject in accordance with his well-known sympathies. It will be a hopeless sign indeed if expediency succeeds in stopping even royal mouths when the truth needs utterance." [The same paper writes elsewhere:—"We have received from the London All-Indian Moslem League a letter addressed to the Under Secretary of State for the Colonies on the perennial subject of the hardship of Indians in South Africa. The letter puts the case well and forcibly, adducing instances where colonial newspapers which 'would like to see an end of Indian trading' protested against the 'scandalous injustice' meted out to Indians. This is one of the points which the Imperial Government has never had the moral courage to tackle. It has been ready enough to echo colonial protests against Indians entering the country unlawfully, but only expresses 'profound regret' at legal harsh treatment and shuts its eyes altogether to illegal persecution."]

Alleged persecution of Indian women in South Africa.

Indian Social Reformer (10), 11th Dec.

***17.** "*Indian Opinion* of the 5th November brings grave news. The Transvaal authorities, it would seem, have taken to persecuting Indian women whose husbands were in jail for contravening the provisions of the anti-Asiatic laws. Here is our contemporary's account of the arrest of Mrs. Rambhábái Sodha whose husband, Mr. Sodha, a pre-war resident of the Transvaal, was serving a term of imprisonment as a passive resister. The lady with her three little children was proceeding to Tolstoy Farm, where families of imprisoned passive resisters maintain themselves, on the break-up of her home, when she was arrested and locked up in the Police Station for the night. The next day she was walked to the Court House with her baby in her arms, and 'there was complete silence,' adds our contemporary, 'as she stepped into the prisoner's dock.' The Public Prosecutor applied for a remand for 7 days and the lady was released on her own recognisance of £10. *Indian Opinion* comments thus on the case under the heading 'War on Women': 'Since the celebrated Poonia case, nothing has happened during the memorable Transvaal struggle that should attract such world-wide attention as the pathetic case of Mrs. Sodha. Rambhábái Sodha has entered the Transvaal, her husband—her natural protector—being in goal, and having become reduced through the struggle to poverty, she has gone to the Transvaal with a view to remain at Tolstoy Farm. She has a baby in arms and another child under three years of age. All the facts were before the Immigration Officer. And yet the word has gone forth that Mrs. Sodha must be persecuted—we will not call this affair a prosecution—as being a prohibited migrant. Why are these proceedings being taken? Not because Mrs. Sodha is an undesirable woman. Probably no purer-souled woman has trod the unholy soil of the Transvaal. Not because she competes with white traders. She knows nothing of trade. She wants to pass her time in peace at Tolstoy Farm. She has offered no opposition to the all-powerful Union Government for she has entered after due notice. Nor is she the wife of an Indian who has never resided in the Transvaal. Mr. Sodha is a pre-war resident of the Transvaal. The only reason for warring on women is, so far as we can see, the vanity of Government officials who cannot brook anything like a dignified attitude on the part of Indians'."

Disabilities of Indian immigrants in Canada.

Dnyán Prakásh (49), Dec.

18. The infection of colour prejudice is affecting all the Crown Colonies with astounding rapidity. A correspondent from Vancouver writes to the *Hindu* of Madras that in May 1910 an amendment of the Immigration Act was passed which stipulated that no East Indian immigrant would be allowed to land in Canada unless coming direct from India with 200 dollars in his possession as against 25 dollars required for a Japanese! There is no direct communication between India and the Pacific Coast. The only means of transit is *viâ* Hongkong. The law has thus made it prohibitory for Indian British subjects to emigrate to Canada. Though the immigration law was amended in May 1910, Mr. Singh, a prominent Indian of education and status who went to Columbia in 1907 and settled in Vancouver in February 1910, has been cruelly and unjustly deported. Besides, Indians settled in Canada cannot cross the United States even for a few days on pain of transportation. It is really revolting to see that Indian British subjects are treated so basely and that they are not even given the same treatment as subjects of foreign nations. We hope the Imperial Government will settle the question of the rights of Indian British subjects in the Colonies at an early date.

Appeal to the citizens of Bombay to offer a hearty welcome to Sir W. Wedderburn.

Bombay Samáchár (73), 6th Dec.; *Jám-e-Jamshed* (38), 5th Dec.; *Sánj Vartamán* (45), 9th Dec.

19. Sir William Wedderburn is expected in Bombay next week and we trust that the public will heartily co-operate in the arrangements made by the Presidency Association to give him a suitable welcome. It has to be remembered that Sir William has not yet fully recovered from a serious illness which had attacked him some time back and in spite of that he has accepted the Congress Presidentship merely out of sympathy with the Congress cause. His main object in coming out to India is to establish cordial relations between the two great communities of India and to remove their differences. We all know that His Majesty the King-Emperor as well as the Viceroy are anxious to see these two sister communities in harmony with each other, and that all responsible authorities have admitted the folly of the mistaken policy of trying to keep them aloof. Sir William has thus undertaken a very desirable task and we trust he will be able to accomplish it successfully. Before, however, he begins this work, it is necessary that both the communities concerned should show their confidence in him by properly welcoming him on his arrival. They should congregate in thousands on the roads when he comes and receive him with acclamations and garlands. They should further present him with an address requesting him to call a conference of both the communities as suggested by the Right Honourable Syed Amir Ali and the Honourable Sir Pherozeshah Mehta. On behalf of the Muhammadans the lead in this matter should be taken by the Bombay Anjuman-i-Islam, which represents the more educated and far-sighted element of the community. [The *Jám-e-Jamshed* similarly eulogises Sir William on his past services and on his present effort to unite the Hindus and the Muhammadans, and proceeds:—We wish him success in his good efforts. India will be really grateful to him for taking up this great question, so intimately connected with her peace and prosperity. If not for anything else, at least for this, he deserves to be warmly welcomed by the citizens of Bombay. We stand greatly in need of such good friends. We should, by honouring him, show our English friends how the names of those who work for India, are engraved on our hearts. The *Sánj Vartamán* makes similar remarks.]

Appreciation of Sir William Wedderburn, the President-elect of the approaching session of the Indian National Congress.

Oriental Review (19), 7th Dec.

20. In the course of a long article on the services done by Sir W. Wedderburn to India, the *Oriental Review* writes:—"Princes are accidents. Governors and Viceroys are imposed and are inevitable, but (and we say it with conviction) a man—an Englishman—like Sir William Wedderburn is one in a million, whom to know is to love, praise, honour and worship without stint.......... It would not be possible within the space at our disposal to give anything like even a comprehensive sketch and review of the eminent and important services of Sir William Wedderburn to the people of India.......... Unquestionably great, lasting and valuable as have been and are the services rendered to this country by Sir William Wedderburn, what we may well ask, has the Indian or British Government done to recognise them? Nothing. Showers of Kinghthoods, C. I. E.s, and other such titles and honours have never touched Sir William. They have honourably distinguished him by passing him lightly by. His own countrymen have stood aloof from him; have ridiculed and pointed the finger of scorn at him; have showered sneers and scoffs upon him and have ostracised him. But as 'a hero in the strife' Sir William has bravely stood his ground.......... To honour such a man and recognise his great worth, is then our incumbent duty. Let us not then hesitate or hang back now that we shall have him among us for a brief space of time, but as true citizens of this proud city and as Indians rise to the occasion and take advantage of his coming visit, when we shall probably for the last time see his face and hear his voice, so often raised dauntlessly in our behalf, and do our utmost to impress on him and all the world beside, how earnestly, truly and gratefully we recognise his manifold services to this country and how sincerely we honour and cherish his beloved person and his name."

Protest against an alleged order of the Census Commissioner refusing to class the depressed classes, the Sikhs and the Jains as Hindus in the coming census.

Indu of Bombay (13), 6th Dec.

21. "We certainly join unhesitatingly with our Hindu contemporaries in the emphatic protest they have made against a recent circular issued by Mr. Gait, the Census Commissioner, who proposes to introduce in the coming census enumerations certain innovations of a distinctly anti-Hindu character. Our objection is based on the broad ground that Mr. Gait's proposals are tantamount to making religious censors of the Census officers, and thus they trench not only upon the principle of religious neutrality, to the observance of which the British Government is irrevocably and very wisely pledged, but also upon individual conscience in religious matters—matters in regard to which census enumerators and even higher census officers are bound to be ignoramuses.......... In regard to the Jains, it is absurd to suggest that for such purposes as census classifications, they are not Hindus. The word 'Hindu' in census does not mean those who follow the Hindu religion (for none such single religion in reality exists—what we have are different faiths sprung up amongst the great Aryan group of human kind which came and settled in the Punjáb and thence throughout India) but those who are descendants of the ancient Aryans and are not Moslems, Christians, Jews, Parsis, Buddhists, &c. In dress, manners, customs the Jains are Hindus. If anything, they are a sect of the Hindus. And precisely the same is the case with the Sikhs. The Punjáb is the home of the Sikhs and a Sikh Guru's descendant, still venerated as a religious head, presided the other day over the Punjáb Hindu Conference!!! Most of the Sikhs did not call in question this public acknowledgment of Hindus and Sikhs being one and the same. Some of the Sikhs—to wit the Sind Sikhs—employ Brahmin priests for all their religious ceremonials, and one of them has come forth with a strong protest against Mr. Gait's proposal to separate his community from the Hindus. In face of these historic facts, traditions and current feelings, it is absurd for a Census Commissioner to refuse to classify amongst Hindus, the Jains and the Sikhs. But even more stupid is the proposal to exclude from the Hindus those who do not fulfil the tests mentioned by him. All the tests, it will be seen, are devised with the view to exclude the so-called depressed classes from the Hindu fold. One simple question to Mr. Gait: 'Do the depressed classes want so to be cut off? Do the higher classes desire it?' The truth is that the latter are everywhere realising that they have been unkind in the past to their brethren, the so-called untouchables, and have set on foot movements to elevate them—not to get afresh in the Hindu fold. Besides, one may well ask if these depressed classes are not Hindus, who are they? That they worship the same gods is an absolute undeniable truth. But Mr. Gait confounds worshipping in the same temples and worshipping the same gods and with the help of the same priest. The inquisitorial character of some of the tests—notable in regard to the status of the Brahmin priests, who officiate at the religious ceremonials of the depressed classes, needs no comment whatsoever. Suffice it to say that if these sorts of tests be applied to Christians and Moslems, a confusion worse confounded would result, which would produce unparalleled discontent. .... The absurdity of Mr. Gait's proposal thus becomes patent. We have no doubt that the only principle on which census enumerators could go would be to ask a man what he is and according to his owning himself Hindu or Christian or Moslem, so should he be classified. The Census officer must not be allowed to constitute himself a religious censor. We hope Government will not sanction his proposed wanton innovations, fraught with the production of grave discontent as they are."

Sind Journal (25), 1st Dec.; *Indu Prakásh* (119), 9th Dec.

22. "We are afraid the press and the public do not sufficiently realise the gravity of the order issued by Government that Sikhs, Jains as well as the depressed classes shall not be classed as Hindus at the forthcoming census even if they desire to be entered as Hindus......... It is time the danger to Hindu political interests were realised. The influence of the action of Government is likely to be felt beyond the domain of politics, for the order touches the very basic principles of Hindu religious and philosophic thought. We are glad the Sanátan Dharma Sabha, a most orthodox organisation, has passed a resolution in favour of the depressed classes being considered as Hindus.......... If the Census Commissioner wants accuracy let them be entered as 'untouched Hindus.' This is all that can be reasonably demanded, and this will fully meet all difficulties. For the Census officers or the Government to enter into a theological or philosophical justification for a man's calling himself a Hindu or not is most uncalled-for.......... In this connection may we venture to draw the attention of Government and of the Census authorities to the wide differences that divide Sufism from Islam?......... Why then should Muhammadan Sufis be classed as Muhammadans? The question should enable the Census Commissioner to see the absurdity of the position he has taken up.......... It should be left to the Hindu community to decide who shall be called Hindus and to the Muhammadans to decide who are Muhammadans." [The *Indu Prakásh* writes:—It is certainly unfortunate that the Census Commissioner should have thought fit to run counter to the desire of the depressed classes themselves to be counted as Hindus. The circular will not only hurt the feelings of many people but will cause positive discontent. Mr. Gait does not appear to know that the Mahár, though an untouchable, is considered indispensable in connection with the observance of certain rites in many Hindu temples on this side of India. He may as well order to-morrow that those who won't be found wearing the sacred thread or to have the tuft of hair on the head should not be classed as Brahmins!]

Comments on the Bakr-id riots in Calcutta.

Pársi (42), 11th Dec., Eng. cols.

***23.** "Trouble has arisen in Calcutta between Márwáris and Muhammadans over the great question of cow-sacrifice. Anything more needless it is impossible to imagine. There are orthodox Hindus to whom the killing of a cow seems more dreadful than the killing of a man, but it is so long since a Brahmin hierarchy ruled India that none can pretend to be ignorant of the fact that to other communities the cow does not appear more sacred than any other animal; nor do any Hindus even conceive of cow-killing as coming within the purview of Indian criminal law, or affect to regard non-Hindu eaters of meat as equivalent to murderers. Ignorant and belligerent Muhammadans, on the other hand, take a delight in performing their cow-sacrifice in such a manner as deliberately to offend Hindu susceptibilities, and it is mainly this that is at the bottom of the trouble. A Hindu writer in a contemporary argues that Government would be as much within their rights in forbidding cow-killing as they were in abolishing *sati*. The argument from the standpoint of economics which asserts that with our present depletion of cattle it is wasteful to slaughter, is both safer and more tenable. The Calcutta riots do little credit to the leadership of the chief men in either community involved."

Approval of the appointment of Mr. Shapurji B. Broacha as the new Sheriff of Bombay.

Rást Goftár (44), 11th Dec., Eng. cols.; *Kaiser-i-Hind* (39), 11th Dec.

***24.** "The appointment of Mr. S. B. Broacha as the Sheriff of Bombay has been hailed with unmixed satisfaction by all classes and communities of the city.......... As a business man and financier Mr. Broacha has established for himself a reputation which is unique. He is one of the oldest pioneers of our mill-industry, and it is in the fitness of things that Bombay, which is the chief centre of commerce and industry in all India, should be represented in its shrievalty by a citizen who has played a very prominent *rôle* in its financial and industrial life. As a philanthropist Mr. Broacha has relieved the wants of many a needy family, and though he has strenuously hidden his charities from public view, the spontaneous acknowledgments of grateful recipients have given them a currency which all his efforts at secrecy have been ill able to suppress.......... Though it is not often that he figures on public platforms, the inborn gift which he has in him of an eloquent speaker would stand him in good stead if he was returned, say to the Legislative Council." [The *Kaiser-i-Hind* also welcomes the appointment.]

Bombay Samáchár (73), 7th Dec.; *Sánj Vartamán* (45), 6th Dec.; *Jám-e-Jamshed* (38), 6th Dec.; *Akhbár-e-Soudágar* (28), 7th Dec.; *Indian Spectator* (11), 10th Dec.; **Pársi* (12), 11th Dec., Eng. cols.

25. The appointment of Mr. Shapurji Broacha is a matter on which he as well as the Bombay share-brokers' fraternity is to be congratulated. The appointment is sure to meet with public approval. At the same time, one would like to know the reasons for the new departure from the old order of procedure, under which Europeans and natives were appointed on alternate years. If, as is possible, Government are going to adopt a more liberal order of procedure, it will be a matter of congratulation indeed. But we should like to be officially assured that it is so. We hope the appointment of a native has not been the outcome of mere accident. This question assumes great importance when it is remembered that the close of the year 1911 will witness the arrival of His Majesty the King-Emperor followed in the beginning of 1912 by His Majesty's Coronation at Delhi. According to the old order of procedure, a native gentleman would have been entitled to the shrievalty on that occasion, and we trust that the mere fact of Mr. Broacha's appointment this time will not come in the way of a native gentleman officiating as Sheriff on that occasion. At a time when His Majesty the King-Emperor and the Queen Empress are coming down for the Coronation to India it would add to their prestige and a powerful impression on foreign nations would be made if the more important functions in connection with the Royal Visit be performed by natives. His Majesty has assured us in his gracious Message that he would like to throw open all the higher posts to Indians, and in order that His Majesty might be enabled to see with his own eyes his pledge carried out, such posts should, as far as possible, be conferred upon natives. We trust that His Excellency Sir George Clarke will see a capable Indian appointed next year and thus prevent an undesirable construction from being put on this year's appointment. [The *Sánj Vartamán* writes:—It is not always that one finds the appointments to the shrievalty satisfactory. Mr. Broacha's appointment, however, will give universal satisfaction. He is the prince of the Bombay Stock Exchange. Of course, he has his own views in politics, but they are the outcome of honest convictions and there has recently been a change for the better in them. On the whole, one cannot but respect him for his abilities, modesty, liberality and philanthropy. The *Jám-e-Jamshed* writes:—Mr. Broacha is a silent yet useful and industrious citizen, a sound financier and a liberal-hearted gentleman. He is respected alike by the officials and the public, the poor and the rich. We are anxiously waiting to see him knighted in next June. The *Akhbár-e-Soudágar* writes similarly. The *Indian Spectator* writes:—"The only fault one can find with the nomination of Mr. Shapurji Broacha as Sheriff of Bombay is that it comes about rather tardily. That the honour comes unsolicited, we feel certain; and that the emoluments, if any, will go to the poor, is equally certain. Thus the nomination fulfils the principal conditions, and one may safely congratulate both parties, the giver and the taker; more so the poor of the city." The *Pársi* writes:—"The appointment of Mr. Shapurji Broacha as Sheriff of Bombay for the ensuing year has been welcomed as a recognition of the merits of a popular and prominent citizen, and the chorus of approval with which his nomination has been received shows unmistakably the high esteem in which he is held by all classes.......... In 1911 a particular interest will attach to the office in view of the visit of His Majesty the King, and it is a matter of great satisfaction to know that on such a memorable occasion the duties of the Sheriff of this great city will be discharged by one of its highly honoured citizens."]

Alleged necessity of holding an inquiry into the forest administration of all the Local Governments in India.

Mahrátta (17), 11th Dec.

***26.** "The Madras Presidency would appear to have its own grievances as much as the Bombay Presidency. The system of reserved forests pinches the Madras ryot much in the same way as on our side, and a number of questions were asked on the subject at the last meeting in the Madras Legislative Council.......... Now one non-official member, the Honourable Mr. Kesava Pillai, profiting probably by the excellent example set by the Bombay Government, ventured to ask if the

Madras Government would appoint a Committee to inquire into these grievances: and judging indeed by the large number of forest offences reported, the suggestion would appear to be very valuable. But the Madras Government could not agree to it. It is thus the same story all the Provinces over. Executive Governments seem to think that they must suffer in prestige if they take up any suggestions made by non-officials on any subject. It is Governments themselves who are, in their opinion, the prime and exclusive source of all wisdom. If anything may be done, they alone will be best fitted to choose the time and the manner and the limits of doing it. But the result of this perverse self-sufficiency is very prejudicial to the cause of good feeling between the Government and the people. And when at last the blessed moment of official initiation of action comes, all the blessedness of the action itself has vanished and then Governments rub their eyes in wonderful disappointment and complain that the beneficence of their large, even very large measures, is not sufficiently appreciated by the public. Centralisation of administration has now gone on so vigorously for so many years past; but we have often missed centralisation of the right sort. And to take one concrete example, we may ask, why does not the Government of India think it worth its while to inquire into the forest administration of the different Local Governments and enunciate a uniform policy on the best model that may be found among them, with directions for improvement where and if necessary?"

Comments on the proposal to start an Agricultural Bank for the Nira Canal sugar-cane cultivators.

Kesari (125), 6th Dec.; *Sudhárak* (150), 5th Dec.

27. The cultivation of sugar-cane in lands irrigated by the Nira Canal pays well, but the cultivators were mostly in the clutches of the Sávkárs and all the profits earned by them were reaped by the latter. Government took note of this fact and commenced banking business there three years ago. Government have found the experiment successful and are of opinion that if any private agency takes over the work carried on under the scheme, it will get a net return of 3½ per cent. on the amount advanced and the rayats will get a net profit of 150 per acre. They did not carry on the experiment only to kill the operations of the Sávkárs but to prepare the way for the establishment of an Agricultural Bank. It is not strange that when Government are the bankers their business should be carried on smoothly. If our Sávkárs get all the facilities enjoyed by Government, they will also remain content with 9 per cent. interest on the money advanced. It is not a question of the cruelty or greed of the Sávkárs, but the shyness of capital and difficulties in the way of recovering debts. The Sávkárs as well as the rayats are the subjects of Government. It is not that Government cannot so arrange that the rayats may be benefited without ruining the Sávkárs. If they will ask the cultivators to form an Agricultural Bank and give it facilities to recover debt, both the Sávkárs and rayats will bless Government. [The *Sudhárak* remarks:—It is gratifying to find that the experiment of Government has turned out successful. However, it is not the business of Government to trade and no one would have welcomed their attempt, if they had started these operations with a commercial aim in view. Government are willing to hand over the work to a suitable private agency and it is for the Bombay merchants to see if they can float an Agricultural Bank in these days of new spirit. The cultivators and merchants themselves may form a Co-operative Credit Society and carry on the work which is being done by Government.]

Comments on the *Swadeshi Kirtan* case at Ahmedabad.

Gujaráti Punch (36), 4th Dec., Eng. cols.

28. "The prosecution against Messrs. Chandramanishanker and Manilál, Secretaries of the Swadeshi Mitra Mandal, for the publication of the *Swadeshi Kirtan* book has been withdrawn by Government and our popular and painstaking District Magistrate, Mr. Sladen, has been pleased to acquit them. We congratulate both Government and the accused. We congratulate the Government because they have abstained from proceeding with a prosecution which, in our opinion, was not warranted by the quiet and peaceful conditions obtaining in the city of Ahmedabad and which, if carried to its end, would have partly acerbated the happy and harmonious relations existing between the rulers and the ruled in this peace-loving city. We congratulate the accused because they are acquitted. Expediency should always constitute the criterion of a prosecution for sedition. We are inclined to the belief that prosecutions for sedition should be launched after mature deliberation and careful consideration, for in some cases, they frustrate the very object which Government have in view, and they provoke those ebullitions which it is the object of Government to prevent.......... In the first place we cannot imagine anything seditious in the book in question. No doubt some of the songs preach the gospel of patriotism pure and undefiled; no doubt some of them breathe a spirit of self-sacrifice and self-abnegation; no doubt some of them enjoin self-help and self-reliance, but we look in vain in any of the songs in the book for anything savouring of sedition, disaffection or disloyalty. In the second place, no city in the whole of India, is or could be more peace-loving, law-abiding and loyal than Ahmedabad. The Gujarátis are mild by temperament and quiet by nature. They never dabble in politics, or any agitation against Government. Their activities are confined to mercantile and commercial transactions and anything that does not give money or knowledge, productive of money, has hardly any attraction for them. It will be no libel to say that they are inherently incapable of taking interest in political matters. Under these circumstances we hold the withdrawal of the prosecution in point a wise and statesmanlike step and we express the warmest acknowledgments of the public to those who are responsible for the step."

Gujaráti (34), 4th Dec.

29. Commenting on the withdrawal by Government of the prosecution against the Secretaries of the Swadeshi Mitra Mandal at Ahmedabad, the *Gujaráti* refers to the abortive attempts made by the local Police to prove that a bomb had actually been thrown on Lord Minto during his visit to that town, and remarks :—It was impossible to believe that the law-abiding and peaceful citizens of Ahmedabad, wholly engrossed in commerce, should even think of attacking His Excellency the Viceroy. As the sequel proved it was a mere hoax and the whole matter ended in smoke as it was bound to do. But this has soon been followed by another incident of a similar nature. It is within our knowledge that some busy-body of Ahmedabad has taken upon himself the *rôle* of Nárad, the fomenter of quarrels, with the result that the officials have become extremely suspicious. The mischief-monger recently started another game, and at once sedition was scented in the book called '*Swadeshi Kirtan*,' which has run into two editions, the first having been published three and a half years ago. At once numerous searches were made and every conceivable nook and corner was minutely examined, but without any result. The next stage was reached when the Secretaries of the Swadeshi Mitra Mandal which published the book were called upon to furnish security for good behaviour; but when they refused to abide by the District Magistrate's order in the absence of formal proceedings, prosecution was instituted and the case was adjourned without a day being fixed. At last on Thursday last the prosecution was withdrawn. We can only imagine what every one, official or non-official, would think of this aspect of sedition. But how has this happened? We cannot vouch for its accuracy, but we have subsequently heard it said that failing to find any sedition in the whole book Government cancelled the prosecution. We as well as the Gujaráti people are glad to see that Gujarát has after all escaped from being stigmatised as seditious. Will not the Government of Sir George Clarke institute a searching inquiry as to who smelt sedition in the verses 'I am mad for my country,' and misled the authorities? Such an investigation would not only be informing to Government but would place before them the true aspect of the herculean efforts that have been made for some time past in this Presidency to detect seditious tendencies. Without fear of exaggeration we declare that in many a seditious prosecution the mischief has invariably been started by sycophants and mischief-mongers. So long as these tale-bearers are not controlled, we doubt if the present disturbance will subside. It is our belief that these futile Police activities create more dissatisfaction in the public than all the repressive measures put together. It is to their interest that these sycophants and flatterers should circulate all possible falsehoods to the ruin of innocent persons, and hence unless they are exposed their mischief will not cease. Last week, when Mr. Winston Churchill declined to proceed against the suffragettes who were arrested for creating a disturbance, the Magistrate remarked that it was extremely improper that the accused who were arrested should not be proceeded against. Is not this remark applicable to the fuss made by the Ahmedabad Police?

Comments on the Bombay Chief Presidency Magistrate's judgment in the Queen's Road motor accident case.

Jám-e-Jamshed (38), 8th Dec., Eng. cols.

30. "We are surprised at the judgment of Mr. Aston in the Queen's Road motor accident case......... The whole case for the prosecution depended on the evidence of two Europeans and a hack victoria driver. On their own admission the two Europeans were attempting to levy blackmail. We cannot persuade ourselves to believe that their evidence could command credence in any court of law having regard to the numerous misstatements made by them.......... It is at the same time difficult to believe that two men at midnight driving in a victoria on the deserted road could have been doing it merely for the purpose of taking fresh air. A woman appears undoubtedly to have been on the spot. Where did she come from? And why did she run away? The evidence of these two witnesses reads very badly and it produces an impression on all intelligent minds that they were unreliable witnesses who, having failed to make anything out of the affair themselves, resorted to the Police.......... Having regard to the position of these men in life—having regard to the circumstances under which they were found—having regard to their conduct soon after the accident—and in face of the letter they wrote to the respondent's father—we feel no hesitation in saying that no intelligent mind could or ought to place the smallest reliance on the evidence given by them. The evidence of these two witnesses was sought to be corroborated by the victoria driver. Of course, he was bound to swear that he was not driving without lights and not driving on the wrong side. If he said anything else, the owner—his employer—would be in for ruinous damages....... As against this evidence there was evidence given by three highly respectable members of the Bombay Bar. They all deposed to facts which absolutely negative the suggestion that the car was driven either rashly or negligently. The accused, whose word the Magistrate ought to have relied on more than the statements of midnight fresh-air-seekers in night clothes, made a clear and definite statement as to what happened and how the accident was brought about. Having regard, therefore, to what had transpired in the case, we repeat we heard with amazement that His Worship had come to a decision adverse to the respondent in the case.......... It is a matter for regret that in a case of this importance where a most respectable member of the Parsi community was concerned the Magistrate should have chosen to deliver an oral judgment."

Suggestion to prohibit the *Vyásantol* procession at Athni (Belgaum).

Gujaráti (34), 11th Dec., Eng. cols.

***31.** "The relations between Lingáyats and non-Lingáyat Hindus have not always been of a satisfactory character, especially in certain parts of the presidency, and we are sorry that they are likely to be strained further, if the higher authorities do not see their way to intervene in time and prohibit the Lingáyats of Athni from holding the *Vyásantol* procession and parade in public streets the offensive emblem of the severed hand of Vyás. The emblem is made up of rags and is tied to Nandi's horn and paraded in public streets to the exasperation of the non-Lingáyat communities which venerate Vyás, the reputed author of the Puránas. Such processions have hitherto been uniformly forbidden, and it is a thousand pities that the District Magistrate of Belgaum should have ever granted permission to Lingáyats to hold any such procession. The question whether there is likely to be a breach of the peace if such a procession were paraded in public streets is not the only question which an experienced and sensible Magistrate has to solve. The breach may not take place. But the far more important question is whether the Lingáyats have ever exercised the alleged right to parade an offensive emblem during the last fifty or hundred years in the Districts of Belgaum, Dhárwár and Bijápur. If not, is it in the interests of the Lingáyat and non-Lingáyat communities to permit an objectionable departure from long established and sound practice, and thus let sentiments of enmity and bitterness to be aroused in places where they have so long lived in peace and harmony on the whole? It is a pity that the Commissioner of the Southern Division, whilst disapproving of the decision of the District Magistrate on very cogent and sensible grounds, found himself unable owing to the state of the present law to interfere with the decision of the District Magistrate. The High Court too, we are told, has taken the same view of the matter. The incident shows how the present law is defective and stands in need of amendment. The question raised by the District Magistrate's action concerns not only the Hindus of the three districts in question but of the whole non-Lingáyat community by whom Vyás is so deeply revered. In Native States such objectionable processions are wisely disallowed, and as a matter of fact they have hitherto been never countenanced in this presidency. The Lingáyats are an intelligent community of shrewd business men, and we cannot but deplore their attitude in a matter which affects the religious feelings of so many of their non-Lingáyat countrymen. They are undertaking a grave responsibility in reviving a procession which is offensive to the latter. The District Magistrate seems to have blundered grievously in giving the go-bye to the decisions, orders and resolutions that the executive have passed in the past in this connection. The whole position is authoritatively described in the Bombay Gazetteer for Bijápur, and we are astonished to find that the District Magistrate should not have fully acquainted himself with the past history of these processions. These are no integral parts of the religious principles or the daily religious practices of the Lingáyats. They are merely an outward mark of honour to their Swámis or Gurus. Cross Palanquin processions have been disallowed both in British India and Native States. There is no right vested in any community or individual to travel in a palanquin carried cross-wise in the streets and it has not been recognised by the authorities for good reasons. The right now claimed is much more objectionable. Its exercise cannot fail to be offensive to the feelings of thousands of Hindus by whom Vyás is venerated and we sincerely hope the Bombay Government will seriously consider the question in time, and not sanction an innovation which is fraught with consequences of a far-reaching character."

Approval of the Police Notification *re* the forthcoming *Tábut* processions in Bombay.

Sánj Vartamán (45), 5th Dec.

32. It is after a number of years that we find a change made in the route of the *Tábut* processions, but we think that the change is likely to be satisfactory in every way. The closing of Doctor Street, the sole origin of trouble, will lessen the chances of mischief and disorder, while the starting of the procession from near the J. J. Hospital will afford great facilities to spectators. We trust the Sunnis will faithfully obey the Government Notification and by their peaceful conduct efface the evil reputation that has stained their good name. The Borah community, too, we hope, will try their best to avoid all causes of irritation. The alteration in the route is not likely to offend the religious susceptibilities of the Sunnis nor to encroach upon their rights. The prohibition of *lathis* in the procession is also quite unobjectionable. We hope that the Shiahs and the Sunnis will so conduct themselves as to save Government from the necessity of resorting to sterner methods.

Government Notification *re* street hawkers in Bombay.

Bombay Samáchár (73), 5th Dec.

33. No one can object to the Police interfering to restrain the street hawkers when they occupy a great portion of a public street and prove themselves a nuisance by interfering with general traffic. But while admitting this, we are not prepared to go further and to agree with that portion of the Notification recently issued by Government which closes all except a few streets in Bombay to the street hawkers. Those who honestly earn their living should not be prevented from so doing except in those cases where they create a nuisance. We believe that the authorities should ponder long before closing streets wholesale to these people, for in trying to save the inhabitants of those streets from one inconvenience we would be inflicting upon them another and a greater one. It is to be deplored that Government have been carried away by the clamour of people who have been drawing exaggerated pictures of the so-called nuisance of these hawkers, and have wholly closed certain streets to them. The general public hold quite a different view about them and consider them not so much a nuisance as useful servants of the public, and are prepared to put up with small inconveniences in exchange for the many facilities they enjoy at their hands. Their sympathies have been unmistakenly shown whenever any attempts have been made to restrain them. It may be urged that it is open to these hawkers to open shops for carrying on their business, but it must be noted that they are too poor to do that. We are afraid that in thus preventing them from earning their livelihood honestly, we are encouraging them to turn into loafing *badmashes*.

Complaint of a *Sádhu* about being shadowed by the Police.

Baroda Gazette (71), 5th Dec.

34. *Sádhu* Kishandás of Malsáv writes to the *Baroda Gazette* :— Yesterday I left Baroda by the 11-20 train proceeding in the direction of Ahmedabad. I do not know from whence I was followed by Government spies for as soon as I alighted at Khambhália I was accosted by three persons who had no badge or anything to show that they were in the employ of Government. They at once surrounded me and inquired whence I came and if I was a preacher. Without the least hesitation I replied to their queries, but they had not the common courtesy to say in reply who they were. Then they took me to the station office and put down in writing what they liked. Before this when I had been to Surat on the 20th October I had undergone a similar experience. Having thus twice experienced such discourteous treatment I seek the medium of your paper as I do not know whom to write to for redress. I wonder how many innocent and helpless *Sádhus* like myself must have suffered such treatment. What deplorable impression must have been created on their minds in regard to our just and merciful Government! By publishing this grievance of *Sádhus* you will be conferring an inestimable blessing upon them, for I am sure such an order to track them could not have emanated from any responsible officer of Government, which can have no danger from them.

Contradiction of the report *re* deterioration of the vaccine lymph at the Belgaum Vaccination Depôt.

Belgaum Samáchár (108), 5th Dec.

35. With reference to the reported complaint about the deterioration of the vaccine lymph issued from Belgaum Vaccination Depôt (*vide* paragraph No. 37 of Weekly Report 49 of 1910), the *Belgaum Samáchár* writes to say that from subsequent information supplied by a correspondent, it appears that the complaint about the deterioration of the vaccine lymph had reference to the last rainy season, and that during the last month there has been no cause for complaint in the matter as things put have been set right by Mr. Hutchinson, the Deputy Vaccination Commissioner.

The birth-day of Guru Nának should be declared to be a public holiday in Sind as the Sikhs form a large part of the population of the Province.

Sind Patrika (61), 3rd Dec., Eng. cols.

36. "That the birth-day of *guru* Nának be declared a public holiday and that all Educational institutions and public offices should remain closed on that auspicious day is indeed a wise suggestion. Apart from the fact that the birth place of the great *guru* has been in the Punjáb, the number of his followers in Sind forms the bulk of the Hindu population. As in the Punjáb the day has already been sanctioned as a public holiday, we trust the Local Government will feel no hesitation to do the same. As the year is about to close and the new list of holidays will soon be issued, it is high time that the Hindus approached the Commissioner in Sind on the subject. And the Khálsa Diwáns that are to be held in the ensuing Christmas Holidays at Hyderabad and Rato Dero should also adopt resolutions to that effect."

37. "More than two years ago the Government of Bombay appointed a Committee to enquire into the increased cost of living at Karáchi. The Committee took evidence and came to the conclusion that the standard of living had risen by at least 25 per cent. and the Commissioner in Sind acting upon the Committee's decision recommended to the Government to grant 25 per cent. allowance to such Government employees as were drawing less than Rs. 30 per mensem and proportionately less allowance to men getting higher salaries up to Rs. 100. The Government of Bombay returned the papers with a request to the Commissioner in Sind to base his recommendations on a 20 per cent. scale as Government employees in Bombay were just then giving a local allowance of 20 per cent. only. It is now more than a year that the final papers left Karáchi, but nothing has yet been heard about the matter.......... As is well known, prices have gone up very high, and landlords have been increasing rents of houses, so much so that the houses for which one paid Rs. 7 a month about ten years ago cannot be had for Rs. 15.......... Will it be too much to ask some of the local officials to pay a visit to the houses of their low-paid clerks, and see for themselves how high prices have affected them? They will easily find out that their butlers and cooks are much better off than most of the low-paid Government employees as the former get free quarters in their masters' Bungalows. May we, therefore, request our worthy Commissioner, who has done so much for the province, to kindly expedite the Government on this subject and thus earn the life-long gratitude of his low-paid subordinates at Karáchi?"

Necessity of granting local allowance to Government clerks employed in Karáchi (Sind).
Phœnix (20), 3rd Dec.

38. "There has been a general outcry in the town about the abnormal increase in rates of fuel and this state of affairs is likely to cause much annoyance and distress especially among the poor classes. Formerly all over the town used to be seen camel and ass-loads of fuel coming for sale, and even this supply was scarcely adequate to meet the wants then.......... But now the incoming of these camel and ass-loads of fuel has stopped and most of the people are in a fix where to go and purchase fuel. The way of going to the bazaar to buy fuel appears to them to be quite novel and when they actually go to the fuel shop, they are confronted with the raised price. At the time when camels and asses supplied fuel, these shops sold it at 4 annas a maund, but now in the absence of camel and assloads they sell it at 7 and 8 annas a maund. What a great rise! The cause of the stoppage of the fuel coming to the town seems to be that the camel and ass men are not able to get permits to fetch fuel from the forests and that the whole monopoly of taking fuel from forests seems to have been given to the contractor, to whom the whole town must bow. Formerly these contractors are said to have issued passes to camel men and others, but now it seems they have stopped the practice. No doubt this is a great gain to the handful of persons having forest privileges, but it causes serious distress to the people. We hope the officials will ere long realise the position of the public and that they will not hesitate to redress the grievance at an early hour."

Complaint about the alleged rise of fuel rates at Sukkur (Sind).
Sindhi (62), 3rd Dec., Eng. cols.

Legislation.

***39.** "We have been favoured with a copy of the Bill for the Registration of Charities, which the Honourable Mr. Ibrahim Rahimtulla has prepared for introduction into the local Legislative Council. The Bill does not, as Mr. Ibrahim points out in his Statement of Objects and Reasons, impose any burdensome duties upon trustees of public charities. It is the obvious duty of every trustee to keep proper accounts and the only additional obligation proposed by the Bill is to have them audited by such auditors as are nominated by Government and to file them with the proposed Registrar of charitable trusts. We have no doubt whatever that a

Comments on the Honourable Mr. Ibrahim Rahimtulla's Bill for the Registration of Charities.
Indian Social Reformer (10), 11th Dec.

law such as that which Mr. Ibrahim proposes is likely to prove most useful in ensuring the proper administration of charities. The only point on which we are doubtful is whether there is any necessity for excluding 'religious purposes' from the definition of 'charitable purpose' in the Bill. 'Charitable purpose' is defined as including 'relief of the poor, education, medical relief, and the advancement of any other object of general public utility' but as not including 'a purpose which relates exclusively to religious teaching, observances or worship'. The definition is carefully drawn up so as to prevent the frustration of the law by tacking on a bit of religion to a trust. But some of the worst administered charities are religious charities. And we are not sure that it will be always possible to prove that a charity for the relief of the poor is not a religious charity. Let us take the instance of a Hindu who leaves a bequest to feed the poor on certain ceremonially important days for the benefit of his soul. Would it be a religious or secular charity? We think we understand Mr. Ibrahim's difficulty, but would it not be sufficiently met by permitting the donor, in case of religious charities, to relieve, if he so chooses, the trustees from the obligation of registration? Most of those who institute religious charities will, we believe, be glad to have them registered under the Bill. They cannot do so under the draft Bill except in a round-about way open to the chances of litigation. If in any case, however, the donor thinks that it would be derogatory to the trustee whom he appoints, to be required to get the accounts audited, he may be allowed, in case of religious charities only, to expressly dispense with registration. An incidental advantage of this course will be to give the Courts a definite indication of the intention of the donor that the charity is connected with a religious motive."

Education.

Comments on the Government Resolution on the Report of the Director of Public Instruction.

Bombay Samáchár (73), 9th Dec.

40. The Government Resolution on the Administration Report of the Education Department contains many points of more or less debatable character. The increase in the number of scholars as well as in expenditure does not warrant a belief that the cause of education has been making rapid strides. The 20 per cent. increase over the previous year in the number of scholars is so deplorably small that we cannot congratulate either Government or the department concerned on it. It is rather meaningless to acknowledge time and again, as has been done by Government, the low standard of instruction obtaining in the Presidency. The first thing required for the introduction of the necessary reforms is to provide the needed funds. But unfortunately in this connection different views prevail and unlike other civilised countries the plea of want of funds is brought before the public at every convenient moment. As regards primary education it cannot be a fore-sighted policy to postpone the opening of new primary schools till the lot of primary teachers is appreciably improved and the means for their training suitably developed. On the subject of Urdu schools Government have with reason declared the impracticability of providing for the study of Urdu for Muhammadan children before they reach the fourth standard. In declaring that Government contribute 98 per cent. of the expenditure on higher education Government attempt to justify the unusual remedies resorted to on their behalf in the recent meetings of the Senate and to parade their keenness to overhaul thoroughly the University curriculum. But with due deference to the authorities we cannot help observing that their heavy contribution to the cause of higher education can in no way justify the means the Senate has adopted on their behalf. During the last year Government have expended Rs. 1,57,230 for Arts Colleges and Rs. 2,39,726 for other Colleges. To say that these sums were large enough for all practical purposes is to lower higher education in the estimation of the public. If Government permit the opening of new Colleges for the study of medicine, engineering and law to meet the necessity of the hour, this high percentage would at once dwindle into insignificance. It is only by means of such unjust restrictions

that Government are able to take pride for the part they play. The remarks made in the report on the subject of a Ladies' College cannot have our support. Neither the ladies attending the College nor their parents and guardians have demanded such an institution and so the creation of one more College at the sacrifice of much-needed reforms would not be justified.

Comments on the suggestion of the Principal of the Elphinstone College for starting a Women's College in Bombay.

Indian Social Reformer (10), 11th Dec.

***41.** "While we think with Mr. Covernton, Principal of the Elphinstone College, that the starting of a Women's College in Bombay would lead to the number of girl undergraduates going up 'by leaps and bounds,' we cannot certainly congratulate him on the manner in which he brings forward his proposal. There has been of late years a steady increase in the number of girls going up to Colleges for their education, and Mr. Covernton's nerves seem to have been upset by the number of lady students in his College rising from 21 to 30 last year. We all know that there are Englishmen in India who are more Oriental than the Orientals themselves, but we did not know that Mr. Covernton was of this type. His suggestion that, if a Women's College is not immediately possible a lady graduate from England should be appointed as special lecturer and tutor of female students in the Elphinstone College, has our cordial support, though, we think, he need not have introduced the topic in a somewhat sensational style."

Comments on the Government Press Note on special schools for Native Christians in Salsette and Bassein.

Kesari (125), 6th Dec.; *Sudhárak* (150), 5th Dec.; *Mumbai Vaibhav* (131), 6th Dec.

42. If Native Christians in Salsette and Bassein are very backward in education, Government are welcome to take the necessary measures to uplift them. But they have adopted quite a strange policy in this matter. Government desire that the District Local Board of Thána should start special schools for Native Christians and teach them English from the first standard. Is English to be taught to them at the expense of their mother-tongue? If they are to be taught both Maráthi and English, which is to be the dominating subject? The Director of Public Instruction has been instructed to frame English standards corresponding to rural standards. It means that Maráthi will be ousted from these schools or at least taught as a secondary subject. If Native Christians have to give up their mother-tongue along with their former religion, it only proves the deficiency of the national view-point of Government and the defection from nationalism of converts. It is not that the religion of Christians is contained only in English and that they cannot educate themselves in it through Maráthi. Moreover the original language of Christianity is not English, but Greek or Hebrew. If a foreigner were to settle in England, his descendants may adopt English as their mother-tongue. But this is the first instance where the people living in their own land have to adopt a foreign tongue along with change of religion. Government have decided as a climax of their extraordinary policy that non-Christians should be excluded from their schools! The whole policy is so unjust that even the *Times of India* had to protest against it. We do not know on what principle non-Christians are excluded from these schools especially when they are to be supported by Government from taxes contributed by the followers of all religions. If big officials want to draw Native Christians closer to them as fellow-Christians, who is to prevent them? But if other communities are to suffer unjustly thereby, they will surely protest against such treatment. [The *Sudhárak* writes:—We think that these special schools should be thrown open to all communities. Government or Native Christians will lose very little by this arrangement. To impose such a restriction is but to adopt a narrow educational policy. We suggest that the District Local Board of Thána should insist on the removal of this condition and should withhold all help, pending it. The *Mumbai Vaibhav* remarks:—There is nothing to be surprised at in the Press Note in these days of 'special concessions.' Native Christians are but a part of Indian Society and it is not desirable to separate them from the day they begin to receive elementary education. Mutual intercourse in young days leads to lasting friendships and we do not approve of these special schools. Native Christians have to pass their days in this land and it is necessary for them to know the vernaculars. They should be careful about adopting English as their mother-tongue. As these schools are to be aided out of public funds, we do not see why non-Christians are to be excluded from them.]

Comments on the new curriculum of the School Final Examination.
Indian Spectator (11), 10th Dec.

43. "Having invested the School Final Examination with an importance it had never enjoyed before in practice, the Bombay Government was bound to make the test worthy of the position assigned to it. Uuder the new rules not only has the standard of the examination been raised, but it is made in some respects a special test for the public service, and not merely a general education test. Contrasting it with the Matriculation Examination, one at once notices the warning given to the candidate that deficiency in 'handwriting, spelling, accuracy and neatness of work' may entail his failure. Then again, he will have to face an oral test both in English and in his vernacular. It is interesting to notice that questions in History and Geography may be answered either in English or in the vernacular at the candidate's option. Lovers of the vernaculars will, we believe, appreciate this concession, the object of which seems to be to discourage cramming and to find out the real knowledge of the candidate expressed in the language which he can handle best. In English History the candidate will be expected to know something of the supremacy of the House of Commons, and the extension of the system to other parts of the Empire. No room is thus left for any suspicion that a peculiarly oriental bent would be given to education. In Indian History the candidate must know something of the present administration of India.......... The curriculum of the School Final Examination practically solves an important question which has from time to time been discussed in the press, and which was discussed at the last Teachers' Conference in Bombay. If it is desirable to teach school-boys correct notions about the work done by England in India and about the present administration so as to forestall the 'agitator,' the curriculum published by Government is well fitted for the purpose. Lord Curzon must feel gratified to learn that in studying the progress made by India under British rule the student's attention will be drawn to the preservation of ancient records and monuments. The political reformer will be pleased to find that the student will be told something about the Legislative Councils and local self-government. Under the elastic and comprehensive heading 'Widened spheres of popular activity,' the teacher of civics may include anything he likes, if his originality discovers something which the syllabus does not specifically mention. Indeed the writers of text-books—and we believe suitable text-books will have to be written—may find that the syllabus is too comprehensive to permit the mention of anything more than a number of elementary facts in a volume of moderate size. Not much depth should be expected from a lad of sixteen who, in addition to the traditional subjects, will be told something about credit societies and protection of forests, administration of justice, and revenue and expenditure."

Comments on the proposed diversion of the University endowments to the creation of a post-graduate course.
Bombay Samáchár (73), 8th Dec.

44. The part His Excellency has been playing in advancing the study of science in this Presidency is really praiseworthy. We are as anxious to see the study of science encouraged, but at the same time we cannot approve of the anxiety that is being evinced in some quarters to advance the cause of science at the cost of other institutions. The tendency these science enthusiasts have manifested in a body of the dignity and importance like the Senate has naturally caused a good deal of uneasiness, which has further been augmented by a suggestion which has recently emanated from them. We hope that the Senate before running the risk of being led into the snare spread for it will take care to consider the proposal in all its bearings and to consult the views and wishes of those whose interests will be affected if it falls in with the novel proposal. The exhibition the Senate has made of its anxiety to encourage the study of science has not only produced a woeful impression upon the minds of the public as regards its capacity, but has shown it as a body moving at the dictates of some outside and powerful influence. It is urgently needful for the Senate to shake itself free of any such influence and to prove its competency to manage the affairs of the University as an independent body. The public will anxiously wait to see how it passes the ordeal in regard to the suggestion thrown out by the advocates of science. It has been urged that the University may now well devote itself largely to its legitimate work of higher education and concentrate all its resources on advancing 'post-graduate studies and research work,' and as a means to this end it is suggested that all the endowments for prizes and scholarships provided for the Matriculation, Previous and Intermediate Examinations may be devoted to the organising of University classes and lectures for post-graduate study. We readily welcome the first part of the suggestion, but we cannot accept the other part which quietly ignores the duty of Government to contribute towards the improvement of the status of the University. These endowments have been created for special objects and purposes and hence the slightest endeavour to subvert them would not only jeopardise the confidence of the public as well as of their creators but would raise a permanent bar in the way of securing further similar contributions. The hint that has been thrown out of taking the aid of a law court or if need be of a special enactment to validate the diversion passes our comprehension. None but the antagonists of higher education can declare that these small endowments have now served their purpose and are no longer needed. At a time when the Muhammadan and other backward communities admittedly stand in need of more liberal help in this direction it is not necessary to criticise at length such an iniquitous proposal emanating from an unofficial source. But it will require all the strength and courage of the Senate to oppose any such movement tooth and nail, and when such a situation presents itself, we are sure, the Senate will think twice before yielding to the pressure that would be brought to bear upon it.

Suggestion that school-masters in Sind should be provided with residential quarters by Government.
Al-Haq (57), 3rd Dec., Eng. cols.

45. "We learn that a notification has lately been issued by the Educational Department of the Punjáb to the effect that in future residential quarters will be provided for all the school-masters, and until quarters have been built for their use the Government will provide them with hired houses. Unfortunately no such provision has yet been made in our province. Although quarters are provided for all Tapedárs, pound Munshis, Police officials and others, no similar provision has yet been made for school-masters. .... They often find it difficult to secure decent houses even on payment of rent. It will, therefore, be a great relief to them if the Educational authorities think it fit to build residential quarters in all towns and villages containing schools, so that the school-masters may find no difficulty in obtaining suitable houses.......... Whenever any Deputy Educational Inspector enters in the estimates of the cost of repairs of a particular school, an item for the construction of a quarter for the use of the Head Master, the papers are invariably returned to him by the higher authorities who refuse to sanction any such expenditure. This looks the more strange, especially when we bear in mind the fact that in some places quarters have actually been built for mofussil boys. If suitable quarters were built for school-masters, they will not involve a very heavy expenditure, and we trust the present Educational Inspector in Sind will give his best consideration to this question and redress the grievance at an early date."

Municipalities.

Comments on the Tramway strike in Bombay.
Pársi (42), 11th Dec., Eng. cols.

***46.** "The Tramway strike in Bombay this week was instructive—it was, in fact, an object-lesson in the way not to do things. Much was commendable in the conduct of the men. They drafted their petition and gave ten days' notice of their intention to strike if their requirements were not considered. When they struck, their behaviour was entirely peaceful and unaggressive. But they had neither resources nor organisation. No union funds enabled them either to live or to penalise those who went back to work, and as there was not even enough trade-unionism to hamper the Company in getting fresh men, their case was hopeless from the start. The Tramway Company cannot be congratulated on their conduct of their case. The men's petition was a poorly drafted affair, and the management posted up a notice professing not to understand it, and inviting a deputation. It took them till the eve of the strike, however, to discover that the petition was not well put, and the strikers could but conclude that they were being trifled with. The blame for the great inconvenience suffered by the public rests entirely on the Company with their high-and-mighty Government of India sort of attitude. A good many men have lost their employment over the affair, but it is pretty obvious that the Tramway Company will not be able to maintain a large number of new hands without offering much easier conditions to less efficient workers. Practically the hands of the Company are forced, but they are able to prevent the workers who rebelled against long hours and arbitrary treatment getting the benefit of their firmness. This is an unfortunate position for workers to find themselves in, and illustrates the extent to which the education and organisation of Indian workers lags behind the conditions under which they work. With the aid of Mr. S. M. Edwardes, to whom the strikers appealed, a sort of settlement was made. Bombay is fortunate in possessing a Commissioner of Police to whom those in difficulties turn as to a tried friend. With a tram service, no less than with a railway, there should be a proper machinery for arbitration to prevent the intolerable public inconvenience which arises from a strike."

Indu of Bombay (13), 9th Dec.; *Indu Prakásh* (119), 8th Dec.

47. "In the interests of the public we hope and wish that the strike of the tram conductors and drivers will soon end by an amicable settlement bringing back harmony. Some 70 men have been dismissed and their pays for November forfeited. Other dismissals are threatened. We are not prepared to defend *in toto* and without qualification the action of the strikers. But we are positively certain that they had very sore grievances, that they received sufficient provocation and that therefore very harsh measures would be quite unjustified and further that the Tramway authorities will not at all have equity and good conscience on their side if in dealing with the strike, along with the demand of surrender, they do not also announce publicly badly needed measures of redress. On great public companies, enjoying a monopoly from the State and the Corporation, there lies an imperative obligation to redress grievances and treat their employees fairly and humanly. We wish, therefore, that the men should yield and return to work and that the Tramway authorities should, say, as mercy or award or grace and not condition precedent, take definite measures for redress of grievances. Could not some high Government official intervene? We should so much like something like an arbitration and the arbiters may well be the Police Commissioner, the President of the Corporation and a representative each of the Tramway Company and the men." [The *Indu Prakásh* makes similar remarks.]

Rást Goftár (44), 11th Dec., Eng. cols.; *Kaiser-i-Hind* (39), 11th Dec.

***48.** "There can be no defending the extreme step which the employés of the Company have taken nor the misguided commiseration in their behalf of their lackadaisical sympathisers. If the grievances of the workmen were really serious and if they had been properly aired through recognised channels, the press and the public would have extended to them a full measure of their sympathy. Ignorant as they are, the men on strike needed friendly intervention and proper guidance to dissuade them from holding on after the suicidal step was once taken.......... It redounds to the Company's credit that unprepared as they were the management were able to master the situation without letting the public feel any inconvenience. If the Company had not been able to meet the exigency at brief notice, the loss to the general public would have been heavier than to the Company. Not that the strikers have no real grievance that need be redressed; but the methods to which they have resorted can never draw to them the sympathy of sensible men.......... Our sympathy is on the side of the Company in their efforts to ensure better regularity in the attendance of their workmen.

Those who employ labour on a large scale alone realise the inconveniences which have to be put up with in this country through the unsteady habits of workmen keeping away from work at their sweet will and pleasure.......... But barring a few grievances that are outside the domain of practical redress the Company's servants have a case for the sympathetic consideration of their masters, and we sincerely wish they would be dealt with in a spirit of forbearance and leniency." [The *Kaiser-i-Hind* also finds fault with the strikers.]

Bombay Samáchár (73), 7th Dec.; *Jám-e-Jamshed* (38), 8th Dec.; *Sánj Vartamán* (45), 8th Dec.

49. The strike of the drivers and conductors of the Bombay Electric Tramways Company will not tend to mitigate the existing public irritation with the Company's management. It is really to be regretted that although the Company was aware, for the last two weeks, of the dissatisfaction among its employees, it could not prevent them from resorting to such an extreme measure. The strike has not only put the public to a very great inconvenience, but has also endangered public safety by the necessity of entrusting tramcars to the charge of untrained hands. The main demands of the strikers are an increase of pay, reduction of working hours from eleven to nine and the opening up of Inspectorships and higher posts to them. The last named demand is sure to meet with public sympathy and ought to be granted. But we should like to know if the Company's refusal to accede to their demands justified their going on strike. The Company is not in a prosperous condition, and at such a juncture it is not proper to press them for an increase of pay and a reduction in working hours. Still, the Company could easily have acceded to their last demand and explained their position to the men in respect of the first two instead of rejecting their demands altogether. In our opinion, the Company is dealing liberally with its men as compared with other offices and therefore the demands of the men are untimely and not likely to win public sympathy. [The *Jám-e-Jamshed* considers that both parties are in a way to blame and hopes that some slight concession by the Company will put an end to the strike. The *Sánj Vartamán*, on the other hand, lays the blame of the whole affair on the Tramway Company and writes:—If the Company had shown a slightly greater liberality and foresight in dealing with these illiterate, ill-paid and hard-worked men, who have for years faithfully discharged their duties, we dare say this painful incident would not have taken place. The public have all along been complaining of the Company's inability to gauge the true state of affairs, and its attitude towards the strikers has justified the public complaint. The authoritative explanation issued by the Company, in itself, proves that it had failed to grasp the situation. The petition submitted by the men embodies their grievances which could very easily have been redressed. Instead, they were asked to send a deputation. We are of opinion that this was very unfair, as the men being uneducated can hardly know what a deputation is. It is unfortunate that they have no educated men to back up their demands.]

Comments on the decision of the City Improvement Trust in favour of the proposed Eastern Avenue.

Sánj Vartamán (45), 7th Dec.

50. Ever since the birth of the Bombay City Improvement Trust that body has committed the most serious blunders with the result that all the monetary burden created by it has fallen on the tax-payers. Leaving aside its legitimate duty to improve the insanitary parts of the city and to provide residential quarters for the poor and the middle classes, the Trust has entered upon wild projects of beautifying the city and to that end has demolished a very large number of old buildings without taking care to provide accommodation for the dishoused population. On the other hand, the fiscal relations subsisting between the Corporation and the City Trust are highly unsatisfactory and the Municipal contribution to the Trust is yearly increasing at a rapid rate. Avoiding the settlement of these much-disputed and ever-recurring questions the City Trust recently published its scheme of adding a beautiful avenue to the city on its eastern side at the estimated enormous cost of two and a half crores. The question was discussed at length by the Trustees and despite the forceful and strong opposition of Mr. Wácha to the scheme they have carried the proposal by a majority, Messrs. Wácha and Gamadia, the Honourable Mr. Rahimatulla and Sir Bhálchandra voting against it. At a time when the financial position of the Trust is in no way strong and the more urgent works of improvement await its early attention, the handling of a costly and wasteful scheme calculated to add to the beauty of the city can safely be characterised as simply a foolish act. We enter a strong protest against this action of the Trust. If, as has been said, Government have put pressure upon the Trust in regard to this scheme, we are really sorry. The anxiety and enthusiasm of Government to beautify the city are indeed creditable; but what the result of such hasty action would be, is a question that requires careful consideration. We have already experienced the woeful consequences of a hasty legislation, and so we cannot understand at the present juncture the dire necessity of a huge enterprise at the sacrifice of more urgent and necessary tasks. As recently declared by the President in his note on the Board's finances, the Trust will be called upon to face serious embarrassments and difficulties in case the Imperial Government do not contribute towards its funds. Under the circumstances the launching of an expensive project like that of the Eastern Avenue is not only folly but sheer madness. It is now incumbent upon the rate-paying public to raise a loud protest against the decision of the Trust.

Reflections on the Mándvi (Bombay) Municipal election case.
Bombay Samáchár (73), 10th Dec.

51. We are afraid that the Small Causes Court's decision in the Mándvi Municipal election case will fail to raise the present system of elections to a higher level. Looking to the illegal practices that had been adopted at the election, the public would have been glad if the Court had declared the whole election null and void. The dishonest practices which have been during the last few years prevailing in these elections are likely to come in the way of successful local self-government, and if those actually proved guilty of such practices are allowed to escape so easily and in some instances even to retain their seats, there is little likelihood of people coming forward to incur heavy expenditure for exposing such practices. Nor would it be unnatural if the candidates yielded to the temptation of allowing their friends and partisans to carry on such practices. To allow even the slightest dishonesty is to endanger the purity of elections. In the present case, such practices were proved not only in the case of the two disqualified, but of almost all candidates. Such a state of affairs is not to be desired and it is time the Corporation seriously took up the question and asked for an alteration in the existing law whereby a candidate shall be liable for all bad votes recorded in his favour no matter whether he is personally cognisant of the fact or not. It should further be enacted that those wards, where such practices are found to be common, shall be deprived of their franchise. These changes would be doubly beneficial by bringing the voters and the candidates into greater contact and by compelling both of them to try to preserve the purity of elections.

Comments on the action of the Surat Municipality in declaring *guwár* as a taxable commodity.
Gujarát Mitra and Gujarát Darpan (35), 4th Dec.

52. At the instance of the Municipal auditors, the Surat Municipality have decided to include dry *guwár* in the category of taxable grain. From 1870 when the duty on grain was levied up to 1908, *guwár* was exempted from taxation on the ground that it was not used as food for mankind, but formed the staple article of consumption for cattle. In the latter year a Municipal Councillor having personally witnessed the entrance of a cart of *guwár* into the city duty-free, he raised a hue and cry over it, so that the then Managing Committee was obliged to declare it a taxable commodity. Wiser counsels, however, prevailed and the general body of the Municipality overruled the Managing Committee's decision and ordered resumption of the old practice. On the re-opening of the question at the present moment the Board, instead of referring the matter to Government for orders, has on its own responsibility taxed such a useful article as *guwár* and has thus caused much dissatisfaction among the local merchants. *Guwár*, as has been said above, mainly goes to the cattle as food, and consequently the duty on it is tantamount to a duty on dumb

cattle. Besides, *guwár* as a chief article of export adds to the commercial wealth of the country, but the present action of the Municipality is likely to deal a serious blow to the *guwár* trade. The merchants dealing in *guwár* are ill-advised in stopping its importation into the city on account of the new impost. The course they should rightly adopt is to submit representations on the subject to the Municipality and the authorities concerned as they had done on a previous occasion and seek redress of a just grievance in a lawful manner.

Suggestions for bettering the water-supply of Sholápur.
Kalpataru and Anandvritt (122), 4th Dec.

53. A Sholápur correspondent writes to the *Kalpataru and Anandvritt*:—The water-tax levied by the Sholápur Municipality has gone up enormously and the Municipal Committee must now turn their attention to the question of lessening the expenditure on the water-supply of the city. Either some river in the vicinity of Sholápur will have to be dammed up or the present steam Engines for raising water will have to be replaced by some other contrivance. It should also be considered if the river at Rámpur, or the tank at Karmála, or the wells in Motibag cannot be utilised for supplying water to Sholápur.

Alleged heaviness of awning fees levied by the Belgaum Municipality.
Belgaum Samáchár (108), 5th Dec.

54. The projection-fees levied in the City of Belgaum by the local Municipality are too heavy in comparison with the house-tax. Besides, the fees were recovered from a date previous to that on which Government sanctioned their levy. Certain irresponsible officers of the Municipality served notices for the fees on the inhabitants even before the matter had been publicly notified and before it had received the approval of the General Body. The fees, as now levied, do not bear any reasonable proportion to the house-tax, and we hope that their scale will be revised after consideration.

Native States.

Alleged terrorism in Idar State.
Káthiáwár and Mahi Kántha Gazette (81), 4th Dec.; *Sánj Vartamán* (45), 5th Dec.

55. The *Káthiáwár and Mahi Kántha Gazette* recapitulates its complaints against the Idar Durbar and proceeds:—All this is an attempt to terrorise the subjects into a withdrawal of their complaints and to show that these complaints have given place to satisfaction, and that the subjects accept what the Durbar have done and apologise for their past conduct. The Kumár and the Mahárája Sáheb are welcome, if they choose, to consider this a good way, but there is no likelihood of all this misleading the acute British officers or its winning the approbation of the rayat. We are sure that their policy will soon be exposed in its true colours and then will the British Government and the public see that these apologies forced from a few people were not voluntary. The Banias of Idar and Vadále have tendered their submission under the influence of panic created by the way in which Sheth Káshirám was belaboured, and the incarceration of Kesar Monji might have influenced his caste-fellows to acknowledge the justice of the obnoxious taxes. But all these apologies are extorted by force. We submit that a case has been made out to justify Government interference and we pray them to come to the rescue of the wretched subjects of the State. [The *Sánj Vartamán* publishes a long letter from a correspondent making similar complaints and stating that the Kumár Sáheb, through the agency of Mr. Moodaliar and Mánsinghji, is forcing the people to sign declarations that they apologise for their past opposition and are prepared to pay the taxes in the future.]

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 15th December 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

CONFIDENTIAL.]

[No. 51 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th December 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters:
    A case of alleged high-handedness by the local Revenue officers at Dákor (Panch Maháls) 34
    Alleged failure of crops in the current year 33
Bengal: Comments on the Bakr-i-Id riots in Calcutta . . . . . 20—23
British rule:
    Adverse comments on the exodus of Provincial Governments to the Hills 7
    Comments on the lines of the inquiry into high prices ordered by the Government of India 8
    Comments on the petition submitted by the Mahárs of the Bombay Presidency to the Secretary of State for India 12
    England ought to be on friendly terms with the Muhammadan Powers. 4
    Grant of *swarájya* has reconciled the French Canadians to British rule. 5
    Reflections on the present condition of India 6
    The Arya Samájists have been heaping abuse on Muhammadanism and Christianity 11
    The destruction of the village *puncháyat* system constitutes a political danger to British rule 10
    Verses deploring the alleged general degeneracy of India 9
Census:
    Comments on the Census Commissioner's Circular *re* classification of certain communities and Government's *communique* thereon . 13—18
    Protest against the suggestion not to classify the depressed classes as Hindus 19
Customs: Greater vigilance necessary to check the cocaine traffic . . . 37
Indian Students in England: Comments on the Bombay Government's letter to the Secretary of the Provincial Advisory Council *re* the difficulties of — 24
Indians in South Africa 28
Indians in the Colonies:
    Alleged persecution of an Indian lady by the Transvaal authorities . 27
    Comments on a further contribution from Mr. R. J. Tata for the Transvaal Indians 29
    The position of Indians in British East Africa and in the South African Colonies . . . . . 25 & 26
Indian National Congress: Forthcoming session of the — . . . . 31 & 32
Judicial matters:
    Comments on the decision of the Bombay Chief Presidency Magistrate in the Queen's Road Motor accident case 36
    Comments on the *Swadeshi Kirtan* case at Ahmedabad 35
King-Emperor: Suggestion that the Coronation Durbar of 1912 should not be held at Delhi and approval of the change of its date . . . . 1 & 2

PARAGRAPHS.

Politics and the Public Administration—concluded.

Medical matters: Comments on the Surgeon-General's Report for 1909 on Hospitals and Dispensaries in the Presidency 38
Parliament: Comments on the defeat of Sir J. D. Rees at the General Election 3
Welcome to His Highness the Mahárája Gáekwár and Sir W. Wedderburn 30

Education—

Comments on the Director of Public Instruction's Report for the year 1909. 39 & 40
Comments on the Government Resolution on the education of the Native Christians of Thána. . . . . 42—44
Comments on the prohibition of students from acting as Congress Volunteers 47
Comments on the proposal for a separate College for Women 41
Comments on the proposal to hold the Matriculation and the Arts Examinations in March and April 45
Suggestion that Hyderabad (Sind) should be made a centre for the Matriculation Examination in place of Karáchi 46

Railways—

Alleged illegality of compartments in trains being reserved for Europeans and Eurasians 48

Municipalities—

Bombay: Comments on the recent Tram strike in — . . . . . 49 & 50

LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st October 1910.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujará'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania) ; 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S. ; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	**Andhra Patrika**	**Bombay**	**Weekly**	**Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.**	**2,000**
	ENGLISH GUJARATI AND URDU.				
66	**Moslem**	**Poona**	**Weekly**	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohâna) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B. ; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Hindi.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	Kanarese.				
98	Karnátak Patră and Chandrodayă.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	Mara'thi.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayă	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya); 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50..	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Shánu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Persian.				
160	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	Sindi.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	Urdu.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	Gujara'ti and Hindi.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
111A	Chitragupta	Karád (Sátára)	Weekly	......	...
116A	Din Bandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25	1,400
116B	Din Mitra	Ahmednagar	Do.	......	...
131A	Mumbai Vritt	Bombay	Do.	......	...
151A	Vaidyak Patrika	Do.	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad	Weekly	Vadilál Motilál Sháh; Hindu (Dasa Shrimáli Jain); 30.	1,100

No. 8, the Editor of this paper is S. A. Kennedy; Englishman; 37; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 55, the Editor of the paper is F. X. Furtado; Goanese; 48.

No. 66, the Editor of the paper is Daudalli Hakim Magduballi; Muhammadan; 35; Circulation 1,400.

Nos. 76, 98, 149 & 166A have ceased to exist.

No. 116, the Editor of the paper is K. H. Mudvedkar, the old editor having died.

Politics and the Public Administration.

Suggestion that the Coronation Durbar of 1912 should not be held at Delhi and approval of the change of its date.

Rást Goftár (44), 18th Dec., Eng. cols.

***1.** "To most Indians the Coronation Durbar must recall reminiscences of the days when sovereigns of their own race ruled the country. Viewed from the standpoint of practical politics, many an eye would fail to discern wisdom in the kindling of old, but what may still prove to some, doleful memories. Taking human nature what it is and considering the part which sentiment plays in the affairs of men, everything that assertively reminds of power lost and prestige bereaved must produce resentment. The Coronation Durbar should aim, on the contrary, towards effacing any such impulse if it still lingers, and if dead it should be the least instrumental in animating it. They sadly lack conception of oriental character who urge the claim of Delhi on the ground of sentimentalism. With all their keenness for show and pageantry, the orientals are a sensitive people. Awed as they might easily be with demonstrational evidence of power and strength, there are other dominant traits of their character, which have to be accounted for, when dealt with as a race. They are a highly impulsive people and easily put out by anything and everything that wounds their racial pride. These constitute a predominant feature in the character of the warlike races of Northern India and especially of its Muhammadan population. The Durbar, when held, must act as a gospel charged with the mission of peace, unity and good-will, dispelling disaffection and consigning all unpleasant memories to the limbo of oblivion. Its proper trysting ground must, therefore, be outside the precincts of a dead city whose fall has, in the past, synchronised with the advent and growth of a new ruling nationality. The Governor-General is the King's chosen representative, and the city of his residence and of his Government ought to be the capital of India.......... If we disown Calcutta as the capital, we might as well say that India under the British *regime* has had no capital city of its own.......... As the foremost city and the central abode of Government no other city should be allotted the precedence on the occasion of important State functions. Reuter wiring from London states that the date of the Durbar has been changed to avoid the Moharrum. The news will be received with wide-spread satisfaction by the Muhammadan community as expressive of the gracious intentions of the ruling monarch. The Durbar held at Calcutta would be regarded by the Bengalis in the same light, and if it is not too late we might wish to see it transferred to the central city of their Province."

Bombay Samáchár (73), 7th Dec.

2. The *Bombay Samáchár* welcomes the change in the date of the holding of the Coronation Durbar at Delhi so as to avoid the Moharrum, and while approving of the appointment of Sir John Hewett as organiser-in-chief of the ceremony, it declares that the Indian nation would be but too willing to have all the expenses incidental to the Durbar defrayed from the Indian treasury. It wishes at the same time that they should not be unnecessarily extravagant. It further trusts that the unfortunate mistake of embellishing the Durbar amphitheatre by foreign materials at the cost of indigenous industries will not be repeated. The experience, the paper concludes, that Sir John has gained in conceiving, organising and carrying to completion the Allahabad Exhibition will stand him in good stead and will certainly be the means of assuaging the apprehensions of the Indian people on the score of extravagance.

Comments on the defeat of Sir J. D. Rees at the General Election.

Indu of Bombay (13), 13th Dec.

3. "No Indian who is keeping touch with the British Parliamentary proceedings can be unaware of the name of Sir J. D. Rees who has gained an unprecedented celebrity by never losing any opportunity of misrepresenting and vilifying the loyal Indian subjects of His Majesty by unceasing and uncalled-for interruptions and interferences, which earned him not only a knighthood but the title of the 'bore.' He is retiring now from the candidature at a time when the electioneering campaign in the United Kingdom is keen and his new made Conservative friends are being fast driven to the walls. Liberal in name, he out-jingoed the Unionist jingoes. And he crowned his career first by playing false to India that fed him and then to the Liberals that gave him by most mistaken judgment honours and titles. But now he has been found out by both Tories and Liberals. He has quarrelled with the constituency of Montgomery Boroughs which had up to now been returning him at the time of every election. They now refuse to return him as their representative. Poor Sir J. D. Rees! thrown overboard of a sudden after being dubbed a knight only a few months back! But that is always the case with renegades. His officiousness had long wearied the members of Parliament—to say nothing of Lady Rees who some time back complained that she too was tired of her husband's intermeddling with domestic management. It would have been far better had he, instead of meddling with things that did not concern him at all, done something for the welfare of his electors which might have gained him their support and allowed him another opportunity of figuring in the Commons. But he has failed and that too badly. We take leave to ask the worthy Knight what gross injustice was done to him by Indians while he was serving in India that he had been darting ever and anon his venomous darts for wounding the hearts of them that had sustained him while he was here and maintain him in England even to this day? The past career of Mr. Rees was nothing but foolish. He lent his support out and out to the views of the Anglo-Indians caring nothing for what the Indian view of a matter was. Of course, he did get the reward of Judas and now he has got the infamy of Judas too."

England ought to be on friendly terms with the Muhammadan Powers.
Moslem (Urdu) (66), 11th Dec.

4. It is often said that England with her numerous Muhammadan subjects is the greatest Islamic Power. For this reason some of the English statesmen wish the British Government to be on friendly terms with the independent Islamic Powers. But facts clearly show that the British Government does not care for such friendship. When Turkey was in need of a loan the English statesmen proved to be quite heedless as to her needs. She was obliged to have recourse to France and finally to Germany. The British Note to Persia has brought about a change in the expectations of the Moslem world with regard to England. The Teheran papers are now urging the Persian Government to make friends with Turkey and Germany. The way the Egyptian Nationalists are being treated shows that England cares little for her title as a protector of Islam. It is no wonder that these facts lead the Islamic world to suspect the attitude of England. Turkey is the political centre of Islam and the Sultan is the Caliph of the Moslems. Her alliance with Germany and Austria is a sort of protection to her against Bulgaria and Russia. Her preparations to raise her navy and the opening of the Hedjaz railway lines tend to show that she is progressing well. If in spite of all these facts England gives an opportunity to her rivals to work against her, it will embitter the hearts of Musalmans and bring many difficulties in her way. This is the time for England to stick to her old policy of being on friendly terms with the Musalman Powers.

Grant of *swarájya* has reconciled the French Canadians to British rule.
Kesari (125), 13th Dec.

5. The British came in contact with the French in Canada, who were their inveterate foes from times immemorial. Not a century passed without an Anglo-French war and the French and English colonists abroad also fought between one another. The French were routed in India in the eighteenth century and they lost almost all their possessions. They were the first colonisers in Canada and the Bourbons tried very much to colonise the whole of North America with the French. But they sustained a severe defeat in the battle of Quebec and the dream of a French Empire in America ended by the treaty of 1763 at Paris. European colonies do not naturally like to bear the heavy burden of foreign rule. The French settlers in Canada were served with a notice to quit with their possessions if they pleased within eighteen months. But they at that time

preferred good government to independence. The Bourbons still ruled over France and the French people were in a helpless condition. The English, on the other hand, had evidenced their love of independence by beheading Charles I and dethroning James II. The French colonies probably thought it better to live under British rule in their adopted country rather than submit to the tyranny of the Bourbons. The English treated the French settlers who remained in Canada very kindly. They were allowed to follow the Roman Catholic faith and have their feudal tenures. The Quebec Act was passed in 1774 and it is recognised as their *Màgna Charta* by the French Canadians. In the meantime, the United States of America declared war, being harassed by George III. They tried to seduce the French Canadians, but did not succeed. Canada had no *swarájya* till 1791 and all the administration was carried on by the English Governor. The subjects do not feel happy and are not contented under a Governor, however liberal a Governor may be as under *swarájya*. Parliamentary rights were conferred upon North and South Canada in 1791. The effect of it was that the French Canadians fought against the allies of the French—the United States of America—in 1813. After this war, they thought of reforming their constitution. The Canadian Assembly had no control over the Council of the Governor. The Councillors were few in number and appointed for life and could be removed only by the King. We also have in India Legislative Councils. But we exercise no power over the Secretariat. All the members of the Legislative Council put together cannot dismiss even a kulkarni. Their resolutions have the same value as those of the National Congress. Turning to Canada, we see that the differences between the Canadian Parliament and Council came to a head and at last resulted in rebellions headed by the French patriot, Louis Joseph Papion, and William Lyon Mackenzie. The rebellions were stamped out and the rebels punished, but they proved that the Canadians had some grievances which required to be redressed. The Earl of Durham was sent to Canada to inquire locally into the causes of discontent. He informed his Government that the root of discontent lay in the fact that the people had no hand in the administration of the country. The present Premier of Canada is a Frenchman, Sir Wilfrid Laurier. Canada bound the Mother Country to her by closer ties by passing preferential commercial treaties with her. It is well known that Canada sent out some battalions to fight against the Boers. A French Canadian statesman remarked: "If ever the British flag cease to wave over Canada, the last shot in its defence will be fired by a French Canadian." What is then the secret of the fact that French and British people are living side by side in harmony under British rule in Canada? The happiness resulting from *swarájya* is the only answer that is possible to this query. The English Colonists in America were not granted *swarájya* at an opportune time and they rebelled and England to lose her possessions. The French Canadians were granted *swarájya* in time and they have remained loyal to the English. This is the magic of *swarájya* and we are sorry to observe that the attention of Lord Morley was not directed to it when he declared that the Canadian fur-coat was of no use in India.

Reflections on the present condition of India.
Baroda Gazette (71), 12th Dec.

6. Under the heading "Wonderful picture of our present day condition" the *Baroda Gazette*, in the first of a series of articles, writes:—Unfortunate is the country where traitors are born, and disastrous becomes its condition when it teems with selfish and stupid persons. The country which is over-ridden by false superstitions, ruinous customs and similar other social evils proves its fitness to bear the yoke of thraldom. So long as the people of this Aryávarta, engrossing themselves deeply in the study of the Vedas, observed the laws of nature and passed their sacred life in independence, the sword of no *Mlechha* had ever tasted their blood. But alas! minute distinctions in the matter of religion tore the glorious standard of Bharat to tatters. Ever since the strength of our soul disappeared, virtue declined and diabolical sentiments in the form of selfishness sprouted up in our hearts we have become entangled in the terrible net of mutual quarrels and antipathies and in consequence have handed over our country to foreigners. There is not the slightest necessity of emptying the phials of our wrath over the English because they rule over us. For if the justice-loving Englishmen had not taken possession of the country somebody else would have done so. Apprehending the incessant drain of our country's wealth we have been moving heaven and earth to arouse our apathetic and sleepy fellowmen, but it must be conceded that the English do not take away all the money we voluntarily place in their hands.

Adverse comments on the exodus of Provincial Governments to the Hills.

Gujaráti (34), 18th Dec., Eng. cols.

***7.** "It is difficult for the common intellect to appreciate the force of the arguments advanced in defence of the peripatetic habits of the Indian Governments. The latter seem to be resolved to stick to their traditions in spite of everything said to the contrary. The question of the exodus to the Hills has been so often discussed and public opinion, Indian and Anglo-Indian, has been emphatically declared against it. But little impression has been made on those concerned. On the contrary, the Governments have set elaborate defences in favour of the removal of the seats of Government to the Hills. The latest attack upon ths exodus was made in the Madras Legislative Council by the Honourable Mr. E. W. Orr who moved a resolution to the effect that it was undesirable that the seat of Government should be moved to Ootacamund for any portion of the year, and that should it be desirable that heads of departments should spend any time in the Hills, that period should be limited to three months. An amendment was moved to this resolution allowing the exodus, but limiting the stay of Government on the Hills to a period of three months in the year, and was accepted by Mr. Orr. The only argument on the side of Government is that of the increased efficiency of work which the bracing climate of hill stations makes possible. The pertinent question is, is this efficiency a sufficient return for the expense entailed by the migrations and the inconvenience caused to the public? Is it a public necessity or a costly luxury? In the Madras Council before putting Mr. Orr's resolution to the vote, the President made a lengthy speech in which he maintained that the interests of the public would suffer greatly if the Government had to remain in Madras during the hot weather. It is superfluous to add that the amendment being put to the vote was lost."

Comments on the lines of the enquiry into high prices ordered by the Government of India.

Gujaráti (34), 11th Dec.

8. After two years of deliberation the promised economic inquiry into high prices is coming into sight. From the list of questions Mr. Dutt, the inquiring officer, has drawn up, it seems the Finance Department wishes to confine the investigation to three main issues, *viz.*, wages, prices and agricultural produce. It is contemplated to collect statistics bearing on these subjects for the last twenty years, but we are not sure if the inquiry would in any way lead to any successful results. Considering the statistics on wages we can at once say that an examination of factory registers and similar records available in towns, cities or villages will never give a reliable criterion to go upon, for the wages are still paid in kind in numerous places. As regards agricultural produce the same difficulty presents itself, for it is a matter of common knowledge that the reports of district officers form doubtful records. With the object of bringing in a large income to Government and presenting a roseate view of the agricultural conditions obtaining in a village, the Taláti would assess the crops at 8 annas; but by the time this estimate reaches the Commissioner of the Division, the Deputy Collector and Collector would swell it to 14, and by the time it comes before Government it rises to full 16 annas in the rupee. After a seasonable rain the district officers never care to qualify their estimates by any consideration of the damage done to crops by locusts or frost. On a close scrutiny of Government records Mr. Dutt will at once detect this flaw and if he does so that will not be a small boon to the agriculturists. The question of high prices is confronted with very serious problems. We cannot view with satisfaction the system of deputing a single officer of Government to conduct so important an inquiry. In view of the fact that conditions and circumstances of a varying nature will have to be considered, not neglecting local climatic conditions or others, we cannot help observing that the investigation will not be as complete as it would have been if it had been conducted by a joint Commission of officials and non-officials chosen from various provinces in the country.

Verses deploring the alleged general degeneracy of India.

Gujaráti (34), 11th Dec.

9. The *Gujaráti* publishes some verses by one Bhagwánlál Dungarshi, headed 'O son of India! See, what now remains to thee?' the purport of which is as follows:—Where has the great store of thy religion and sanctity disappeared? Where has the collection of thy celestial lore disappeared? In whose hands has thy wealth and wisdom passed away? How has the yoke of dependence overtaken thee? Where has thy freedom of trade vanished? Where is thy inconceivable strength? How pitiable is thy figure now? Where are thy industries? How strange that sons like the valiant Bhima are born to thee no more? Alas! Thou hast become dependent on foreign lands! Where has thy simple life disappeared? How has thy heart, turning traitor to thy native tongue, turned towards the language of goblins? Thou art praying before those who once used to pray to thee, thou art supplicating those who once used to supplicate thee. Gold and silver have disappeared and have been everywhere replaced by glass and iron. Thou hast forsaken the desire-fulfilling cow and hast herded with dogs. Where once there was no lack of food, there is great want. A small cottage is left to thee and even thy blanket has disappeared. Thou art dependent on foreign lands; thy house, thy livelihood, thy happiness all depend upon foreign countries. Where, alas, have the industries of this country disappeared? Over thee stands the peaceful, just and sympathetic British Government. Yet you could not see the easy path of regeneration! Thou blamest others, but knowest not that thy own heart is guilty. O son of India! Examine what now remains to thee!

The destruction of the village *Punchdyat* system constitutes a political danger to British rule.

Pragati (137), 11th Dec., Eng. cols.

10. "In pre-British days, an Indian village contained within it all the elements of a complete administration.......... The British Government in India has undone all this and shattered to pieces the whole fabric of the village community.......... To put the matter in a nutshell, the destruction of the village community as a living institution has made intellect and not character the supreme force in the village. The power wielded by the Pátil in former days and the vigour which the *Punchdyat* system infused among the rayats gave the intellectually backward classes a position and an importance that they have entirely lost under British Government... ...... British rule brought with it a complex legal system which the old local rulers could only stare at in wonder. It was only the highest among the Hindu castes, the Brahmins, who had the aptitude to grasp the details of the new system to some extent; and they did grasp it.......... It was only the Brahmin who could make some use of the situation. It would be wrong to blame the Brahmin for making full use of the opportunity that presented itself unsought to him.......... But the result has been lamentable. It is the intellect which is now in vogue. The whole work required to be done in the administration of the village could be done by no one but the Kulkarni.......... Besides the Kulkarni, the only other man who could make his influence felt was the school-master who also belonged to the same caste as the Kulkarni. These two men and none else could interpret the laws of the land to the villagers; they of all others could lead them or mislead them. The Government saw little reason to think seriously of these evils; but to the people, they were of immense and intimate concern. They have broken for ever the peace of many a home by involving the ignorant villages in ruinous litigation wherein, whichever party succeeded, the Kulkarni or the *Pantoji* had everything to gain and nothing to lose. The disproportionate enrichment of the proverbially selfless Brahmin in these days is the result of the sudden and drastic change in village government. This was an evil of the most wicked type; but the eyes of the rulers were not opened to its existence hitherto. The day has, however, come when the results of the predominance of intellect upon character must be recognised by the State.

The monopoly of influence in the hands of the intellectual class threatens to be not only a social evil as heretofore, but a political danger of no mean magnitude. Ignorance is the hot-bed of discontent and nothing could be a better material for political incendiarism than the credulous rayats managed by the village *Dada*."

The Arya Samájists have been heaping abuse on Muhammadanism and Christianity.
Bombay Punch Bahádur (166), 12th Dec.

11. The *Punch Baháder* falls foul of the Arya Samájists and gives what it professes to be quotations from *Satyárth Prakásh*, a religious book of the Arya Samájists written by Swámi Dayánand Saraswati and asserts that the God of the Muhammadans is therein declared to be 'ignorant,' 'sickly,' 'idiotic,' 'another Satan,' 'the Satan of Satans,' 'deaf,' 'a jester,' 'unjust,' and 'notorious.' The paper further states that the Swami has likewise heaped abuse on the God of the Christians by calling Him 'savage people's God,' 'carnivorous,' 'the Satan of Satans' and 'the ringleader of plunderers.' The paper also states that Jesus Christ is termed by the Swami 'a savage and ignorant person,' and declares that it cannot reproduce the filthy terms applied to the Holy Mary.

Comments on the petition submitted by the Mahárs of the Bombay Presidency to the Secretary of State for India.
Bombay Samáchár (73), 17th Dec.

12. In supporting the petition recently submitted by the Mahárs in the Bombay Presidency to the Secretary of State, the *Bombay Samáchár* expresses a hope that the very just and moderate demands of this backward community will not go in vain, and that the benign British Government will, by acceding to their request, endeavour to elevate them from the insignificance in which they have hitherto remained sunk. It goes on to observe that the offer of military service made by the Mahárs is the most reasonable that could be granted without interfering with the religious susceptibilities of any class of His Majesty's Indian subjects.

Comments on the Census Commissioner's circular *re* classification of certain communities and Government's *communique* thereon.
Indu of Bombay (13), 12th Dec.

13. "All's well that ends well, and we readily accept the assurance that the object of Mr. Gait's now much canvassed note was not to make any alteration in the old census classification by religion, and that the old system would continue of including amongst Hindus all those who say they are Hindus, as also the so-called depressed classes. The old practice will continue to be as it was. We expected a sensible final order of the kind from Lord Hardinge's Government, and we are glad our expectations have been fully realised. It is interesting to note that Government have thought it necessary to tell the public that the Moslem League's representation on the subject followed and did not precede Mr. Gait's circular. That acquits the author of the novel circular as having been actually egged on by the Moslem League propagandists who are panting to show that the Hindus are not superior to them even in numbers. However, the fact that they came forth to support the Hindu-partition proposal shows the spirit which actuates them and it would have been a pity if even in census Government had done anything to show a continuance of the policy of giving the Moslem League separatists all they ask and even all they would like."

Gujaráti (34), 18th Dec., Eng. cols.

***14.** "The census authorities have nothing to do with the subtleties of any faith or creed. Their only business is to record the declarations of religion as they are made and not to question the right of individuals or groups of individuals to make any professions of faith they choose. It is one thing to make a detailed classification of sections and subsections of a community and another to deny to any class of people their general denomination on abstruse grounds. Nobody would insist on having the Jains and the Sikhs included among the Hindus. Similarly, members of the reformed Samájas may not like to be labelled Hindus. This one can understand. But it is absurd to seek to exclude the depressed classes from the Hindu category, because they do not satisfy the tests gratuitously proposed by the census officials. What does it matter to them if the members of these classes do not worship the great Hindu gods or are not allowed to enter Hindu temples and make offerings at the shrines? They may cause pollution by touch or proximity, and Brahmins may not act as their priests. These are things for the untouchable and the higher Hindu castes to settle among themselves. So long as the people on whose Hinduism doubts have been cast do not wish to be called by any other name, the census authorities have no reason to set up new and unnecessary religious and social tests....... It is said that the Moslem League in the Punjáb is anxious to see that the depressed classes are not returned as Hindus in the coming census. This may reduce the members of the Hindu majority and make the Moslem minority look larger. It is not, however, a question of Muhammadan convenience nor one of the ideas of scientifically correct classification held by certain census officials. Hindus have justly resented the course Mr. Gait has proposed to follow. Strong protests have gone forth from the press and the platform, and Mr. Gait, in reply to the representation of the Multan Hindu Sabha, now states that there is no intention of altering the procedure followed in the past, and that the question is still under discussion, no final orders having been yet issued. He, however, feels that separate figures ought to be shown of certain depressed classes which cannot, in his opinion, be regarded as Hindu, but who have been so classed at the census for want of a better alternative. We hope Government will not countenance an innovation of this kind which is uncalled-for and unjustifiable."

Mahrátta (17), 18th Dec.

***15.** "Mr. Gait's obnoxious census circular is now buried; and the so-called 'depressed classes' are saved the ignominy of being shown as non-Hindus in the new census returns. But the confidential circular and the exposure to which it was deservedly treated have a lesson to convey. The circular has given the public an insight into what may be called an avenue of illegitimate and circuitous ways in which mischief may be done, when the official mind is once possessed by an inclination to do it. All the plausibility which was showered upon the circular in explanation could not rescue it from the real character, which it originally possessed, of an unrighteous conspiracy to cut down the numbers of Hindu population, with a view to put a discount on their numerical influence. The agitation against the circular, thanks for once to the *Tribune* of Láhore, has proved the efficiency of a united Hindu protest, which may be laid to the heart by the Hindu population in the coming crisis, when the springs of racial feeling unwisely let loose by Government in giving recognition to communal representation in representative bodies, will be in full play for some time to come. Those who organised the All-India Hindu Conference of Láhore betimes were certainly wise men in their generation who could look far ahead; for Hindus, though they have numbers as well as education on their side, will have to go to the wall in their own country if they fail to unite and act in concert and harmony."

Kesari (125), 13th Dec.

16. Mr. Gait's extraordinary circular has created a good deal of excitement in the Hindu world. The depressed classes number in India nearly five crores. The Punjáb Moslem League first moved the question that they were not Hindus with a view of reducing the numerical difference between Hindus and Muhammadans. Mr. Gait proposed to exclude the depressed classes from the Hindus in the coming census. No touchable has refused to admit that the depressed classes are Hindus. Even the untouchables themselves have no desire to form themselves into a separate body from Hindus. Mr. Gait and the Muhammadans as well may bear fully in mind that they are not at all qualified to determine the characteristics of Hindus and to settle whether any one is a Hindu or not. Who are the Muhammadans to say that the depressed classes are not Hindus? And who is Mr. Gait to dance to their tune and oust the untouchables from Hindu Society? If the officiating of Brahmins as priests is a characteristic of Hindus as Mr. Gait contends, we shall have to exclude the Lingáyats also from the Hindus, as they have their own priests. The *Nirâshrit Hind Nâgarik* (Central Provinces) conducted by an educated

Mahár has declared that the depressed classes are Hindus. When the Mahárs are insisting that they are Hindus and when the mass of public opinion of Benares also is backing them, Mr. Gait must be quite an impartial man indeed to declare that they are not Hindus!

Phœnix (20), 10th Dec.

17. "The *Indian Daily News* has suddenly come out with a paragraph that it was never proposed by the census authorities to alter the classification by religion of the depressed classes in the Imperial tables. The paper adds that the procedure will remain the same as at previous censuses and that all persons who return themselves as Hindus in the schedules will be classed accordingly. Well, if that is really so, the whole controversy should end there. But the latter portion of the *Indian Daily News* paragraph does not appear to be quite consistent with the assertion in the preceding portion of it that 'all persons who return themselves as Hindus in the schedules will be classed accordingly.' The latter portion of the paragraph in question runs thus:—'The question raised in the Note which has given rise to a controversy was whether it would not be possible to add some remarks explaining that the figures include certain castes who for various reasons cannot strictly be regarded as Hindus. At present, however, this matter is merely a subject of enquiry and no definite instructions have been given.' We fail to see any sense in this explanation. If the depressed classes profess Hinduism as their religion, they are as much entitled to be called Hindus as the 'heaven-born' Brahmins. Will Mr. Gait call his European sweeps non-Christians though they profess Christianity? In Sind we have scavengers who profess Islam and are not touched by other Musalmans. Will it, therefore, follow that these scavengers are not Musalmans? The whole Note by Mr. Gait is an absurd one; and now that Mr. Gait has encountered strenuous opposition in this connection, there is evidently a desire to beat a hasty retreat from it."

Sudhárak (150), 12th Dec.

18. We are of opinion that there is no reasonable ground for the storm of protest raised against the instructions issued by the Census Commissioner of India that the Sikhs, the Jains and the depressed classes should not be classed as Hindus. The Hindus will not lose anything by such an enumeration. It will, on the contrary, ensure correctness in Government records. If the depressed classes are separately classed, their number will be made clear to us so that Government and the people will be better able to direct their energies for uplifting them. We, therefore, see nothing objectionable in the proposed change in enumeration.

Protest against the suggestion not to classify the depressed classes as Hindus.

Mumbai Vaibhav (131), 10th Dec.

19. 'An untouchable' writes to the *Mumbai Vaibhav* protesting against the alleged proposal of the Census Commissioner not to classify the depressed classes as Hindus in the coming census. He declares that the depressed classes have produced many Hindu saints, that their members perform pilgrimages to Hindu holy places like Pandharpur, Dehu, &c., and bear Hindu names, and that had they not been Hindus all of them would have long back been converted to Christianity. He expresses great hope in the movement for the uplift of the classes and suggests that a meeting may be held by them to inform Government of their desire to be classed as Hindus.

Comments on the Bakr-i-Id riots in Calcutta.

Bombay Samáchár (73), 13th Dec.; *Jám-e-Jamshed* (38), 13th and 14th Dec.; *Akhbár-e-Islám* (69), 15th Dec.

20. The *Bombay Samáchár* deplores the disturbances that took place recently in Calcutta in connection with the *Kurbani*. Adverting to the movement lately started in that town for a series of public lectures on the subject of cow-killing, the paper exhorts the Hindus as more educated and intelligent than the Muhammadans to respect the latter's religious principles. It concludes with a fervent appeal to members of both the communities to bury the hatchet once for all and strive their utmost towards ensuring amicable relations so that they may win the admiration of the outside world as being the members of a united nation. [The *Jám-e-Jamshed* regrets that the occurrence should have taken place at a moment when strenuous efforts are about to be made to sink the differences between the two communities, and appeals to the leaders to lose no time in establishing conciliation boards as suggested by Sir William Wedderburn. In the subsequent issue it expresses a hope that the Kábuli element which soon got out of control will be permanently kept in check by the authorities in Calcutta. The *Akhbár-e-Islám* attributes the disturbances to the lectures publicly delivered by Moulvi Liakat Husein, endeavours to justify the sacrifice of cows as an essential religious rite, and appeals to the Government not to interfere with their time-honoured and sacred custom, as otherwise, it thinks, the peace of the country would be dangerously disturbed.]

Rást Goftár (44), 18th Dec., Eng. cols.

*21. "Though the Police rose to the occasion when the riots assumed threatening proportions, comments that have appeared in the *Englishman* and other papers in Bengal show that if more drastic measures had been taken on the first outbreak of hostility the riot would have been nipped in the bud.......... For the strong action of the Bombay Government against possibilities of disturbances during the Moharrum there cannot be any words except those of the highest praise.......... We refer here incidentally to the action of the Bombay Government with a view to show that the Calcutta Police and the Bengal Government may realise that their duties towards the maintenance of peace do not begin and end with the suppression of rioting as it occurs, but in providing preventive measures beforehand. Though our full sympathy is with the Hindu population of Calcutta in their recent troubles and we can correctly gauge their feelings against cow-killing, we regret that they should resent and interfere with the religious practices of other communities."

Indu of Bombay (13), 16th Dec.

22. "The cow-riot problem is or should be of no more gravity or subtlety than the problem of the Moharrum riots. And yet the latter has been almost successfully tackled in some places, notably in Bombay, through the creation of conciliation committees and the bringing of official pressure to bear on mischief-mongers. We see no reason why success should not attend the efforts of similar committees in regard to the question of cow-riots. In Calcutta there was a talk of a non-official conciliation committee on the eve of the Bakr-i-Id, but all the world knows the terrible riots of the last few days have forestalled the efforts of the Hindu and Muhammadan leaders. We hope the lesson will not be lost upon them. But it is to the Government of Sir Edward Baker that we look to take the necessary measures to prevent future riots. Without waiting for the rival parties to come to terms of agreement, the Bengal Government should like the Government of His Excellency Sir George Clarke take the initiative in the matter and organise a semi-official committee like the Moharrum Committee of this place and bring pressure on both the parties to behave with decorum during the Bakr-i-Id in future years. And one thing the Government should insist on in the interests of the internal peace of the country: the sacrifices of cows in the city should be confined to but a very limited number of mosques and should be conducted in as much privacy as possible under the circumstances with a view to prevent wounding the feelings of Hindus of the locality.......... Moreover, as every one knows the sacrifice of cows is not an absolutely necessary act of religious observance on the Bakr-i-Id day. In no other Muhammadan country are cows alone sacrificed and we know how the Amir exhorted his co-religionists to substitute goats in place of cows so that pious Hindus' feelings might not be outraged.......... But even if some fanatical Muhammadans insist on slaughtering the sacred animals of the Hindus, they should be asked to do it in ways that will not outrage the feelings of their Hindu fellow-countrymen. We trust also that all right-minded and truly religious Muhammadans will exert themselves to enlighten their co-religionists on the non-essentiality of cow sacrifices at the Id and on the necessity of their forbearing from seeking to wound the sacred feelings of their fellowmen and fellow-countrymen by making a public orgy of such slaughter of innocent and dumb animals."

Indian Social Reformer (10), 18th Dec.

*23. "We think that at this distance, it is useless to attempt to frame any theory of the Hindu—Muhammadan riots which occurred last week at Calcutta and, on a smaller scale, in one or two other places. The Hindus of Calcutta have their version and the Muhammadan theirs, and outsiders are not called upon to adjudicate between them, especially as the educated classes of both sections of the community have shown remarkable unanimity in condemning the fanaticism of their ignorant co-religionists. For our own part, while we cherish the hope that a great reformer will rise from within Islam to denounce and put down animal sacrifices and thus to render to the great religion of the Prophet of Arabia a service similar to that which Buddha rendered two thousand and five hundred years ago to Hinduism, we strongly condemn any attempts on the part of the mob to coerce Muhammadans into giving up what they honestly believe to be a part of their religion. We earnestly trust, at the same time, that Muhammadan leaders will see that ceremonies which are abhorrent to a large section of their fellow-citizens, ought not to be performed with needless publicity. Affairs of the kind which have unfortunately happened at Calcutta, are the severest reflection on the general illiteracy which prevails among the population."

Comments on the Bombay Government's letter to the Secretary of the Provincial Advisory Council *re* the difficulties of Indian students in England.

Indian Social Reformer (10), 18th Dec.

*24. "The letter which the Government of Bombay has addressed to the Secretary of the Provincial Advisory Council regarding the difficulties of Indian students who proceed to England without sufficient funds has not been published a day too soon. Within the last few months we have known of more than one case of young men, whose educational preparation in India has been of the most perfunctory character, deciding to go to England with some vague idea of improving their prospects and with practically no more funds than what was necessary for the passage to that country. The number of such young men is, we are afraid, increasing, partly owing to, we think, the steadily growing cost and standards of education in India, and partly to the fact that a visit to England, by itself, sometimes assists a young man in getting an introduction in some kinds of employment. Whatever be the cause, there can be no doubt that instances of the kind referred to by Government are on the increase. We hope that the Government letter will have the effect of checking the tendency. Cases of one or two persons who have been able to hold their own without any resources in foreign countries make a greater impression on ardent young men than the larger number of failures."

The position of Indians in British East Africa and the South African Colonies.

Mahrátta (17), 18th Dec.

*25. "The British Empire owes so much to India that she is said to be the brightest jewel in the Imperial Crown. And even an out and out Tory Imperialist like Lord Curzon had to admit that the British Empire would vanish into insignificance without India. And yet, what is the position—the status—of British Indians in the Empire? When self-Government is granted to other members of the Empire, even those that have quite recently been added to it, in the case of India, the British Government has been scrupulously withholding the concession of every possible right leading towards self-Government, until circumstances press hard on them. Apart from this dependent character of India in the country itself, British Indians hardly fare any better outside in the Empire. The case of Indians in South Africa is too well-known to need any mention. Mr. Henry S. L. Polak, the South African delegate on behalf of the Indians there, who had been in India of late, recently described Indians as being 'helots of the Empire.' Indians have contributed not a little to the material prosperity of that country. But, notwithstanding these facts to-day the South African Government is bent upon a policy of expelling them from those parts of the British Empire. The question of the treatment of British Indians in South Africa has become now an Imperial scandal, and has become a thorn in the side of Indian politics. It is hardly without shame and regret that any well-wisher of the Empire can

contemplate this state of things in South Africa. Much the same line of policy seems to have been adopted in British East Africa too. The English papers have been publishing accounts of the condition of Indians in that part of the Empire, which throw a clear light on the problem.......... The disabilities which are being imposed on Indians in British East Africa are as vexatious as they are unrighteous and unjust.......... A policy of pushing Indians out, as Mr. Jivanjee expressed it, was adopted by the Government in East Africa. The Indian is being excluded as he is a most formidable rival to the white European in manipulation of trade and commerce.......... Thus, then, it is that the white European settler is being held up and supported by administrative and unjust measures in the position of superiority which he cannot hope to hold in competition with the British Indian on grounds of economic virtues, merits and intrinsic abilities! Mr. Winston Churchill asks: 'Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark upon a policy of deliberately squeezing out the native of India from regions in which he has established himself under every security of good faith? Most of all, is such a policy possible to the Government which holds sway over three hundred millions of our Indian Empire?' Let those who attempt to rouse in the Indians an enthusiasm over the British Empire and the Imperial Government themselves answer these questions."

Rást Goftár (44), 18th Dec., Eng. cols.

***26.** "The statements of Mr. Ritch, the Secretary of the British India Committee, hold out the prospect that the long standing dispute in South Africa is nearing a satisfactory end. We are not sure of the nature of the reception which the announcement will meet from Indians. They have had assurances enough and to spare of a like character in the past from responsible Transvaal authorities.......... To judge from the reception given to the deportees who sailed by the *Durban* with Mr. Polak back to Africa, the rosy aspect in which Mr. Ritch views the situation does not seem to be well warranted. Every possible hitch was placed in the way of the deportees against their landing ashore, and when they had effected an entrance to bereave them of the rights of free citizens. Some of their numbers were entitled to land by domiciliary rights, whereas a handful of them were born citizens of South Africa. It was by a recourse to deception that they were exported to India originally.......... We eagerly awaited good news during His Royal Highness the Duke of Connaught's visit to South Africa, but we have waited long and in vain. We hope that the solution of the question is not beyond the scope of diplomatic negotiations, and that recourse to the powers which the Government of India has taken to itself for prohibiting indentured labour would not be necessitated."

Alleged persecution of an Indian lady by the Transvaal authorities.

Kesari (125), 13th Dec.; *Mumbai Vaibhav* (131), 12th Dec.; **Vyápári* (158), 18th Dec.

27. The Transvaal Government seems to have determined to test the character of the Transvaal Indians completely. Many Indians went to jail gladly nine or ten times breaking the unjust and insulting Anti-Asiatic laws. Their resolve was not shaken a whit. The Transvaal Government has now declared war on the helpless women and children of Indian residents. [The paper then proceeds to relate the story of the alleged prosecution of Mrs. Rambhábái Sodha.] It is almost a foregone conclusion that Mrs. Sodha will be sentenced. When this event happens and when she is made to do the scavenger's work in the jail, the humanity, manhood, justice and chivalry of the Christian settlers of the British Colony will reveal themselves in lurid colours. An English traveller visiting the Tolstoy Farm has remarked that Englishmen would not have stopped at merely passive resistance under similar circumstances but resorted to active resistance. It is not strange that an Englishman brought up in a pure and independent atmosphere can give vent to such a sentiment. But in a country where freedom of speech and freedom of the press are down with consumption and where boycott which is but a plain counterpart of passive resistance is considered to be dangerous rebellion, mere entertainment of such thoughts by the natives or such of them as have gone abroad would be regarded as a heinous sin by the bureaucrats. It was announced a few days ago that the Union would enact a new Immigration law based not on the colour-bar but on the qualification of education. God knows how many honourable Indians like Mr. Gándhi will be prosecuted till then and ladies like Mrs. Rambhábái insulted! [The *Mumbai Vaibhav* remarks:—Every man, be he of any country or religion, will feel righteously indignant at the prosecution of Mrs. Rambhábái Sodha. She was a mere helpless woman. She was not about to break the law but was bent only on protecting her infants. All these facts were known to the Immigration officer and yet she was confined in the Police station for one night and next morning placed in the dock. What Indian would not be provoked at all this? What crime had Mrs. Rambhábái committed that she was subjected to indignities by the Transvaal Government? The Transvaal bureaucrats impelled by a revengeful spirit have completely disregarded justice and morality. The country where women are disrespected and inhumanly persecuted in such a manner is a hell on earth. It is not fit to be footed by virtuous Indian ladies. The Boers have killed the natives of Africa and bedewed the country with their blood. When Indian ladies are trying to remove this blot on the sinful country by living in it, they are persecuted by the white colonisers. Is the British Empire unable to punish adequately these headstrong colonisers? How long are they going to try to the uttermost the patience of poor Indians? The *Vydpdri* writes in a similar strain.]

Indians in South Africa.
Mahrdtta (17), 18th Dec.; *Praja Bandhu* (43), 18th Dec.

***28.** "The night is darkest when the dawn is nearest. We have received news of the tyranny of the Transvaal Government which throws into the back-ground all its previous acts of persecution of the Indians in that cursed British Colony; and Mrs. Sodha's name shall be long remembered by the Indian people against the Transvaal Government and also against the Imperial Government whose impotence to do a good turn to the British Indians in that part of the empire will be ignominiously illustrated. The Indian passive resister, doing the scavenger's work in the Transvaal jail, is by this time a familiar object of our shameful knowledge, but this shame is now aggravated by a dose of unthinkable humiliation by the news that the Transvaal Government have now turned the hose of their persecution upon Indian ladies who are passing their days in sorrow on account of their husbands being thrown into prison for their honourable conduct as passive resisters. According to the *Indian Opinion*, Mrs. Sodha is one such victim and was recently arrested and is now under prosecution in the Transvaal for breaking the law. Mr. Sodha, we are told, a pre-war resident of the Transvaal, was serving a term of imprisonment as a passive resister. The lady with her three little children was proceeding to Tolstoy Farm, where families of imprisoned passive resisters maintain themselves, on the break-up of her home, when she was arrested and locked up in the Police station for the night. The next day she was walked to the Court House with her baby in her arms, and 'there was complete silence,' adds our contemporary, 'as she stepped into the prisoner's dock.' The Public Prosecutor applied for a remand for seven days and the lady was released on her own recognisance of £ 10." [The *Praja Bandhu* makes similar remarks.]

Comments on a further contribution from Mr. R. J. Tata for the Transvaal Indians.
Indu of Bombay (13), 15th Dec.

29. "Once again in the darkest hour of their plight, Mr. R. J. Tata comes to the rescue of the long persecuted but heroic Transvaal Indians and that with a noble munificence that will make the name of Tata a blessed one in the annals of modern Indian history. As for the Transvaal Indians themselves—Mr. Gándhi and his brave band of passive resisters—they must be feeling that it is a sufficient reward for all their sufferings that their mother country has borne sons—though alas! how few in number!—like Mr. Tata. First to lead the way by personal example, Mr. Tata is still without a second even among our rich princes in point of the

readiness with which he has loosened his purse-strings.......... All the greater credit, therefore, to Mr. Tata for his unstinted liberality. May his example stimulate other Indians blessed with riches to similar liberality in the cause of the Transvaal struggle!"

Welcome to His Highness the Mahárája Gáekwár and Sir W. Wedderburn.
Indu of Bombay (13), 16th Dec.

30. "Two eminent personalities, each uncommonly great in its own sphere, landed to-day on the Bombay foreshore and the city has risen to the occasion to give them a befitting welcome. His Highness the Mahárája Gáekwár has now a world-wide reputation of the highest order—a reputation that was already unique has been enhanced materially during his last tour through Asia and Europe and amongst the Japs and the Americans—and no better measure of his popularity could be given than the numerous and varied welcome ceremonies to which His Highness' consent was sought by wire and letter and the acceptance of even a few of which will keep His Highness over-busy during the three days of the stay here on the way to Baroda. Rare indeed has been His Highness' career. Great as a ruler and statesman he is greater still as an Indian—as one who has placed himself in the forefront of our entire national movement of progress—intellectual, moral, social, political and economical. With Bombay and India we offer him our most cordial greetings and pray for the choicest blessings under Heaven's gift on this model prince and gentleman. Right heartily do we also welcome that trusted and veteran friend of India, Sir William Wedderburn. He is the noblest representative of those Britishers, who by their word and act and by their unalloyed and unallaying sympathy with our hopes and aspirations do more to cement the British Indian Empire than even measures like the Reforms of Lords Morley and Minto. Sir William comes here not only to preside at the Congress but to seek to heal the breach between Moslems and non-Moslems. His success depends mostly on the attitude of the former and that attitude does not seem to have lost its character of 'heads I win and tails you lose,' judging from the proposals of Justice Amir Ali, which are to be the basis of the Peace Conference. But whether Sir William succeeds in this particular mission or not, the Congress is bound to gain under his presidency all prestige and utility needed, and India's gratefulness to him will never wane."

Forthcoming session of the Indian National Congress.
Indu of Bombay (13), 13th Dec.

31. "Two weeks more and at the twenty-fifth session of the Indian National Congress the nation's select representatives will be deliberating on the problems of the country at Allahabad under the guidance of one of the most venerable, sagacious and trusted sons of Britain and friends of India. That the approaching session of the Congress is rousing as much interest as, if not, indeed, more than, the previous sessions thereof, and the fact that everyone in the country is expecting that the ensuing Congress has an important duty to perform at the present juncture in the affairs of India, are a sufficient answer to those not over-friendly critics of the Congress who have been averring that the Reform Scheme has accomplished all that the Congressmen have been clamouring for for these many years and that therefore the Congress propaganda can have no meaning in the future and no *raison d'etre* for existence. Instead of committing *harakiri* every Congressman now feels that the mission of the Congress has only begun to fructify and that redoubled efforts are necessary to maintain the position of vantage obtained and to push on to further points of advance in the constitutional struggle.......... Those who allege that the Congress can have now no work owing to the Reform Scheme forget that the scheme as it stands has disappointed even the most ardent constitutionalists in the country on account of the serious blemishes of commission and omission occurring in the Rules and Regulations.......... The unfair and unreasonable embargoes placed by the present Rules and Regulations on non-Moslems and the educated classes in general call for urgent removal and we expect the Allahabad Congress to pronounce emphatically against the palpable injustice to the vast majority of the natural leaders of the Indian population caused thereby. The Congress has also to pronounce its emphatic opinion that the repressive legislation of recent years should no longer be allowed to disfigure the Statute-Book......... Lord Hardinge has every right and reason to commence his *regime* with a clean slate. A test will be offered to him early, when the Seditious Meetings Act comes in for renewal in January next. Let us hope His Excellency will read the signs of the times aright. *Apropos* of the coming session of the Congress our Bengal friends seem to be somewhat concerned with the text of the Constitution and Rules of the Congress as adopted at the Allahabad Convention meeting. The Bengal Provincial Congress Committee intend to press certain modifications in the articles of the Constitution as well as in the Rules of the Congress, during the Allahabad sittings. We have no mind to quarrel with our Bengal friends over their pet proposals, but it seems to us surely unwise to seek to make changes so soon. No necessity has arisen of late to rake up the question of the Congress Creed, and the Constitution has worked pretty well till now. Rather, a trial, and no change, is demanded by circumstances. That is, we believe, the firm opinion of the U. P.s, Bombay, the Punjáb, Madras and Berar. Let Bengal have patience. .... With some of the amendments proposed we have no quarrel intrinsically as they touch but very minor points; but we fail altogether to understand the utility or the reasonableness of the proposals to modify the declaration and to bring down the delegates' fee from Rs. 20 to Rs. 15......... It would, we believe, be dangerous to do away with the safeguard of personal testimony in writing. We fear our Bengal friends do not realise the responsibility that rests on all Congressmen as such in respect of the strictly constitutional movement for which the Congress stands and we do not think that any attestation in writing to one's political creed robs any one of his dignity."

Bombay Samáchár (73), 14th Dec.

32. We wish with all sincere well-wishers of the Congress movement that the welcome mediation of Sir William Wedderburn would be the means of composing the differences existing in the Congress camp ever since the deplorable incident at Surat. But at the same time this much must be admitted that any concession of the demands made by seceders as a condition precedent to their returning to the Congress fold is highly detrimental not only to the Congress cause but to the entire country. To dispense with the acceptance of the creed on the part of every delegate would be tantamount to throwing the Congress back on its old methods which have done incalculable harm to it. The subscription to the creed is well-nigh an insurance of the Congress as a constitutional body. It has been urged that those who eargerly seek admission into the Congress do not object to its creed, but to their consent to it in writing. We cannot understand how such an argument could be advanced honestly and seriously. If they accept the creed what harm is there for them to do so in writing? And if they do not wish to abide by the general ruling, it would be better to let them alone. As regards the other question coming before the Congress relating to the defects in the regulations governing the Council elections, it would require all the statesmanship, tact and intelligence of the leaders to solve it in a manner acceptable to all sections of the people. These flaws have already caused a good deal of bickering and heart-burning and ranged the two great communities of India in opposite camps, and so any careless step hastily taken would be fraught with consequences not difficult to imagine.

Alleged failure of crops in the current year.

Káthiáwár and Mahi Kántha Gazette (81), 11th Dec.

33. Although there was plenty of rain this year and the Government reports are reporting that there is a bumper crop, the real state of affairs is quite the reverse. Government expect the rayat to realise good profits from the high prices of cotton, but they forget that the cotton crop is only eight annas in the rupee at best. Again, though rain has been plentiful, it has not been evenly distributed, with the result that the outturn of bájri and other grain has been only four annas in the rupee. Again, last year Government recovered all the suspensions and dues unpaid since *Samvat* 1956 on the strength of the year having been a good one, and thus no balance was left in the hands of the rayat. Following close on this, the failure of this year's crops has reduced the rayat to the last straits. Whatever view Government may hold in the matter, we hear the rayat wailing on all sides, and from our personal knowledge are constrained to say that his condition is going down year by year. This will be evident from the fact that more and more agriculturists are turning labourers. Such a state of affairs is harmful alike to the Government and the country inasmuch as they depend mainly on the rayat's prosperity. Taking all this into consideration, Government should not be led away by the reports of local officials, but should investigate for themselves the true condition of the rayat and should speedily adopt those measures which they find necessary for bettering his condition.

A case of alleged high-handedness by the local Revenue officers at Dákor (Panch Mahâls).

Káthiáwár and Mahi Kántha Gazette (81), 11th Dec.; *Hind Vijay* (67), 14th Dec.

34. The whole population of Dákor struck work on the Friday before last. On inquiry, we found that the local officials had called upon the Dákor shop-keepers to supply provisions to some officials who were coming, for passing their Christmas holidays, to a village named Tetersumba some few miles away. The shop-keepers hesitated to do so, on which the local officers were so exasperated that they abused and even struck some of the former. Indignant at this behaviour on the part of the officers, the people closed their shops and sent telegrams to the Collector, the Commissioner, the Governor of Bombay and even to the Viceroy. We do not know the outcome of these telegrams, but we learn that by the good offices of the Mámlatdár of Thásra, the people have opened their shops. Still their indignation against the officers has not abated and the assaulted shop-keepers have filed criminal complaints against the Avalkárkun, Mr. Prádhan, and Mr. Mahmud, the Secretary of the Dákor Municipality. It is to be deplored that while the higher European officers are issuing circulars to their subordinates to do away with this troublesome system of forced labour and provision supply, the local officials, on the other hand, are in this manner harassing the poor rayats. Although, in this case, it was Mr. Pradhán who assaulted the shop-keepers, the general belief is that it is the Municipal Secretary, Mr. Mahmud, who was at the bottom of the whole affair. This man, although a paid servant of the people, is always going contrary to their wishes and the worst of it is that whenever they complain he always manages to have their complaints dismissed by persuading the superior officers that the complaints are got up by the Hindu population out of spite because he is a Muhammadan. This is not the first time that he has harassed the inhabitants of Dákor. The Thásra Mámlatdár is quite blameless in the matter, nay, to some extent he has won public approbation by his tactful conciliation of the people. Mr. Pradhán, too, as said above, is not so much to blame as Mr. Mahmud. The truth will, no doubt, come out in course of the proceedings, which we trust will not be conducted before Mr. Pradhán. We further hope that Mr. Mahmud, who is now grown old, will be either made to retire or be transferred. [The *Hind Vijay* writes:—The reported assault on several leading people of Dákor affords another disgraceful instance of the lengths to which official high-handedness, in its autocratic arrogance, is prepared to go. If this is the way in which the Municipal Secretary uses his powers, the people had better do without him. Such cases of high-handedness should be seriously noticed.]

Comments on the *Swadeshi Kirtan* case at Ahmedabad.

Praja Bandhu (43), 11th Dec.

35. Ahmedabad is to be congratulated on the withdrawal of the case against the *Swadeshi Kirtan*, and on its being freed from the stigma of having published seditious literature. Looking to the subject-matter of the songs, we find that they are full of patriotism, that they preach *swadeshi* and try to depict the impoverished condition of the country. But all this does not go to make sedition. The 'Swadeshi Mitra Mandal,' which published the book, is not an extremist or seditious association. It is peacefully trying to advance the *swadeshi* movement, and to spread education by collecting the *Paisa* Fund. It publishes a new edition of the *Swadeshi Kirtan* every year on the occasion of Mr. Dádábhái Navroji's birthday which it celebrates. It is so anxious to keep within the pale of law, that although it had once published the *Bande Mátaram* song in one of its numbers it ceased doing so as soon as the Police began to consider that song objectionable. This will show that the association had no evil object in view. We congratulate its secretaries on Government's clemency to them and thank Government for the same. We wonder, however, why the prosecution objected to giving the accused a copy of Government's kind order, for its publication will convince many a doubting mind of the fairness and liberality of Government. This case, the first of its kind in Ahmedabad, will, we trust, supply a good lesson to Government and the Police. We hope the lesson will not be lost upon them and that they will not in future be over-hasty or rash in making such serious complaints.

Comments on the decision of the Bombay Chief Presidency Magistrate in the Queen's Road motor accident case.
Sánj Vartamán (45), 12th Dec.

36. Commenting on the Queen's Road motor accident case the *Sánj Vartamán* writes:—After reading the mass of evidence adduced on behalf of the prosecution and especially of the two principal European witnesses and the many admissions they made during their searching cross-examination, we were driven to no other conclusion but that the prosecution had totally collapsed. But the Magistrate thought otherwise, and our surprise knew no bounds when he found Mr. Dávar guilty and fined him Rs. 25. On the one hand, there was the evidence of Mr. Dávar supported by two respectable persons, Messrs. Khairaz and Bhábha. Against that the prosecution relied upon the evidence of two Europeans who had attempted to extort money from Mr. Dávar. In their cross-examination they had fully shown how unreliable as witnesses they were. They were admittedly driving in a hack vitoria and so they could not be in a position to judge of the speed of a motor car coming from behind them. As for the driver of the victoria he was himself negligent in driving without lights, and so to save his own skin he had to make statements damaging to the defence. Considering all the issues we cannot accept the Magistrate's decision as just and fair. We await the result of a revision appeal Mr. Dávar is making to the High Court.

Greater vigilance necessary to check the cocaine traffic.
Mumbai Vaibhav (131), 14th and 16th Dec.

37. The *Mumbai Vaibhav* refers to the fifty thousand grains of cocaine recently seized on an Italian steamer in the Bombay Harbour, and complains that the sentence inflicted on the persons concerned is too light to act as a deterrent owing to the heavy profits which the smugglers of the drug are able to make. The cocaine habit, the paper declares, is growing every day among the people and the drug threatens to take the place of opium. The paper in conclusion speaks of the pressing necessity of enforcing greater vigilance on the part of the Customs and the Police and of modifying the law so as to enable exemplary punishments being inflicted upon the culprits. [The paper commenting on the result of the Bandora cocaine seizure case in a subsequent issue complains that the sentences inflicted were entirely inadequate considering the gravity of the offence and the position of the culprits. It declares that to let off well-to-do men with a mere fine is practically to lessen the severity of the sentence.]

Comments on the Surgeon-General's report for 1909 on Hospitals and Dispensaries in the Presidency.
Sudhárak (150), 12th Dec.; *Mumbai Vaibhav* (131), 13th Dec.

38. The Administration Report of the Hospitals and Dispensaries in the Bombay Presidency lately issued by the Surgeon General and the Government Resolution thereon show a marked decrease in the number of lepers in the Presidency which has not been accounted for. In our opinion separate leper asylums should be built for men and women to prevent the increase of their number, and they should never be allowed to infest the streets as heretofore. The Report is on the whole satisfactory, but the cause of the sick and the ailing requires still more attention from Government and the people. [The *Mumbai Vaibhav* writes :—It is significant to note that of those that availed themselves of the medical aid provided by Government only one-fifth were women. This emphasises the necessity of hospitals designed exclusively for women or, if that is not practicable, of appointing lady doctors in hospitals. Many poor people are perhaps not aware that free medicine is provided for them at these Government hospitals and it is, therefore, the duty of educated men to enlighten them on the point. It is satisfactory to note that Government have turned their special attention to alleviating the sufferings of humanity.]

Education.

Comments on the Director of Public Instruction's Report for the year 1909.

Indian Spectator (11), 17th Dec.

39. "In reviewing the departmental report for last year the Bombay Government states that it has 'under active consideration measures designed to relieve the courses from the dominance of the Matriculation Examination, to revise the curricula generally, provide suitable text-books, and to improve the prospects of the assistant masters.' The last of these measures will be specially welcome to the band of workers to whose care the training of the youth is so largely entrusted. The whole scheme of reform as adumbrated in the review will perhaps mark an era in the educational history of the Presidency, if achievements correspond to what the words suggest. The same review quotes from the report of the Principal of the Elphinstone College an interesting suggestion as to special arrangements of teaching of lady students. We are told now-a-days that education is not mere instruction, but the training of the whole nature of the student. A man cannot evidently train the whole nature of a girl. Co-education is deprecated even in the West, and it may be more largely 'fraught with possibilities of evil' in the East. The appointment of a lady lecturer is the least that Government can do in that College."

Jagad Vritt (121), 11th Dec.; *Sudhárak* (150), 12th Dec.

40. The Government Resolution on the Education Department of the Bombay Presidency for the year 1909-10 shows signs of progress all round. Government, it must be admitted, are doing all they can to place primary and secondary and collegiate education on a satisfactory footing as also to improve the position of teachers. Prospects of pension and promotion induce men to stick to the teachers' profession in Government service, but the aided schools have no such attractions and consequently the interests of students are not well cared for in such schools owing to a constant change in the staff. We would, under these circumstances, request Government to increase their grant to aided schools on condition that the teacher's service is made sufficiently attractive and pensionable. Should this be done, we have every hope that the quality of education imparted in many an aided school would undergo a decided change for the better. [The *Sudhárak* writes :—The increase of 20 per cent. in the number of students attending schools still leaves much scope for improvement. Government seem to be very much dissatisfied with the attitude assumed by the University towards their proposals for changes in the curricula. The liberal grant towards higher education, however, does not imply implicit obedience to all their suggestions by the University. The suggestions should not have been imposed upon the University but should have emanated from the Senate. It is to be regretted that a sympathetic Governor like His Excellency Sir George Clarke should have given ground for dissatisfaction. It will be a golden day in the annals of Indian education when a College will be opened for women for imparting instruction useful to them, but as matters now stand we do not see any necessity of appointing a lady lecturer to keep an eye over the behaviour of girl students attending Colleges who do not need any such supervision on account of their exemplary conduct. Besides, co-education exercises salutary influence which would be missed if boys and girls were taught separately. The recent increase in the salaries of primary teachers was altogether insignificant and it is gratifying to note that Government are thinking of concentrating the resources at their disposal for the improvement of their prospects.]

Comments on the proposal for a separate College for Women.

Kesari (125), 13th Dec.; *Subodh Patrika* (52), 11th Dec.

41. The proposal for a separate College for women made by the Principal of the Elphinstone College deserves to be considered. The traditions of Asia and Europe regarding the social relations between young men and women differ a good deal from each other. Europeans have no objection to a free social intercourse between ladies and gentlemen, whereas public opinion in India is still strongly against mixed education. The points raised by Principal Covernton are sound. Our traditions about the duties and manners of women are quite different from those of Europeans and they are not taken into consideration by those who frame standards and syllabuses for schools and colleges. Care is not also taken to appoint only such text-books as can be taught with propriety in mixed schools and colleges. The Syndicate seems to have no idea as to how the etiquette of a mixed class is rudely disturbed when the Professor has to explain erotic *Shlokas* in some second rate Sanskrit drama. The system of education has not been laid down in consonance with the traditions and necessities of the nation. It is not strange that such extraordinary unnatural and improper things should openly take place. [The *Subhodh Patrika* condemns, on the other hand, the idea of a separate College for women and remarks :—We hope that heads of other Colleges also will be duly consulted in the matter. No one will object, however, if the inexperienced Principal of the Elphinstone College cannot take care of his young ladies and feels the necessity of appointing a matron to look after them. The scheme of an independent College for women is harmful from many points of view.]

Comments on the Government Resolution on the education of the Native Christians of Thána.

Sánj Vartamán (45), 14th Dec., Eng. cols.

42. "The Government Resolution for providing special schools for the Native Christians of Thána and Bassein has not received from the public the attention it merits. Every one will agree that they are a backward community, mostly illiterate, and engaged in humble occupations. But the question for consideration is whether any case has been made out for providing schools for their exclusive benefit....... Is there any such necessity with regard to the Native Christians? If there is, it has not been demonstrated in the Government Resolution. These people are, to all intents and purposes, like the other natives among whom they dwell. The only difference is in their faith.......... The Native Christians are like other Indians in manners and customs. They are, equally with them, the children of the soil. They speak the same language, and are moved by the same ideas and sentiments. Wherefore, then, should they have schools for their exclusive use? Can they not avail themselves of the existing schools, in the same way as their neighbours? If they do not, whose fault is it? Government will not only have exclusive schools, but will also introduce English from the first standard. English is strictly prohibited in primary schools. The Inspectors are vigilant in enforcing the observance of the departmental rule in schools. The Department seems to be obsessed by the fancy that the teaching of the English primer might prejudice elementary education. Should it, however, be maintained that it is prejudicial, then the same argument must apply to schools for Native Christians, as for non-Christian Natives. If, on the other hand, it is good for the one class, it is equally good for the other."

Indian Spectator (11), 17th Dec.

43. "It appears from a Press Note issued by the Bombay Government that its attention was drawn to the educational needs of the Native Christians in Salsette and Bassein. Government have expressed their own views, and the Collector of Thána has been asked to place them before the District Board and report the Board's decision to Government. If this is the usual procedure followed by Government in such cases, it seems to require a little reconsideration. When once Government express their opinions on any question, it is not fair to ask subordinate bodies whether they accept those views or not. This procedure must sometimes lead to unpleasantness, as indeed it has in the case of University reforms. The subordinate body must be allowed to express its opinions in the first instance, and if Government have a right of overruling them, they may do so in the exercise of their authority. In the particular case of schools for Native Christians, the District Board may see no reason to differ from Government in any important respect. The grievance dealt with by Government is familiar to us. It was ventilated in our own correspondence column at one time, and we are glad to see that the authorities have after all listened to the prayer of the Native Christians. But difference of opinion may arise on a question like the exclusion of non-Christians from the schools. Religious instruction, if given at all, is to be given out of school hours. If so, what is the speciality about Native Christian boys in the primary schools?"

Indu Prakásh (119), 15th Dec.

44. The policy of differential treatment of Hindus and Muhammadans on the basis of religion which has been adopted by Government in connection with the Reforms has apparently been extended to Native Christians in Salsette and Bassein as appears from a Press Note recently issued by Government providing special schools for them. Though we do not envy the concessions granted by Government to the Native Christians, it is an important question why Government should grant concessions which are detrimental to the formation of the Indian nationality. It would be unwise for our Christian brethren to transform their ways of life, manners and customs and thus cut themselves off from the general bulk of the Indian nation. It is also unjust on the part of Government to exclude non-Christians from the special schools, when these schools are to be supported out of public funds to which Christians and non-Christians alike have contributed. We hope Government will reconsider the matter.

Comments on the proposal to hold the Matriculation and the Arts Examinations in March and April.

Sind Journal (25), 8th Dec.

45. "The Committee appointed by the Syndicate of the Bombay University about this time last year in order to consider the proposal of the Principals of the Gujarát and Baroda Colleges for a re-adjustment and modification of the University terms has made its report. The Committee approve of the suggestion to hold the Matric and the Arts Examinations in March and early April, the first one beginning on the 2nd Monday of March, to fix the first college term from 20th June to 15th October and second from 15th November to 10th March—the first vacation to last for three months and 10 days and the second for one month only; and to require a necessary attendance of 65 days in each term.......... There are practical difficulties in the way of the scheme. In the first place it would allow no time to the college student to revise his studies before examination......... Perhaps the University authorities could so arrange things that this objection would be reasonably met. But there is a much more formidable difficulty in the way of the proposal. We refer to the wide prevalence of plague in Bombay during the months of March and April, which actually obliges the University authorities to close the colleges prematurely and to put off the supplementary examinations in law and medicine from April to June. So until the recurring plague epidemics have become a matter of long past history, we do not see how the University of Bombay is going to hold the Arts Examinations in March-April. There is lastly the rather serious difficulty which will be experienced by mofussil students—especially Sind College students—in arranging for their boarding and lodging within the very short interval that will be at their disposal between the closing of the college on 10th March and the holding of the examinations on the 3rd or 4th Monday in March. For this purpose, it would be clearly necessary to provide for a larger interval. This may come in the way of the European and other Professors or Examiners taking long trips to England or to the hills; but there can be no question as to whose convenience has the greater and more pressing claim upon the consideration of the University—the Professors or the students."

Suggestion that Hyderabad (Sind) should be made a centre for the Matriculation Examination in place of Karáchi.

Sind Journal (25), 8th Dec.

46. "Why should not the Matriculation Examination for Sind be held at Hyderabad, instead of at Karáchi? By far the greater number of candidates are from this city alone, and the number going up from Karáchi city or District is very small indeed. It has become a very difficult question for the numerous army of candidates going from Hyderabad and Upper Sind to find lodging and boarding at Karáchi and it would suit all these most admirably to have the examination at a central place like Hyderabad. Hyderabad also possesses one other advantage over Karáchi. Paradoxical as it may appear, Karáchi cannot boast of a single fine and commodious hall like our 'Holmested,' and the holding of the Matric Examination here will do away with the system of seating some in the hall and some in an unattractive, uninspiring *mandap*. .... It might, perhaps, be urged that there being no Government Printing Press at Hyderabad, it would be difficult to ensure secrecy about the question papers. But the plea will not hold water. At Ahmedabad there is no Government Press and the papers are printed at one or other of the private printing establishments. Fortunately Hyderabad can boast of turning out high class printing work done at private presses and we venture to think that secrecy can be maintained as effectively here as anywhere else."

Comments on the prohibition of students from acting as Congress Volunteers.

Sind Journal (25), 8th Dec.

47. "The rules relating to the Congress Volunteer corps contain the following:—'No student shall be admitted as a Volunteer unless he is a student of a college and the Principal of his college has by a general or special order in writing permitted him to do so.' The embargo on students becoming Volunteers is a distinct loss to the community and it is to be regretted that Government have adopted an attitude of discouraging as far as possible the utilising of even college students in the mere service of their elderly fellow-countrymen coming together for discussing the country's political and economic well-being. Still it is something that a certain amount of discretion is allowed to Principals to permit their pupils to enrol themselves as Volunteers. We hope the discretion will be largely exercised. In course of time, with the political situation brightened, Government may cease to look with disfavour on students serving as Congress Volunteers. Meanwhile every time Congress Reception Committees should keep persuading the authorities to relent."

Railways.

Alleged illegality of compartments in trains being reserved for Europeans and Eurasians.

Gujaráti (34), 18th Dec., Eng. cols.

***48.** A correspondent writes to the *Gujaráti*:—"The European and Eurasian railway passengers enjoy a good many special privileges. We do not envy them their good luck, but we do resent their preferential treatment as it is opposed to public policy. The most serious objection, however, that can be urged against the preference is that by not allowing Europeans and Eurasians to have any idea of the hardships inflicted on native third class passengers, it perpetuates such hardships. One of the ways to make Europeans and Eurasians realise our situation and feel as we feel would be to deprive them of the special privilege of travelling in compartments 'reserved for Europeans and Eurasians.' To accomplish this object, some of our leaders with long purses should apply to the High Court for injunction against the Railway Companies restraining them from violation of section 42, sub-section (ii), of the Railway Act, which prohibits them from making or giving any undue or unreasonable preference or advantage to any particular persons or any particular description of traffic.... ...... The reserving of compartments for Europeans and Eurasians being against the provisions of sub-section (ii), section 42, of the Railway Act, must be illegal. From this we conclude that no native passengers would

incur any liability by entering into and refusing to leave such compartments, provided the compartments do not hold the maximum number of passengers exhibited therein or thereon under section 63 at the time of such entry. But of this we are not quite certain."

Municipalities.

Comments on the recent Tram strike in Bombay.
Gujaráti (34), 11th Dec.; *Bombay Samáchár* (73), 12th Dec.

49. The Tramway strike shows that the managers of the Company are as indifferent to the hardships of their men as they are to the inconveniences of their passengers. Out of the eleven grievances put forward by the men, three are quite legitimate. The first is against the unjustifiable forfeiture of two days' salary for a day's absence. The second deals with the exaction by the Company of eleven hours' work from them, although they are bound to work only nine hours by agreement. It remains to be seen what assistance the *Times of India*, which four years ago was so very loud in sympathising with the mill-hands and was dubbing them the 'slaves of India', is going to give these tramway employees in getting justice from the Company! Eleven hours' standing is nothing but *zoolum*! Why should not the Factory Labour Act be applied to these men? Another complaint is that the Company wanted to reduce the pay of the lower and most hard-worked class of its employees. The dismissal of a handful of its better paid servants would have been more profitable to the Company. But as happens in all other departments, no one touches the higher servants, while the lower subordinates are harassed. After four days of unnecessary trouble to the public, the manager saw the wisdom of acknowledging the justice of most of the complaints and has redressed them. Why could not the Company have seen this in time? [The *Bombay Samáchár* considers that although the conduct of the strikers was unjustified and foolish, yet now that they have joined work the Company should consider sympathetically some of their complaints which are well-founded. Thus, the paper thinks, they should be allowed promotion to Inspectorships, should be allowed to travel free to join their duties, and should not be mulcted in respect of tickets accidentally dropping out of the ticket-boxes supplied to them.]

Indu of Bombay (13), 12th Dec.

50. "Thank Heavens that the Tramway strike is ended. The men have got something. Perhaps they would not set quite a small value on the resignation (is it an euphemism for removal?) of the unsympathetic 'Native man' on the enquiry committee—a Parsi gentleman, we are told, to whom several of the troubles were traced. We hope another sympathetic Indian has been found fit to take his place. The main grievance of the men was in regard to the new rules for punishment for absence......... The Managing Director has given the assurance that absence for a reasonable cause will involve no punishment. That is good so far as it goes. We only wish that necessary rest would be regarded as due and adequate cause. We should very much like the Company to reduce the regular monthly working to twenty-six days on full pay (at the present grades) giving the four days' leave by rotation. After that, they may well be strict in punishing uncalled-for absence. We would also suggest to the Managing Director that now that the men have surrendered, it would be gracious as also prudent to reinstate the 70 dismissed men, at least such of them as had no previous bad record."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 22nd December 1910.

---

*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

incur any liability by entering into and refusing to leave such compartments, provided the compartments do not hold the maximum number of passengers exhibited therein or thereon under section 63 at the time of such entry. But of this we are not quite certain."

Municipalities.

49. The tramway strike shows that the managers of the Company are as indifferent to the hardships of their men as they are to the inconveniences of their passengers. Out of the eleven grievances put forward by the men, three are quite legitimate. The first is against the unjustifiable forfeiture of two days' salary for a day's absence. The second deals with the exaction by the Company of sixteen hours' work from men, although [illegible] It remains to be [illegible] which four years ago was so very [illegible] and was dubbing them the [illegible] tramway employees in getting [illegible] Another [illegible] of the mayor and [illegible] of a handful of [illegible] the Company [illegible] higher servants [illegible]

[illegible] not quite [illegible] Nasserwanji [illegible] gentleman, we [illegible] We hope another [illegible] the main grievance [illegible] the Director that now that [illegible] pendent to reinstate [illegible] previous bad record."

[illegible] SHAMSUDDIN KADRI,
Oriental Translator to Government.

[illegible] Secretariat,
[illegible] 1920.

Reported in advance.

CONFIDENTIAL.] [No. 52 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th December 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Agrarian matters: Appreciation of the Government measures to encourage sugarcane cultivation along the Nira Canal 28
Bengal: Comments on the Bakr-i-Id riots in Calcutta. . . . . . 1—3
British rule:
  Appeal to Indians to give up foreign sugar alleged to be defiled by the blood of cows 5
  Approval of Government orders prohibiting the collection of subscriptions for the Edward Memorial through official agency . . . 6
  Authors of proscribed books should appeal to the authorities . . 10
  Comments on Sir Bampfylde Fuller's criticism of Mr. Chirol's articles on 'Unrest in India' 8
  Comments on the petition of the Mahárs of Dekhan to the Secretary of State for India . . . . 20—22
  Comments on the suggested Conference between Hindus and Muhammadans . . . . 14—16
  Duty of the British Government to stamp out the drink habit which is spreading in India 4
  Private educational institutions should be given a free hand in educational matters 7
  The migration of Governments to the Hills 9
Census: Comments on the *communique* of the Government of India on the — Commissioner's Circular about the classification of the Depressed Classes . . . . 26 & 27
Excise: Comments on the orders of Government leaving the closing of liquor-shops during the Holi and the Muharram to the discretion of District Magistrates . . . . 24 & 25
H. E. the Governor of Bombay:
  Comments on —'s reply to the address of the Uran Municipality . . 19
  Comments on —'s speech at the dinner in honour of the Crown Prince of Germany 18
  The investiture of titles at Levées 17
Judicial matters: Alleged inadequacy of the sentences passed on some cocaine smugglers in recent cases in Bombay. 37
King-Emperor: Indians can legitimately expect to be granted some concessions at His Majesty the King-Emperor's Coronation at Delhi . 11 & 12
Military matters: Alleged disorderly conduct of the sepoys of the Marátha Infantry Regiment at Bachi (Belgaum) 29
Muharrum: Comments on the Government Notification *re* the approaching — 23
National Congress: The Reforms have changed the scope of the — . . 13

PARAGRAPHS.

Politics and the Public Administration—concluded.

Public Service:

Alleged continuance of forced labour and forced sale of provisions in the mofussil . . . . 31 & 32
Alleged suspension of two clerks in the Mámlatdár's office at Athni (Belgaum) for collecting funds against the *Vyásantol* procession . 33
Appreciation of the services of Mr. Anderson as Collector of Surat . 35
Appreciation of the services of Mr. J. Ghosal as Collector of Ratnágiri . 34
Protest against the exclusion of Indians from Examination for entrance to the higher branches of the Indian Police 30

Sind:

Alleged corruption in the Law Courts of — 38
Suggestion that Mr. Cumming, a member of the — Commission, may be granted extension in recognition of meritorious services . . 36

Education—

Allegation that a large number of Muhammadan students were not sent to the Dhulia Training College owing to the prejudices of the Hindu officials 45
Approval of the changed curriculum of the School Final Examination . . 46
Comments on the Director of Public Instruction's report for the year 1909 . 40—42
Comments on the Government Resolution fixing a site for the Science Institute 39
Comments on the proposal of the Principal, Elphinstone College, to establish a Women's College in Bombay 43
The Muhammadans are allowed no opportunity to learn Urdu . . . 44

Railways—

Protest against the closing of the Chaupatty level crossing by the B. B. & C. I. Railway . . . . 47 & 48

Native States—

Comments on His Highness the Gáekwár's speech at the ceremony of laying the foundation stone of the Maráthi Granth Sangrahalaya, Bombay 49

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st October 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	ANGLO-GUJARA'TI.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárâm Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitrá	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna ; Hindu (Mesri Bania) ; 35.	1,000
33	Deshi Mítră	Surat	Do.	Maganlál Kikábhai ; Hindu (Shráwak Bania) ; 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái ; Hindu (Surti Bania) ; 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji ; Pársi ; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár ; Pársi ; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi ; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta ; Pársi ; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji ; Pársi ; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar) ; .	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán ; Pársi ; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi ; Hindu (Mewád Bráhman) ; 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán ; Pársi ; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi ; Pársi ; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás ; Hindu (Bania) ; 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume ; 28 Rev. J. E. Abbott ; 48 Rev. Tukárám ; 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A. ; Hindu (Deshasth Bráhman) ; 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A, ; Hindu (Karaháda Brahmin) ; 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar ; Hindu (Saraswat Bráhmin) ; 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza ; Goanese ; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese ; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes ; Goanese ; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand ; Hindu (Amil) ; 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin ; 31 ; and Abdul Vahábkhán Ghulám Rasul ; 37 ; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni ; Hindu (Amil) ; 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás ; Hindu (Amil) ; 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing ; Hindu (Amil) ; 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand ; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo ; (Madrasi Bráhman) ; 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh ; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha ; Goanese ; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; Muhammadan (Memon) ; 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Pátidár) ; 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta ; Hindu (Gujaráti Bráhman) ; 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A. ; Pársi ; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi ; Pársi ; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta ; Hindu (Dása Shrimáli Bania) ; 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái ; Hindu (Anavi Brahmin) ; 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh ; Hindu (Visa Oswál Bania) ; 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái ; Hindu (Audich Brahmin) ; 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand ; Hindu (Jain Bania) ; 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás ; Hindu (Audich Tolákia Bráhman) ; 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave ; Hindu (Bráhman) ; 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji ; Hindu (Lohána) ; 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A. ; Pársi ; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh ; Hindu (Bania) ; 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur ; Pársi ; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán ; Muhammadan ; 50 .	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan ; Hindu (Auditch Bráhman) ; 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji ; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar ; Hindu (Bráhman) ; 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania) ; 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt ; Hindu (Gujaráti Bráhmin) ; 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi ; Hindu (Bania) ; 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel ; Pársi ; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal ; Hindu (Dasa Nagar Bania) ; 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Hindi.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	Kanarese.				
98	Karnátak Patrá and Chandrodayá.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápur; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	Mara'thi.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayá	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya): 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára) ..	Monthly	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 36.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50...	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Isláh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shams-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Shráwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
111A	Chitragupta	Karád (Sátára)	Weekly	......	...
116A	Din Bandhu	Bombay	Do.	Vithal G. Kokte ; Hindu (Marátha) ; 25	1,400
116B	Din Mitra	Ahmednagar	Do.	......	...
131A	Mumbai Vritt	Bombay	Do.	......	...
151A	Vaidyak Patrika	Do.	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad	Weekly	Vadilál Motilál Sháh ; Hindu (Dasa Shrimáli Jain) ; 30.	1,100

No. 8, the Editor of this paper is S. A. Kennedy ; Englishman ; 37 ; Circulation is about 450.

No. 18, has assumed the new title of Urdu Akhbár.

No. 55, the Editor of the paper is F. X. Furtado ; Goanese ; 48.

No. 66, the Editor of the paper is Daudalli Hakim Magduballi ; Muhammadan ; 35 ; Circulation 1,400.

Nos. 76, 98, 149 & 166A have ceased to exist.

No. 116, the Editor of the paper is K. H. Mudvedkar, the old editor having died.

Politics and the Public Administration.

Comments on the Bakri-Id riots in Calcutta.
Kesari (125), 20th Dec.; *Dnyán Prakásh* (49), 19th Dec.; *Sind Journal* (25), 8th Dec.

1. Any domesticated animal may be sacrificed in the *kurbani* ceremony in connection with the celebration of Bakri-Id. But the Indian Muhammadans insist upon slaughtering cows and Hindu-Muhammadan riots have consequently taken place in many cities. These racial riots had subsided for a time, but the Allahabad and Rangoon disturbances and the serious Calcutta riot on the last Bakri-Id day portend a recrudescence of the riots. The Amartollah mosque in the Armenian Street in Calcutta is situated in a thickly crowded Márwári quarter and whatever takes place in the mosque can be viewed from many house-tops. The Márwáris contended that there was no settled custom of slaughter of cows in the Amartollah mosque and that even if there was, it should not be allowed in view of their religious susceptibilities. But Government did not pay any heed to their protests. They refused to interfere in the religious ceremonies of the Muhammadans and threatened the Márwáris with prohibition, if they took any such steps in the matter. They called out the military and placed maxim guns, and under their protection, five cows were slaughtered in the mosque and the *kurbani* ceremony was performed last Tuesday. The red pamphlet which was much in evidence in the Eastern Bengal riots had much to do also with these riots. The Bengali Muhammadans did not take any prominent part in these affrays. But the Kábulis and *budmashes* looted the Márwári houses, killed and wounded them and even attacked the Police. At last the riot had to be put down by an armed force. The Kábulis had also threatened the Márwáris that they would desecrate the Márwári temple and they had sent some men to loot the Párasnáth temple. It is not strange, under these circumstances, that the Kábulis held a sword dance in the *maidan* after the *kurbani* and that special prayers were offered by the Moulvis for the Viceroy, Lieutenant-Governor and the Police Commissioner. It was but natural for the Márwáris to take steps to protect their property and to attack the Kábulis in self-defence. But they relied mainly on their legitimate strike. A conciliation board of merchants is being organised to settle the question of the slaughter of cows to prevent future disturbances. There is no indispensable religious obligation that cows shall be slaughtered in the *kurbani* ceremony. His Majesty the Amir of Afghanistan does not do it and the Hindus might have justly contended that in a Hindu country cows should not be slaughtered out of regard for the religious sentiments of twenty-two crores of Hindus. The Márwáris urge that if the Muhammadans are bent upon slaughtering cows, the ceremony should be performed in a strictly private place not open to public view. If the Muhammadans and Government are not going to admit the correctness of even this contention, it may be safely said that the misfortune of India has reached its climax. [The *Dnyán Prakásh*, on the other hand, writes :—It is not that the Muhammadans have introduced this year a new custom of slaughtering cows. It becomes then a question for consideration as to why the Márwáris should have urged that the slaughter of cows should be stopped in the Amartollah mosque. It is alleged that the ground on which the mosque was built belonged to a Hindu and that the mosque was erected without his consent and that the ground was sold to the Muhammadans on the oral conditions that they should not slaughter cows there. There should be an inquiry into all these contentions. Probably there might be altogether another cause of the scuffle between the Márwáris and Kábulis. The conciliation boards suggested by Sir W. Wedderburn will be helpful in settling such differences. The *Sind Journal* writes :—"The conflict in Calcutta between a section of Hindus (the Márwáris) and a section of the Muhammadans (the Kábulis and Pesháwáris) comes rather as a rude shock at a time when we are all hailing the proposal for a Hindu-Muhammadan rapprochement.......... All is well that ends well, and the country will heave a sigh of relief that nothing worse than what has taken

place has happened. One cannot, however, help thinking that the whole trouble could have been easily averted if only the authorities had known their business and realised their duty better."]

Gujaráti (34), 18th Dec.; *Gujaráti Punch* (36), 18th Dec.

2. Racial disturbances of little or no importance are always made the most of by Anglo-Indian journalists who lose no time in magnifying them and putting them up in some political garb. The affray between the Márwáris and the Kábulis in Calcutta was no exception to the rule, and they vied with each other in publishing detailed reports of the incident. It is a matter of no small regret that want of some precautionary measures should have made the seat of the Viceroy and the Lieutenant-Governor of Bengal a scene of riotous disturbances more or less of a violent character not unattended with bloodshed. A similar incident in a Native State would have brought down the wrath of the Government of India upon its ruler. But in the present case it will indeed be a misfortune for the Calcutta Police if its members do not get any honours and distinctions! Nowhere does a riot break out with dramatic suddenness and much less in India which is not Lisbon. The warning of the coming storm must have reached the officials long before it burst, and so the absence of precautionary measures to curb the mischief-mongers argues a woeful want of capacity on the part of those responsible for the peace of the city. Why were not the Kábulis prevented from proceeding to the scene of riot? It is a well-known fact that the uncontrolled frontier tribes know no law and recognise no authority; and yet the Kábulis who hail from the frontier were left to spread havoc as they liked. It is a serious mistake to leave these barbarians uncontrolled and for this the Calcutta Police can have no possible defence. [The *Gujaráti Punch* deplores the disturbance and makes a fervent appeal to the leaders of both the communities to settle all racial and religious disputes by reference to conciliation boards which should be formed all over the country.]

Indu of Bombay (13), 20th Dec.

3. "We regret very much to have to say that on an impartial review of the incidents of the deplorable Hindu-Moslem riots at Calcutta, it does not appear that the authorities concerned, not excluding the Lieutenant-Governor himself, acted in a blameless manner. Of course, the Hindu and the Moslem aggressors are to be censured, and whilst we echo all the recommendations made to hold a tight grip over the lawless Baluchis, we confess we have no sympathy with the Márwáris who threw bricks and stones from house-tops and employed hired Hindu *budmashes*. But the point we wish to make out is that the authorities themselves do not at all come out scot-free. One glaring fact stands most prominent: the riots could have been foreseen and very much minimised in extent and in the intensity of lawlessness committed. There was an agitation previously, and that took the tangible shape of a formal representation by the Márwári residents of the affected locality praying Government to stop cow-slaughter in a mosque lying in the very thick of the Hindu populace. The Moslems had about 40 years' prescriptive right on their side. Whether the changed circumstances, namely the locality having become very thickly populated by Hindus, should not have sufficed to override the claims of prescription, is a question into which we do not wish to enter just now, though we may remark that the authorities might well have ensured at least that the slaughter of the cows should take place most privately, at night, and undemonstratively. But apart from this, there was the folly of a curt reply, refusing any interference and the further folly of that curt reply being proclaimed upon the house-tops. Surely, the authorities, owing to the tension that was caused by the representation and the reply and the jubilation of the Moslems caused by the latter, should have foreseen trouble and made full preparations and adopted adequate measures, not only to meet a riot, after its breaking out, but to prevent it, by the stationing of an adequate force, police and military, in the disturbed quarters. But they failed egregiously. Not only were they unable to prevent the riot,

but they could not for two days check materially the lawlessness—the breaking of heads, the defiance of the Police, the boarding of the tram cars, the loot of the shops, etc., etc. And yet, wonder of wonders, Government—the Lieutenant-Governor and the new Council he has got—come forth with an unshrinking certificate of unmitigated praise to the Police and worse still, they say that the extensive lawlessness that occurred was inevitable in such cases."

Duty of the British Government to stamp out the drink habit which is spreading in India.
Kesari (125), 20th Dec.

4. The Bishop of Madras urged a few days ago at a temperance meeting that immediate and strenuous attempts should be made to combat the evil of drink. A hundred years ago the opium habit was yet in infancy in China. But it has now assumed the proportions of a plague. Though the reasons for the spread of the evil of drink in Mahárashtra are the injurious practices of the Abkári Department and the frauds of the liquor-shop-keepers, even as it is, it cannot be stamped out but by the united efforts of all rayats. China is an independent country and can undertake any means to remove the stupor enveloping it. It need not beg others. But our leading strings are in others' hands and a subject nation should combat the evil even while it is in its infancy. In New Zealand the campaign against drink is very successful. The Prime Minister of England has promised Scotland to grant it the right of local option, but our local bureaucrats curtly refuse all such demands. Can they swear that there are no provinces in India which can peacefully exercise the right of local option? And if there are, why should there be two different policies for England and India? No riots will possibly take place on account of the closure of liquor-shops. On the contrary, they are sure to take place if the dramshops are open as noted by the Honourable Mr. Justice Sankaran Nair in his judgment on the Kottappakonda (Madras) riots. India or at least Mahárashtra has taken to drink under British rule. If British statesmen will not still care to remove this blot, the whole country will be reduced to the condition of a hell on earth.

Appeal to Indians to give up foreign sugar alleged to be defiled by the blood of cows.
Lohána Samáchár (83), 22nd Dec.

5. One Liládhar Trikamji Kakkad writes in the *Lohána Samáchár*:—Brethren! Can we take foreign sugar without violating our religion? Never. English sugar is purified by means of the blood of the revered cows and oxen and is crystallised by means of their powdered bones. It is not meet for us to sacrifice our religion for the sake of money and to encourage a thing entailing cow-killing. Alas! Alas! The English sugar we use is washed in the blood of the mother cow, whom Indians have been worshipping for centuries and for whom thousands of people used to sacrifice their lives. Even now we cherish the same reverential feelings towards her, as was seen by the way in which some Hindus in Calcutta, excited by the slaughter of cows on the Bakr-i-Id, went so far as to give up even their lives. Why do you think of cheapness? Why do you think of the difficulty of obtaining indigenous sugar? Take the vow and if you cannot get it, live on molasses. I appeal to you in the name of Shri Krishna, Rámchandra and the sayings of the Rishis, saints and the Vedas, to vow that even though you have to part with life, you will never use foreign sugar, soiled with cows' blood. If your heart entertains any feeling for the mother cow, or if there is one drop of the blood of Shri Krishna, Rámchandra or the saints coursing through your veins, there is no reason why you should not take the vow.

Approval of Government orders prohibiting the collection of subscriptions for the Edward Memorial through official agency.
Indu of Bombay (13), 21st Dec.

6. "With reference to the remarks we made in our issue of 27th October last (*vide* paragraph 40, Weekly Report No. 44) on a notification issued by the Educational Inspector, C. D., in the Maráthi *Shálápatrak*, authorising the Deputy Educational Inspectors to receive subscriptions from Táluka school-masters towards raising a memorial to the late King-Emperor Edward, we are glad to be able to publish the following facts, which, we freely admit, show that the notice was issued with the best intentions. The facts were these:—Without due authority, the Mámlatdár of Málegaon (Násik) issued a notice to the Táluka Head Master, Málegaon, asking him to collect subscriptions for the King-Emperor Memorial by making deductions from the masters' pay with their consent. Thereupon the Educational Inspector, C. D., thought it advisable to issue his own notice in the *Shálápatrak*—the one on which we commented—for the purpose of emphasising the fact that the subscription was purely voluntary. That was the genesis of the notice. However, Government perceive that it is likely that the object of both these notices may be misunderstood and they have, therefore, directed that they should be withdrawn and no subscription should be collected through official agency. We have to congratulate Government on this considerate and graceful action of theirs."

Private educational institutions should be given a free hand in educational matters.
Kesari (125), 20th Dec.

7. Indian Society is differently constituted from Western Societies and there is moreover no identity of Government and the people in India. There is not much hope of Government seeing eye to eye with us as regards the needs of education. The object of the agitation for national education is to force Government to look at the educational needs of the country from the view-point of Indian Society. There is, no doubt, some progress in education in India every year, but as compared with other nations of the world, Government spend quite an inadequate sum on education. Rs. 6 per head are spent on education in England and 2 annas only in India. Only 2 per cent. of the taxes paid by the nation are spent on education. The policy of Government was liberal in point of educational matters in the beginning and Government had taken enthusiastically to educating the people. But of late they have assumed a reluctant attitude in these matters. They have withheld their patronage from collegiate education and left secondary education solely to private enterprise. Free and compulsory education has been shelved on some reasonable and some unreasonable grounds. They have promoted neither literary nor technical education. This is not really a national policy of education. The policy adopted by a rich, expensive and civilised Government like the Government of India would never have recommended itself to any Government possessing *swarájya*. Government exercise complete control over educational agencies in India as in Japan, but they do not exhibit the same solicitude which the Japanese Government shows for the spread of education. The system of education should be in consonance with the constitution of society and that is the best educational system which meets with the needs of the nation. Those who control education should have a correct and faithful idea of the aspirations of the people. Government cannot take the same view as that of Indians in educational matters. Higher education is in the hands of Universities which do not reflect public opinion. Secondary education which is entirely in the hands of Government is quite untouched by public opinion. It is unfortunate that the honest efforts of the Universities and Government do not commend themselves to the people. People, therefore, should open their own schools with or without Government aid and private institutions should be given a free hand in educational matters.

Comments on Sir Bampfylde Fuller's criticism of Mr. Chirol's articles on 'Unrest in India.'
Oriental Review (19), 21st Dec.

8. "It is not often that an Indian publicist finds himself in agreement with the views of Sir Bampfylde Fuller and yet his latest contribution to the questions of Indian politics is interesting and likely to commend support from the Indian Press. The series of articles which Mr. Chirol, the special correspondent of the *Times*, recently wrote on the present political condition of India excited much comment and criticism, but in no respect to a larger extent than with regard to the question of the so-called Brahmanical influence on the Indian political movement.......... Indian publicists, who have protested against the misleading character of Mr. Chirol's remarks, have found a protagonist of their views in quite an unexpected quarter. Sir Bampfylde Fuller has come forward to criticise Mr. Chirol's views and to show conclusively that the political movement, though it has behind it the inspiring force of the movement of Renaissance,

is not aiming at the revival of Brahmanical supremacy. He rightly observes that the Brahmin servants of the Government are among the most loyal of His Majesty's servants. Such a vindication of the real character of the Indian political movement from the insinuations and slurs of the special correspondent of the *Times* is to be heartily welcomed, specially as it will be very effective in warding off wrong impressions from the mind of the British public."

The migration of Governments to the Hills.
Oriental Review (19), 21st Dec.

9. "One of the questions on which non-official Anglo-Indian and Indian opinion is unanimous is the question of the exodus to the Hills. It has been shown time after time that this exodus is a waste of public money. Not only that, it tends greatly to hamper co-ordinated work in the various departments of Government. It weans the leading officials from the Presidency towns where their presence is urgently required and turns them into veritable Olympic gods dwelling on the heights unapproachable to the public. It is because the question affects intimately the relations between the rulers and the ruled that we think the Honourable Mr. Orr rendered a public service by bringing forward a proposal regarding it in the Madras Legislative Council. In the course of an interesting speech he gave it as one of the chief reasons for the resolution proposed by him that the absence of the Government from the capital of the Presidency was unnecessary, undesirable in the best interests of the public and inconsistent under the new Reform Scheme, with the avowed intentions of the Government to allow the people of the country a larger share in the administration. It is often alleged by the advocates of the exodus to the Hills that it improves the quality of the work by refreshing the minds of officials. This argument was disposed of by the Honourable Mr. Orr by observing that if the Judges of the High Court and the Members of the Board of Revenue and the heads of Railways, of banks and merchants and tradesmen could remain in Madras during the hot weather, the Government of Madras should certainly do the same.......... The Resolution backed up as it was by non-official members was lost. The bureaucracy is indeed slow to move. But it may be hoped that the result will not disappoint the non-official members of the Councils of other provinces from bringing the pointforward again and again. The cause must triumph at last."

Authors of proscribed books should appeal to the authorities.
Baroda Gazette (71), 19th Dec.

10. Adverting to the correspondence that has recently passed between the Deputy Commissioner of Police, Calcutta, and Messrs. Manuel and Agarvala, Solicitors to the publisher of the book called *Deshki Bát*, proscribed by the Government of Bengal, the *Baroda Gazette* observes:—Every writer anxiously watches the result of this correspondence. If by the force of some fortuitous circumstances the decision is favourable to the writer of the book there will be some hopeful sign of a change in the present condition of writers in this country. We cannot understand why the authors whose publications have been declared forfeit do not represent their cases to the authorities. The just and benign British Government is never likely to do unjust act.

Indians can legitimately expect to be granted some concessions at His Majesty the King-Emperor's Coronation at Delhi.
Gujaráti (34), 18th Dec.

11. The entire Indian nation hails with gratification the forthcoming Coronation and will never object to all reasonable expenses in connection therewith. But the Indians will never favour any useless waste of money for mere pomp and show, like Lord Curzon's *tamásha*, which detracts much from the real splendour and magnificence of a royal Coronation Durbar. The *Times of India* should know that the Indian nation is not likely to be duped by mere pomp and show. Indians are a thoughtful people and know as a matter of fact what rights they have gained on similar occasions in the past and so will ever think of the reward which the expense of crores of rupees after the Durbar would bring. The surroundings in which the Indians are placed differ widely from those of the British nation and hence they will not be less grateful even if the restrictions hitherto imposed upon Native Rulers are a little relaxed. At any rate they will, in duty bound, pray for the long life of His Majesty King-Emperor George V. As regards the change in the date of the Durbar the present action of His Majesty is sufficient to draw the Moslem community more closely to the Throne. Leaving aside the academical question whether the King-Emperor, as a constitutional monarch, can possibly confer any material favours upon the Indians, we will declare that the British Ministers as well as His Majesty know full well the trend of Indian feeling and also as to wherein India's advantage lies. Consequently it is certain that they will never hesitate in doing all possible good to the Indian people. The latter are not children to be dazzled by mere magnificence, and to forget the uncontrolled actions of the lower grades of officials, the fruits of repressive measures, the heavy land assessments, the unjust treatment of the Indians in South Africa, the unjustifiable excise duty and a host of other ills which they have been suffering. But they know as well that His Majesty who entertains a desire for being crowned in this country fully understands how to make this unique occasion indelibly impressed upon the hearts of the Indians.

Praja Bandhu (43), 18th Dec., Eng. cols.

12. "The announcement that His Majesty the King-Emperor is coming to India to attend in person the Coronation Durbar to be held at Delhi some time in the beginning of 1912 has, as we have already remarked in these columns, been welcomed by all classes of people throughout the country. .... Bearing in mind the nature of the unique occasion no sensible person will, we are sure, grudge the heavy expense which is inevitable in the case of the next Durbar. It must, however, be said that we, Orientals, as is erroneously supposed by not a few, do not simply like show aud splendour on such an occasion. Show and splendour have their own value and utility to a certain extent no doubt which we have no desire to minimise. But at the same time on an unique occasion such as the forthcoming Coronation of His Majesty our countrymen not unnaturally look forward to concessions on a commensurate scale from their King-Emperor. In this connection we believe that nothing would give them greater satisfaction than the repeal of all retrograde legislative measures of recent times sanctioned by the Government of India that are responsible to no small extent for the feeling of discontent among the people."

The Reforms have changed the scope of the National Congress.

Indian Spectator (11), 24th Dec.

13. "If the Morley-Minto *regime* has opened a new chapter in the constitutional history of India, it seems also to have brought to a close a familiar chapter in the history of the Congress. There will indeed be no lack of subjects on which representations may be made to Government. But the liberty given to the representatives of the people in the enlarged Legislative Councils to move resolutions on matters of public interest leaves much less work to the Congress than has hitherto fallen to its lot. It may indeed support the non-official members where they have not succeeded in gaining their object in the Councils. Yet there is an obvious difference between criticising Government before it has met the critics face to face, and after it has formally listened to them and discussed with them. Thus, the very success of the Congress in securing certain privileges, and the kindness which has granted them, have contributed to make the position of that body somewhat perplexing. While, as Sir W. Wedderburn said the other day, the scope of the Legislative Councils to 'advance the cause of the people' has widened, the identical reason has operated to narrow the scope of the Congress to carry on its accustomed task. It must open a new chapter, which must perhaps begin by making up internal differences and diverting the energies that were once directed against Government towards making the people better qualified for an efficient and harmonious exercise of the privileges that may be hereafter granted."

Comments on the suggested Conference between Hindus and Muhammadans.

Moslem (66), 11th Dec., Eng. cols.

14. "Sir William Wedderburn is coming out to India not merely to preside over the deliberations of the Congress but also to reconcile what he terms 'great antagonisms' in this country......... It is a noble object and even if success were doubtful the motive is worthy of admiration. Much, of course, depends upon the method and the means employed to accomplish it. For this reason, we are rather sorry to find that some of the sentiments expressed at the banquet given in Sir W. Wedderburn's honour in London by prominent speakers savoured of deep-rooted prejudice and were calculated more to aggravate than reduce the tension between the antagonistic parties. To begin with, take the sentence used by Sir William himself, regarding the antagonism between European officials and educated Indian opinion. 'The question between the Official and the Non-official,' said he, 'is the question between the Rulers and the Ruled and I have always believed in the wisdom of Sancho Panza who said that in the everlasting quarrel between the muleteers and the mules, the mules are on the whole in the right.' Bereft of figurative language this means that the officials are in the wrong and the educated Indians—by which phrase is meant the educated Hindus because the Muhammadans have no education—are in the right. The educated Indians would feel flattered at this view of the everlasting quarrel, but how would the officials like it? Take another instance. Sir Pherozeshah Mehta speaking of the muleteers at the banquet said: 'It was the angry critics in India who failed in their duty and who were disloyal to the people, the princes, peasants, merchants and tradesmen, from whose pockets was extracted the money required to pay the wages and pensions of Indian officials, who gave expression to exaggerated cries of alarm and sedition.' Now is this not calculated to put wrong ideas into the heads of educated Indians? Language of this kind will do more harm than good at the present moment in India. As for the antagonism between the Hindus and the Muhammadans it is an open secret that in recent years it has been intensified because of the communal electorates granted to Muhammadans in defence of their rights as a minority. If there is one thing more than another in the new Reforms which are based on reason, common-sense and a desire to conciliate all parties it is the provision of separate electorates for the Muhammadans. If the proposed Conference is to be made a success, settled facts ought not to be touched at all. The Right Honourable Syed Amir Ali has given a very good list of some of the subjects that might usefully be taken up for discussion. As Sir William remarks, the situation is undoubtedly a delicate one, but useful results may be obtained if it is approached with good-will and moderation on both sides."

Indu of Bombay (13), 20th Dec.

15. "Sir William Wedderburn's circular letter together with the memorandum signed by Mr. Amir Ali is already before the public. It is an auspicious augury that the idea of a Conference to consider the question of an *entente* came from His Highness the Agá Khan, the recognised head of the Moslem League, if not of the Muhammadan community of India. Mr. Amir Ali's memorandum of subjects that might be considered at the Conference is, it must be confessed, neither exhaustive nor quite impartial towards the Hindu point of view. But that would not matter much, as further suggestions would undoubtedly be welcome at the Conference and every side will have its say, though the parties may not agree to give and take impartially. Only if the two parties would learn to forget and forgive the past and to do in future as they each would be done by, surely we need not despair of Sir William's mission yielding some fruit. But there is the rub. Unless the attitude of heads-I-win and tails-you-lose type, so largely characteristic of some of the pronounced exponents of the Moslem League creed is given up, we fear no great progress can be made. We are far from saying that Hindu leaders are quite free from such a weakness. They too have to learn to give and take and give even more than they may expect to gain, for they being in a majority have to be above the very suspicion of showing disregard to the interests of the minority. But we fear Mr. Amir Ali does not seem to realise this point of view. In his memorandum we find, for example, no recognition of the necessity of making concessions to the claims of Hindu minorities, when such minorities do exist as in the Punjáb, in Sind and in the Eastern Bengal, though that would be the necessary corollary of the grounds on which the Moslems can claim separate representation. Unless Mr. Amir Ali and his colleagues are prepared to make concessions to the claims of Hindu minorities and unless they give up preposterous claims for excess representation for political reasons, it will be impossible that there can be any reciprocal feelings of friendliness between the two parties. But apart from the political issues involved in the problem, we earnestly hope that at least on the social and religious issues some understanding will be reached to prevent friction. Surely questions such as those of Id sacrifices, of religious processions, of location of slaughter-houses in the vicinity of temples and burning ghats, etc., should be easy of solution."

Indian Spectator (11), 24th Dec.

16. "The leaders of the Hindu and Muhammadan communities, with the help of their English friends, are expected to try their best during the next few weeks to compose the antagonism between them. We are not quite sure if cow-killing is among the questions which they will discuss. Last few weeks this question has somehow pushed itself to the front. Every time a quarrel arises between the two communities through a real or imaginary offence given to religious sentiment, it is usual to ask in the Press why such quarrels are practically unknown in the Native States, and a broad hint is thrown out that the idiosyncrasies of British officials are generally responsible for the hopes entertained by the Hindus or the Muhammadans, as the case may be, that they can with impunity give offence to their neighbours.......... It is difficult to persuade ignorant people of the absolute impartiality of persons in authority. This, however, is no excuse for educated men contenancing the theory that the disturbances in British India are due to the peculiar predilections of the officials. Certain features of actual public life in the Native States, as contrasted with those in British India, are certainly worthy of note; and when our attention is called to one contrast, we may be reminded of another. How is it that in British India we have political congresses and conferences, national, provincial, divisional and otherwise, whereas in the Native States the educated men do not agitate for removel of grievances? It is not improbable that a common cause underlies both the political activities and the religious disturbances in British India, and the contrary cause accounts for the comparative absence of both in the Native States. The whole spirit of the British administration is to encourage people to discover their rights, to make much of them, and to fight for them. This spirit does not seem to be equally developed in the Native States. While the personal equation of the officers often determines the state of the public peace in a given locality, it is no less true that, with the spirit of fighting for one's rights which is allowed such free scope under the British Government, the best guarantee of peace is a strong impartial Government, and just and strong-minded officers. If anything proves the necessity of the British Government in India, it is these Hindu Muhammadan riots. It is a perverse suggestion that the riots are countenanced because the officers in charge want to prove to the world their own value, and seek an opportunity for heroic deeds."

The investiture of titles at Levées.

Indu of Bombay (13), 19th Dec.

17. "With reference to certain remarks we made in our issue of the 29th November last (*vide* paragraph 27 of Weekly Report No. 49 of 1910), we think it only fair to state that our information that the Nawáb Sáheb of Pálanpur had been specially invited to Bombay for the investiture is not correct, nor that the presentation was made without any speech. The fact appears to be that the Nawáb Sáheb happened to be in Bombay weeks before the day of the Levée, and of course, preferred to take his distinction from the hands of His Majesty's representative in the presence of the high officers and distinguished citizens of Bombay to its being sent to him through the channels of the Post Office. Suitable speeches were, we learn, made by

His Excellency the Governor at each presentation of the high honours at the last Levée though unfortunately some of them were lost in the tunes of the band. We may note that the innovation of utilising the Levée function for personally conferring distinctions seems to be rather appreciated by the native public as well as the recipients of the honours, and credit is no doubt due to His Excellency, the present popular and sympathetic Governor, for best intentions in introducing the practice. We have never suggested that there was any intentional discourtesy, but would beg to be pardoned for reiterating our view that the native public do not like to see ruling Princes and Chiefs being made to stand indiscriminately for some time before the function begins—and we would respectfully but earnestly repeat the suggestion that it would be far more appropriate and dignified to present high honours specially to ruling Princes and Chiefs at a special Durbar."

Comments on His Excellency the Governor's speech at the dinner in honour of the Crown Prince of Germany.

Sudhárak (150), 19th Dec.

18. While thanking the Private Secretary to the Governor of Bombay for supplying us with a copy of the speech made by His Excellency Sir George Clarke in proposing the toast of His Imperial Highness the Crown Prince of Germany at the dinner given at Government House, Bombay, and the reply of the Prince, we beg to point out the inappropriateness of the word 'nationalities' used by the Governor in connection with the Indian people which is likely to create an impression that India comprises many nationalities, and is not a nation by itself. There may be different religions prevalent in the country, but the leaders of the people are teaching them to consider themselves as one nation, though some thoughtless people are trying in the opposite direction. It is a pity that a sympathetic Governor like Sir George Clarke should have inadvertently given utterance to a word which might be employed to accentuate sectional differences. Every true son of India, be he a Hindu, a Muhammadan or a Parsi, takes pride in being an Indian by nationality.

Comments on His Excellency the Governor's reply to the address of the Uran Municipality.

Bombay Samáchár (73), 23rd Dec.; *Jám-e-Jamshed* (38), 23rd Dec.

19. His Excellency's reply to the Municipal address at Uran may on the whole be regarded as satisfactory. The address has properly referred to the omission of Uran from the large scheme propounded by Government for the expansion and development of Bombay City. The inclusion of Uran and Mora, together with the adjoining villages, into the scheme is calculated to make the whole costly project more paying and profitable than it otherwise would be. But there are serious difficulties in the way of doing so. Practically speaking, there is no safe and convenient communication either by land or sea with Uran, and unless it is established it is impossible to turn our eyes in that direction. The establishment of such communication is not a very difficult problem and in view of the fact that the two great industries of the town, *viz.*, liquor distilleries and salt pans annually contribute something like a crore of rupees to the State treasury, it would not be too much to expect that Government should make a special case and give preference to the establishment of communication by land and water with Uran. To obviate the difficulty of obtaining potable water in sufficient quantity we would suggest the authorities to extend the present northern limits of Bombay across the country either to Virar and Kalyán or to Borivli and Thána and to include all the vast tracts of open space into the city so as to form a Greater Bombay on the lines of Greater London. This procedure would at once relieve the several adjoining provinces of Salsette of their water difficulty, afford large, open and healthy tracts for the regular expansion of the city and relieve congestion and last but not least would do away with the necessity of carrying out reclamations on a large scale on the Back Bay foreshore. This expansion of the city, if carried out, would revolutionise the industrial and commercial activities of Bombay and would produce a beneficial influence on its sanitation. [The *Jám-e-Jamshed* considers His Excellency's reply as more than sympathetic and trusts that His Excellency's Government will strengthen the hands of the Uran Municipality to construct the much needed water-works.]

Comments on the petition of the Mahárs of Dekhan to the Secretary of State for India.

Indian Spectator (11), 24th Dec.

20. "The main object of the petition of the Dekhan Mahárs to the Secretary of State seems to be to complain against certain measures of Government and to obtain redress. The Mahárs were once employed in the army, but have since been excluded from it. In reply to their request to be more largely employed in the Police Department they have been informed that caste prejudice has made it impossible for Mahárs to be in authority over men of other castes. As regards their exclusion from the army, the Honourable Mr. Lamb expressed the other day his 'regret that one avenue to honourable work has been closed to these people.' It is not clear from the petition if the Commander-in-Chief has been approached. As regards Mahárs being in authority over others, Sir John Muir-Mackenzie said some time ago that 'things had altered a good deal in that respect now.' The Government's reply only states why in the past the Mahárs have not been more largely employed in the Police, and does not refuse to consider their claims in the future. In the circumstances a petition to the Secretary of State over the heads of the local authorities seems premature. Perhaps, if the petitioners are told so by the Earl of Crewe, they will consider it a rebuff. The Secretary of State will certainly not agree that the recognition of caste in the public service is dangerous to the very existence of the British Government, 'as is clear from the catastrophes of 1857.' Such reminders are suicidal, for it is notorious that the cause of the catastrophes was not the recognition of caste prejudices, but the apprehended ignoring of them. The mere social grievances mentioned in the petition cannot be set right by the Secretary of State......... The petition to the Secretary of State repeats precisely the kind of 'tall talk' which the Honourable Mr. Lamb once deprecated. It reads like an indictment though it appeals to the sense of justice of that very Government. As Mr. Lamb said, the tone of complaint about what has not been done is not quite fair to Government, for it ignores what has been done. Indeed, when the petitioners mention that a Mahár contractor has held and worked large contracts for over a lakh of rupees, they give an opportunity to Lord Crewe to reply that their future is in their own hands, and that the only means of salvation to a community is not the public service, apart from the question of justice. The reported conduct of certain sepoys and police constables in connection with the Bakr-i-Id riots in Bengal shows that the Government must still be careful in dealing with caste prejudices. But as far as possible the heads of offices and of departments may remember that a status given to the Mahárs in the public service will contribute to the elevation of their status in society."

Indu of Bombay (13), 19th Dec.; *Sudhárak* (150), 19th Dec.; *Dnyán Prakásh* (49), 20th Dec.; *Subodh Patrika* (52), 18th Dec.; *Mumbai Vaibhav* (131), 20th Dec.

21. "Without wishing to probe to the sources of the genesis of the so-called Bombay Mahárs' petition to Lord Crewe which finds publication in some of the local Anglo-Indian dailies, and without wanting even to take exception to some of the unnatural sentiments put into the mouths of the Mahárs by the drafter of the petition, we may proceed to impartially consider the justice of the claims and prayers contained therein...... In regard to the request of the Mahár community that the military service may again be thrown open to them as of old, we should say the prayer seems to be a wholly reasonable one. Without making any extravagant request the petition urges that they would gladly serve even in the very lowest departments of the military service—in the Baggage Train, the Supply and Transport Corps and similar branches, in the capacity of hamals, drivers, etc. The employment of Mahárs in some of these capacities may not militate against the caste prejudices of some at least of the non-high-caste companies of the Indian Army. But even if no Hindu companies can be found tolerating the presence of 'untouchables,' surely there are Muhammadan companies to which, as the memorialists point out, they can be attached. With the European troops, of course, they can be largely employed, and we believe, even at present some of them do find employment there. Another request of the Mahár community is that service in the ranks of Police sepoys and of soldiers in the Indian

Army may be thrown open to them. Service in these ranks is first and foremost a question of efficiency and fitness, but it would be too much to say that the Mahárs and Pariahs are inherently unfit for military service. Their physical development may not be of a high order, owing to long neglect and poverty, but that they are capable of hardihood to a considerable extent no one can gainsay. At least a chance may be given them to show their mettle and develop their physique.......... Both these suggestions are worth a trial. Caste prejudices are to a great extent merely local, and removed from their provincial surroundings the Mahárs will not be subject to the same social disabilities as they have to face in their own native places." [The *Sudhárak* and the *Dnyán Prakásh* fully sympathise with the prayer made by the petitioners. The *Subodh Patrika* also expresses its sympathy, but takes exception to a statement made in the petition, that the Muhammadans are superior to the Hindus both socially and morally, which in its opinion is fraught with mischief. The *Mumbai Vaibhav* writes:— We would have no objection to enrolling separate Mahár regiments, but as to taking up members of the community in the Police, we are afraid that the times are not yet favourable for meeting their wishes. The ideas of the masses as regards the Mahárs have not yet undergone any appreciable change for the better and their employment in the Police is sure to give rise to much dissatisfaction and discontent. We also wish that greater moderation of language had been used in the petition. The drafters of the petition ought to have taken account of the fact that a strong movement was already on foot for the uplift of the Mahárs and should have taken care to avoid giving offence to their real friends by the use of strong language.]

Pragati (137), 21st Dec., Eng. cols.

22. "Subhedár Bahádur Gangárám has submitted a very forceful and yet moderate memorial to the Secretary of State for India which deserves sympathetic consideration at the hands of the Government as well as the Indian public.......... The shutting of the Military Service to the Mahárs is one of the cases in which deference to caste-prejudice has taken an objectionable form and it is to be earnestly hoped that Lord Crewe will evince courage enough to redress the injustice done to the large, loyal and brave community of the Mahárs.......... The desire of the authorities to please the Hindus has resulted in very grave injustice to the Mahárs; and they may very properly ask if the absurd prejudices of the Hindus are to be any justification of the grievous loss inflicted on the millions of Mahár brethren. If the harsh treatment meted out to Hindus by the South African Whites is a matter of Imperial interest, is not this injustice to the Mahárs at the hands of the British rulers of even greater importance to the welfare of the Indian Empire? The dread of Hindu prejudice may be great; but the Government ought to be strong enough to at least continue to the Mahárs the rights which they have been exercising even under Native rule. It is utter weakness on the part of Government that the helpless have been debarred from a public service which they had been occupying for centuries, only because the absurd prejudices of the Hindus demand such an injustice. Government might at any rate attach the Mahárs to Moslem troops of His Majesty or form the Mahárs into a new regiment.......... Mr. Gait's proposal regarding the classification of Mahárs roused a storm of criticism in the so-called patriotic circles of Hindu society. What will they say to the feelings of the Mahárs themselves expressed in the 4th paragraph of the memorial? If their prejudices are to be allowed to trample roughshod upon the rights of the Mahárs, what right have the Hindus to complain against the Ordinances of the Transvaalers?......... The Hindu leaders are anxious lest the depressed classes would fall in with the Islamaites and thus weaken Hindu strength. That the Moslems are endeavouring to bring about such a situation is also evident enough. But we are afraid that the Hindus are counting too much upon the religious conservatism of the Mahárs in expecting to keep up the Mahár allegiance to Hindu society in spite of the cruel treatment to which they are subjected by the Hindus. **The attitude of criminal callousness of the Hindus towards the Mahárs is every day estranging the Mahár sympathies from Hindu society..........**

It seems, however, that some of the Brahmin sympathisers of the Mahárs object to the strong language used by the memorialists. 'We are sick', says the memorial, 'of the bondage which the barbarism of Hindu custom imposes upon us.' And when referring to the causes of British injustice to the Mahárs, they tell Lord Crewe that 'the former Englishman was not so much under the dominance of the Brahmanical institution of caste as the present.' Criticism like this may be unpalatable to orthodox Brahmins; but that those who see the injustice should complain of the tone of the Mahárs merely because they are calling spade a spade sounds unreasonable."

Comments upon the Government Notification *re* the approaching Muharrum.

Akhbár-e-Islám (69), 23rd Dec.

23. While regretting that the mutual dissensions among the various sections of the Muhammadan community should put Government to needless trouble, we wish the latter would attach greater importance to the race fanaticism and customs of these various sections. We know that in some cases Government, with a view to maintaining the public peace, issue autocratic orders and rigorously enforce them. With due deference we will say that some of these orders savour of obstinacy. Thus although Government are justified in issuing the Notification, the Muhammadans cannot put up with the loss of their long established right to take the *tabuts* through the Doctor Street and they appear to have resolved not to carry them at all. This obstinacy on the side of Government and of the Muhammadans is likely to cause bad blood between the two and to result in undesirable consequences. We, therefore, suggest an easy remedy for this to our Muhammadan brethren which we hope will also commend itself to our sympathetic Police Commissioner. It is that the *tabutwalas* should meet together by themselves, unencumbered by the presence of outsiders or officials and seriously consider Government's Notification and arrange so that the Muharram should pass off peacefully. The resolution which they pass should be forwarded to Government and the Police Commissioner. We are sure that Mr. Edwardes, who has the good of the community so much at heart, will rely on their resolution and accede to their demands.

Comments on the orders of Government leaving the closing of liquor-shops during the Holi and the Muharram to the discretion of the District Magistrates.

Dnyán Prakásh (49), 23rd Dec.

24. Government have accepted the proposal made by the Commissioner of Customs that both for the Holi and Muharram, the days and the hours for closing liquor-shops should be left to the discretion of District authorities. The policy adopted by Government cannot be deemed satisfactory. Why should Government feel any difficulty in extending to the whole of the Presidency the recommendation made by the heads of seven districts that the liquor-shops should be entirely closed for some days during the Holi and Muharram festivals? Probably they do not want to interfere with the freedom of people to drink. The Collector of the Panch Maháls is of opinion that it would be inconvenient and unjustifiable to close the liquor-shops just in those days when people want most to drink, specially during the Holi. The Collector of Ahmedabad seems to concur with him. The Commissioner of Sind denies that there is any analogy between the Holi and the Muharram. Though the one is a joyous and the other a mournful occasion, the Hindu religion does not enjoin drinking during the Holi. On the contrary, it regards it as one of the great five sins. The officials think that the shops should be open in the Holi because people want to drink now and then. People urge the closure of the shops, precisely for the same reason. The Hindus do not regard freedom to drink as their right and they do not suppose that it is impossible to observe the festival without drinking. The drunkard feels that it is a sin to drink, but as urged by the Hindu petitioners requesting the closure of shops during the Holi, he cannot resist the temptation to drink when he finds the shops open. The Commissioner of Sind finds that riots are unheard of in his province during the Holi holidays. But the protection of illiterate people who spend all their savings on drink is as important an item as the preservation of the public peace. He further urges that the shop-keeper would be injuriously affected by the closure of the shops, but the interests of the public at large should prevail upon those of Abkári farmers. A change may be made, if necessary, in the wording of the license, allowing the closure of shops during important holidays. No strong or cogent reason has been adduced against the closure of shops and it is very regrettable that no general rule has been laid down in the matter. The question should not be left entirely to the discretion of the District authorities, but should be decided by the majority of the Advisory Committees.

Bombay Samáchár (73), 24th Dec.

25. The resolution issued by the Government of Bombay on the subject of the closing of liquor-shops during the Holi festival is, we regret to observe, of a very retrograde character. Acting on the opinion expressed by Collectors and Commissioners, the Government decline to disturb the present arrangements and have left the closing of the shops to the discretion of the local officials in case of any serious apprehension of a breach of the peace or in order to check intemperance. It was known to the petitioners who had prayed for the closing of liquor-shops during the Holi holidays that the officials were unwilling to make use of the discretionary powers vested in them and hence they were anxious that the matter should be governed by some hard and fast rules and that undue use of liquor during festivals should be materially checked. The one stock argument that has been advanced by the officials consulted, turns upon the fact that the closing of liquor-shops would add to the hardship of a large class of people who are moderate in their habits and that the license-holders would suffer a material loss. In regard to the first, it is impossible to justify the correctness of the view expressed by Government, for their action directly tends to put temptations in the way of habitual drunkards for the convenience of a few. As regards the loss to the license-holders we think if ever any complaint was made on that account it would have easily been redressed by recouping the loss till the terms of the license could be modified. We earnestly hope that the temperance workers, undeterred by the present action of Government, will strenuously endeavour to secure the right of local option as therein lies the solution of all intricate problems connected with the drink traffic.

Comments on the *communique* of the Government of India on the Census Commissioner's Circular about the classification of the Depressed Classes.

Phœnix (20), 17th Dec.; *Sind Journal* (25), 8th Dec.

26. We are glad to note that Government has issued a *communique* in regard to Mr. Gait's Census Circular which has evoked so much adverse criticism for which Mr. Gait is to thank himself. The *communique*, we are pleased to see, sets at rest the fears of the Hindu community in regard to the Depressed Classes who will be included among Hindus in conformity with the practice followed at previous censuses. We are sure that Mr. Gait will now be feeling himself a sadder and a wiser man. It is hoped that in future he will think twice before burning his fingers in the unwise manner he has done now." [The *Sind Journal* writes :—"This statement is even clearer and more emphatic than Mr. Gait's own. It is satisfactory to note that the idea of the circular was older than the Moslem League's suggestion, and further that Government are prepared to accept without demur the statements of all persons as to their religion. As to the expediency of making a note in the returns that certain castes cannot be strictly regarded as Hindus, there can be only one opinion, namely that Government should not take it upon themselves to decide upon such points. All that the Census authorities may (and even should) do is to indicate the beliefs, rituals and other practices of such degenerate tribes."]

Moslem (66), 18th Dec.

27. With reference to the proposal of the Census Commissioner *re* the classification of certain Hindu communities we have to suggest that only those classes should be counted as Hindus with whom they can dine. From this point of view barbers, dhobies, cooly-bearers and Káyasths are not real Hindus, though they are counted as such. The Chamars and the Bhangees cannot mix with Hindus and therefore cannot be classed with them

We should like to suggest that in all the districts of the Bombay Presidency Musalman enumerators should be appointed where the census of Muhammadans is to be taken. Otherwise, the accuracy of the statements prepared will be doubtful and there is also the fear of the Muhammadans being shown less in number and their language being shown as Maráthi instead of Urdu.

Appreciation of the Government measures to encourage sugarcane cultivation along the Nira Canal.
Sánj Vartamán (45), 20th Dec.

28. The *Sánj Vartamán* in expressing its satisfaction at the work done by Government in improving the condition of the sugarcane cultivators on lands irrigated by the Nira Canal in the District of Poona, congratulates the authorities on their efforts being attended with such fruitful results, and makes a fervent appeal to the Indian cultivators to study the statistics the Special Officer has placed before the public and endeavour without loss of time to profit by the example before them. In conclusion, the paper urges the Local Government to continue its exertions till some equally good medium is found for continuing the work and expanding it in accordance with the requirements of that important industry.

Alleged disorderly conduct of the sepoys of the Marátha Infantry Regiment at Bachi (Belgaum).
Belgaum Samáchár (108), 19th Dec.

29. The Marátha Infantry Regiment which has been newly transferred to Belgaum had encamped near Bachi for drill. People who passed by the road were much harassed by the sepoys and the inhabitants of the adjoining villages were quite panic-stricken. A postal runner who was bringing Mails from Vengurla (Ratnágiri) was beaten by some drunken sepoys and his hand-cart was overturned. The village officers made a *panchnáma* and arrested the culprits. But some European officer belonging to the Regiment rescued them by force. We have received complaints of many minor disturbances. We suggest to the Collector of Belgaum that he should inquire into the matter and punish the offenders. The Regiment is at present back in town and there is no fear of any trouble occurring just at present. But if the offenders are punished after due inquiry, the next time the Regiment goes in camp, proper order will be maintained.

Protest against the exclusion of Indians from the Examination for entrance to the higher branches of the Indian Police.
Indu Prakásh (119), 16th Dec.

30. The exclusion of Indians from high offices in every department under Indian Governments is recognised as a legitimate cause for complaint. In theory there is no bar to Indians holding these high offices under the State as is seen from the Parliamentary Act of 1833 and the Royal Proclamation of 1858, but in practice it is quite otherwise. The Morleyan reforms tend in a measure to remove the grievance complained of, but in apparent contradiction to these reforms an examination for entrance to the higher branches of the Indian Police is to be held in England for which the Indians are not declared to be eligible. This is a glaring piece of injustice to India's sons and involves an extra drain on Indian resources to the tune of about five lakhs annually. May we ask if this is not a sufficient cause for unrest and discontent?

Alleged continuance of forced labour and forced sale of provisions in the mofussil.
Bombay Samáchár (73), 21st Dec.

31. The Broach correspondent of the *Bombay Samáchár* writing on the 19th December reports the substance of an application sent by the vegetable-dealers of Jambusar (Broach) to the Broach District Association which is as follows:—The District Police Superintendent is at present encamped here and we are greatly harassed by the Police for vegetables. If we do not supply their demands, they threaten us with criminal proceedings and thus force us to give them vegetables without payment. They took vegetables from us on the 1st and on the 9th and they paid us half the price, forcing us beforehand to pass a receipt for payment in full. We, therefore, pray you to arrange that in future no one should harass us in this manner and take away vegetables without payment.

Káthiáwár and Mahi Kántha Gazette (81), 18th Dec.

32. **It is a pity that although Government and their sympathetic officials again and again issue circulars forbidding the practice of forced labour and forced sale of provisions, such circulars are not properly enforced. This is due to the fact that those who have to carry them out are themselves eager to get provisions and free labour. These people do not make full payment for what they buy, but leave it to the *pátils* and *talátis* to settle their bills. These poor and ill-paid** people either pay from their own pockets or do not pay at all, threatening, if any one complains, to impose the income-tax on him. Nay, if their demands are not fully satisfied, they assess a heavy income-tax on the shop-keepers. Of course, the European officials are hardly to blame for it. It is mostly native officials who are responsible for this mischief as they consider they are entitled to harass the rayats. In the past, the system did not weigh so heavily upon the people as the official visits were at the interval of six months or so, but now not a day passes without some officer, big or small, coming down to the village. Thus increase of officers has increased the burden of the village shop-keeper. The only safeguard of the rayat lies in the kind sympathy and the discerning powers of the district officer, who whenever on tour should privately make personal enquiries as to whether the rules and circulars against forced labour are being obeyed or not. They should also see that the poor *pátils'* and *talátis'* pockets do not suffer in making payments for provisions supplied to touring officials.

Alleged suspension of two clerks in the Mámlatdár's office at Athni (Belgaum) for collecting funds against the *Vyásantol* procession.

Indu of Bombay (13), 24th Dec.

33. A Guntákal (Madras) correspondent writes to the *Indu of Bombay* :—"A big marriage party from Athni (Belgaum) passed by this place yesterday. Naturally I questioned them on the subject of the *Vyásantol* procession, a burning question of that place. I was told that the young Lingáyat Barrister, who had been honoured in Bombay recently, had been to Athni to pay his homage to His Holiness Shri Muraga Rájendra Swámi of the Lingáyat community, for being admitted into the caste, and advised his fellow-castemen in a public meeting to give up the idea of fighting with the non-Lingáyats on the subject of the *Vyásantol* procession as the Lingáyats were bound to fail in the controversy. My informant also credited the Hon. Sir Desái of Wantámuri with having advised His Holiness of the Lingáyats against the procession, but his following at Athni, fired by Ráo Bahádur Rudragowda Artal, was determined on the point and insisted on his consenting to it.......... Ráo Bahádur Artal has, with the sanction of the higher authorities, suspended two clerks in the Mámlatdár's office at Athni, Messrs. Mahishi and Sabnis, because in his opinion they helped in the collection of funds to protest against the *Vyásantol* procession. Even if they have done it, the suspension may be questioned on the ground that Government cannot interfere with the purely religious affairs even of their servants. It is admitted on all hands that the *Vyásantol* procession is a purely religious affair. That the non-Lingáyats protest against it does not make it political. If religious liberty be a political affair, surely then by a little more stretch of logic a Government servant may be suspended for taking a dip into the holy Ganges and for performing his Sandhya at home. The present suspension of Messrs. Mahishi and Sabnis is, therefore, to be strongly deprecated."

Appreciation of the services of Mr. J. Ghosal as Collector of Ratnágiri.

Bakul (105), 18th Dec.

34. The *Bakul* speaks appreciatively of the work in Ratnágiri of Mr. J. Ghosal, who has been recently transferred to the Panch Mahals, and writes :—Mr. Ghosal's term of office as Collector of Ratnágiri was on the whole characterised by public peace in the district, although slight disturbances did occur. He has shown great insight in solving intricate questions connected with the rights of the Khots as against the interests of the tenants. He carried into effect the principle that the improvement of agriculture is possible only by the co-operation of the people and Government. Credit is also due to Mr. Ghosal for the readiness with which he listened to the complaint of the people in connection with the local Veterinary Dispensary as well as for the leniency which he has shown in his report on the maladministration of the Ratnágiri Municipality. All people in the district are very sorry to lose him, and we are confident that his future career will conduce to establish friendly relations between the rulers and the ruled.

Appreciation of the services of Mr. Anderson as Collector of Surat.

Gujarát Mitra (35), 18th Dec., Eng. cols.

35. "Mr. F. G. H. Anderson, the Collector of Surat, proceeds to England at the end of this month on six months' leave, and we should be loth indeed to part from an officer of his stamp and undisputed ability without expressing in brief on behalf of the people of this city their acknowledgments to the silent, unobtrusive and useful service that he has been able to render to them during his period of office. It is a great misfortune, and one that we have often deplored in these columns, that frequent official changes, especially at the head of a large and important district, scarcely leave time to even the most sympathetic and well-meaning official to undertake and carry out any work of utility and benefit to the people generally.......... There is thus a lack of what may be called a continuity of interests, and in the end the best interests of the city or its inhabitants suffer. The question is often asked by many whether it is not possible for Government to devise an arrangement which while not interfering with the exigencies or claims of service would put a restriction on the too frequent transfers or changes of officials at the head of a district. This is a matter to which incidentally we would respectfully invite the attention of the Government of His Excellency Sir George Clarke. Mr. Anderson has proved himself an exceptionally energetic and able Collector during the time that he has been at the head of office."

Suggestion that Mr. Cumming, a member of the Sind Commission, may be granted extension in recognition of meritorious services.

Phœnix (20), 17th Dec.

36. "Mr. Cumming, our City Magistrate and a member of the Sind Commission, will complete his 55 years of age in March 1911 when he will retire under the age limit unless granted an extension. His is a case wherein we would expect Government to exercise their discretion in favour of the grant of an extension. So far as physical and mental capacities are deemed the criteria of qualification for this purpose, Mr. Cumming looks quite hale, hearty and young......... His services as a City Magistrate have been sufficiently meritorious to deserve recognition at the hands of Government by the grant of an extension of service. He is one of the most capable Magistrates and a great linguist, having passed examinations in a variety of the languages of the country.......... We can say without offending against good taste that Government has frequently exercised this grace in the past and in the case of public servants who had much weaker claims to it than Mr. Cumming.......... If there is any fit case for the grant of an extension it is this."

Alleged inadequacy of the sentences passed on some cocaine smugglers in recent cases in Bombay.

Pársi (42), 25th Dec., Eng. cols.

***37.** "The foreign liners which come to Bombay have been found to be the favourite means of transport of those who import cocaine illicitly, and two good hauls have recently been reported. One of these was the biggest on record, the amount of the drug intercepted being forty-seven pounds—enough to intoxicate a province. Unfortunately the result of the capture was not all that might have been reasonably expected. The smugglers had evidently a plan of action ready in the event of capture, for as soon as the Customs officers took possession of the drug, one man came forward and claimed the whole responsibility. Apart from the question whether a member of the crew of a liner can carry such a large quantity of stuff about with him and have no accomplices, it is manifestly ridiculous to suppose that an Italian sailor can afford to lay out £1,000 in cocaine and import it at his own risk and expense. The man must have had accomplices both on the ship and in

Bombay, but in the face of his confession it was almost impossible either to prosecute or to convict anybody else. There is a reason beyond the miscarriage of abstract justice which makes this extremely regrettable. The Customs service is not lavishly paid, and the profits of selling cocaine in India are so enormous that a bribe of a thousand rupees might be offered to any one of the officers to be not too observant. When a man knows that by taking the trouble to secure a prosecution he is not only missing a good round sum and running the risk of getting an Iago's knife in his back, but that when the conviction is secured the culprit will get only a couple of months' imprisonment—less than an ordinary pickpocket or sneak-thief is usually awarded—his zeal is likely to evaporate. And why does the Society for the Suppression of Opium still maintain its inexplicable silence? It would seem that the Indian cultivator is merely a Canaanite, fit for extirpation, but the European chemical factory is the Ark of the Covenant."

Alleged corruption in the Law Courts of Sind.
Sind Journal (25), 8th Dec.

38. "Lex" writes as follows in the *Sind Journal*:—"The administration of justice in Sind is a veritable Augean stable. We know what efforts that indomitable soul—the eminent Sindhi Judge—put forth to remove the accumulation of filth of a longer standing than 30 years, when he was the District Judge at Shikárpur. One thing might, however, be mentioned here by way of illustration of the difficulties involved. The Sub-Judges under him were asked to suggest ways and means to stop corruption in various directions—one of them being the levy of a 'fee' of Rs. 2 per plaint by the official who received the plaints. Regarding this, the reply of a keen-witted and over-candid Sub-Judge of ripe experience and riper sense of humour was that it was impossible to check the evil altogether, but the best thing that he could do was to direct that in future the Náik and not the Sheristedár receive the plaints—which course would reduce the levy from Rs. 2 to annas 2 per plaint! It has been suggested that section-writers should be appointed in the offices of mofussil Magistrates to give copies of proceedings to litigants. It will come upon many outside the profession of law as a surprise to learn that in many a Criminal Court, the copies are not even made by the regular establishment, but litigants are required by them to make their own arrangements to have the proceedings copied in the office, and the costs charged are pocketed by the clerks—and, remember, that no receipt is ever given for the money charged, even if demanded by the litigants. And it requires no ghost to tell that the charges are double and sometimes treble. We earnestly appeal to Mr. Hayward to lose no time in attaching one or two section-writers to every magisterial office, and in insisting upon a receipt being invariably passed for the money charged as is the practice in Civil Courts."

Education.

Comments on the Government Resolution fixing a site for the Science Institute.
Bombay Samáchár (73), 19th Dec.; *Sudhárak* (150), 19th Dec.

39. It is a matter of great satisfaction that Government have finally decided to utilise the Elphinstone College play-ground for the proposed Science Institute, in spite of the misleading outcries that had, from some quarters, been raised against it. The public have heaved a sigh of relief and satisfaction on reading the Government Resolution finally settling the matter. Looking to the personal interest which His Excellency has been taking in the question of the Institute and to our bitter experience of Government dilatoriness in the matter of such princely donations as illustrated by the case of the Tata Research Institute, the public have been anxiously waiting to see the matter finally launched by His Excellency. But though the Resolution is satisfactory thus far, we cannot but remark in passing the obvious inconsistency of Government's attitude in this matter with that which they took up on the question of the erection of the examination hall on the University grounds. Do not the objections which were urged against the occupation of the latter apply with equal force to the present site? It is astonishing to us to see that Government are now prepared to provide for examination halls in the present Resolution although in the former Resolution they had expressed themselves against such halls as being likely to perpetuate the obnoxious Matriculation Examination. To our mind this change of attitude only shows that even those who opposed the erection of the halls on the University grounds are now being convinced of their grave mistake in thus letting the munificent donation of Sir Jehangir slip from their hands. In our opinion we do not think it necessary to stick to the University grounds if the arrangement proposed in the Resolution can be carried out without causing inconvenience or sacrificing the interests of the Institute or of the examination. We would rather be glad to see the University gardens saved. [The *Sudhárak* writes :—It is to be regretted that Mr. Sharp, who evinced so much interest for the Elphinstone College as Principal, should not have said a word in his annual report as the Director of Public Instruction against depriving its students of its excellent playground for erecting the Science Institute. The students have been given a small plot of ground on the Oval, it is true, but Government seem to have taken every precaution to ensure that no permanent right is put forth by the College over it. The plot on the Oval is not certainly a good substitute for the one of which the College has been deprived.]

Comments on the Director of Public Instruction's report for the year 1909.
Mahrátta (17), 25th Dec.

***40.** Commenting on the Director of Public Instruction's Annual Report, the *Mahrátta* writes :—"Coming to secondary education, the Report gives us an amount of interesting information. The standard of pass-marks has been raised in the Poona High School to make the teaching more effective. We are told that the rise in prices has effectively told on the food charges of vegetarian students in the Dhulia Hostel. At Kárwár one of the assistant teachers converses occasionally with the students of the higher classes on some moral or religious topic and utilises the speeches delivered by 'men of position' containing advice to students for the purpose. Then comes the following news : 'the telegraphic news columns of the *Times of India* are also utilised for Geography lessons.' So Reuter could also make mischief even in the class-room through teachers! Some time ago in the Central Division, a vernacular paper published by an Anglo-Indian organ from Bombay was recommended to the lower teachers, and it is said it was subscribed for them by the Government. Of course, Government must have had an eye to the 'edification' of the teachers in doing so, but we believe the practice of thus subsidising a section of the press is bad in principle as well as in effect. We hope that the foregoing notice of the *Times of India* in the Report does not prove to be only a preliminary to subsidising it on the ground of utilising it in school work."

Moslem (66), 18th Dec.

41. The Director of Public Instruction remarks in his annual report that the Muhammadans do not obtain Government employment in the Maráthi-speaking districts as they do not learn Maráthi. But we are at a loss to understand why Maráthi alone is considered the language of these districts, and why they are compelled to learn that language. Europeans and Parsis residing in these districts are not at all inconvenienced in their daily life by ignorance of Maráthi, but they are put to much inconvenience when they cannot speak Urdu. The Urdu is the mother-tongue of the Muhammadans and they cannot be expected to cut a good figure in the educational race unless there are Urdu masters and Inspectors, with full powers, in every district of the Presidency.

Praja Bandhu (43), 13th Dec., Eng. cols.

42. "The last annual Report of the Director of Public Instruction in the Bombay Presidency as well as the Government Resolution thereon affords beyond doubt interesting reading. Not only that but they contain certain things that merit serious consideration at the hands of those who take interest in this important question......... The items no doubt denote progress. but it cannot be gainsaid that it is, if anything, at a very slow pace. What is done by Government in this country in

this connection is, indeed, not much as compared to what is done by the Government of several progressive countries in the West.......... That the present state of affairs is anything but satisfactory is quite obvious from one single fact, *viz.*, that nearly 90 per cent. of the total population of the Bombay Presidency is illiterate and only about 11 per cent. of the boys of the school-going age go to school and receive instruction there.......... The report on the whole is a record of progress, but while expressing our satisfaction for it we cannot help remarking that a good deal more still remains to be done in the matter by Government."

Comments on the proposal of the Principal, Elphinstone College, to establish a Women's College in Bombay.
Mahrátta (17), 25th Dec.

***43.** "In discussing the collegiate education of Indian female students, the Principal of the Elphinstone College has referred indirectly to the defects in the present system of education in India, at least in the Bombay Presidency. But the public are left in ignorance as to the grounds which must have led him to direct his attack so pointedly towards 'young unmarried graduates fresh from Oxford and Cambridge.' With regard to the question at issue, the Principal notes two points: that co-education is opposed to the traditions of the East and fraught with possibilities of evil, and that the conditions of present University Education are not in accord with Oriental ideas of women's functions. Any one who has given a little thought to the subject of Indian education would accept the truth of these observations. These remarks only emphasise one aspect of the great defect of the system of education as it is revealed in a particular department, the defect being the divergence between the Oriental culture and traditions and the present educational system. This defect is commonly known as 'denationalization,' and almost every free State in the world takes care to see that the education of its children shall be in harmony with the national culture and ideals as far as possible. To cure this defect in the present system, an overhauling of the curriculum would be necessary, and the task of education will have to be entrusted to persons thoroughly conversant with the national culture and traditions, who could imbibe its spirit and would bring it to bear upon their pupils. And it is almost impossible for foreigners to come up to the mark required in this point, a fact which is candidly admitted by several Indian Educationists. This defect is present in the educational system for males as well as females, though in the case of the latter it may be more patent to-day. One is really astonished to see how the remedy suggested by the Principal of the Elpinstone College would eradicate the evil! Unless specially trained for the purpose—even this would be half-measure—no graduate from Oxford or Cambridge, young or old, married or unmarried, fresh or stale, male or female—would satisfactorily answer the purpose. There is undoubtedly much truth in the complaint noted by the Principal about the co-education of males and females. In almost all civilised countries it has been a recognised principle that the education of boys and girls shall be conducted separately. It has been the sad experience almost everywhere that co-education of persons of opposite sexes at a period of life—transition from adolescene to youth—which is most sensitive to impulses, seldom proves to be the perfectly innocent affair it is intended to be. Just when the sexual instinct is brought into being, it is most undesirable that young people should be brought into social—educational—intercourse. Besides the diversion from studies, it is likely to cause a harmful effect on the character. We may all regret it, and desire that it should not be so. But Nature has her own mysterious ways and would overcome our struggles. In India the evil is, however, accentuated as being opposed to the traditions. Besides, there is much to be blamed for in the courses adopted. Our texts have not a little to do with 'Love.' Thus is the fuel added to the quickening fire of Nature. There may be some who might profess faith in the Platonic ideal, and might defend co-education in that light. But it would be patent even to the most superficial observer that Platonic ideals are hardly meant for our world of to-day wherein worship of the senses is the creed of the times. To apply those ancient and purely spiritual conceptions to the present 'sensual' world would be nothing short of Platonism run mad."

44. The state of Muhammadan education in the Bombay Presidency is miserable. Muhammadans are anxious to learn Urdu, but the Hindu officials who are against the Muhammadans' progress never let the Musalmans have any opportunity of learning it. They approach the educational authorities and mislead them about the needs of the Musalmans. This is a standing grievance of the Musalmans. Their complaints are considered to be groundless. In this matter the European officers cannot be blamed as they are always misled by the Hindu officials.

Muhammadans are allowed no opportunity to learn Urdu.
Moslem (66), 18th Dec.

45. In the course of a contributed article the *Moslem* writes:—The Educational authorities had directed the Deputy Educational Inspectors, East Khándesh, to send as many Muhammadan candidates as were available to the Dhulia Training College. But out of fourteen qualified students in the district only five were sent! There is great demand for Muhammadan trained teachers in the districts, but as our fate is in the hands of a certain community our progress is hindered. The Muhammadan community will never progress unless there are sympathetic Muhammadan graduates in the Educational Department. We cannot find sufficient words to describe how Muhammadan teachers in schools are harassed and worried. In last June Rs. 100 were distributed among the Maráthi schools out of the grant made to Muhammadan schools. At Nasirabad the Head Master used to get Rs. 50, but now the place has been reduced to Rs. 35. All this is due to hostility to Muhammadan interests. [The editor commenting upon the above states that he has received numerous similar complaints from East Khándesh and suggests that a Muhammadan Deputy Inspector should be appointed there and declares that the Muhammadans want only justice and no favour.]

Allegation that a large number of Muhammadan students were not sent to the Dhulia Training College owing to the prejudices of the Hindu officials.
Moslem (66), 18th Dec.

46. The *Násik Vritt* welcomes the changes in the curriculum of the School Final Examination and remarks that they will place the examination on a higher level than the Matriculation. It approves of the attention proposed to be paid to neatness, etc., at the examination and declares that the choice given to the students to answer certain question papers in their vernacular will convince the public of the fact that Government do not wish to westernise education in India. The knowledge of the British Administration of India presented for the examination will, the paper hopes, stimulate a feeling of love and loyalty towards the British Government.

Approval of the changed curriculum of the School Final Examination.
Násik Vritt (133), 17th Dec.

Railways.

47. It is to be regretted that Government have sanctioned the B. B. & C. I. Railway's proposal to close the Chaupatty level crossing to the public from the 1st January. The public will thus be deprived of a convenience which they have been enjoying for a number of years, without the Railway Company profiting to a corresponding extent. The only reason why the public had been silent so long in the matter was that after the weighty reasons shown by the Corporation against the proposal, they were confident that Government would never sanction it.

Protest against the closing of the Chaupatty level crossing by the B. B. & C. I. Railway.
Bombay Samáchár (73), 21st Dec.; *Mumbai Vaibhav* (131), 19th Dec.

When the new bridge was built some time back, the Company had asked Government's sanction only for closing the crossing to carriage traffic, but this question of closing it to foot-passengers also is an afterthought, merely dictated by a desire to curtail the cost of maintaining two police sepoys at the gate. They have urged that there are other facilities, such as the Sandhurst Bridge and the wooden over-bridge on the south side of Charni Road. If this line of argument be once upheld, there is no knowing where it would stop. There is no guarantee that other similar crossings between the Church Gate and Charni Road Stations will not be closed. If, however, the Company insists upon closing the Chaupatty crossing they should at least be compelled to construct an over-bridge in its place. [The *Mumbai Vaibhav* writes:— We hear that the gate at the Railway level crossing at Chaupatty is going to be closed from the 1st of January by the B. B. & C. I. Railway Company, in spite of the protests of the Municipal Corporation. The closing of the gate, unaccompanied as it is by the erection of an over-bridge which the Company had promised to erect, will cause immense inconvenience to thousands of pedestrians who are every day visiting Chaupatty. We hope the Corporation will again take up the matter in the interests of the public.]

Rást Goftár (44), 25th Dec., Eng. cols.

***48.** "At the eleventh hour when the Government have already decided in favour of closing the Chaupatty level crossing, the Bombay citizens have bestirred themselves and are petitioning the authorities to withdraw the sanction. .... In view of the extensive use which is made of the level crossing it would be a great hardship to compel pedestrians to cross the line from over the Sandhurst Bridge. The Company may be within its legal rights in closing the gates against the public, but it is under a moral obligation which is even more binding than any responsibility set upon it by law. The erection of a foot-bridge would not serve their needs as effectually as the level crossing. But if the Company is not prepared to incur the cost of keeping the gates open, it should see its way towards constructing an over-bridge. The way in which public bodies wrangle over items of trivial cost is not an edifying spectacle. If the Company obdurately declines to heed the public protest, the Corporation may well take upon itself the cost of providing a foot-bridge, or better still to maintain the level crossing at its own expense, if the Company does not raise any objection to it."

Native States.

Comments on His Highness the Gáekwár's speech at the ceremony of laying the foundation stone of the Maráthi Granth Sangrahálaya, Bombay.

Gujaráti (34), 25th Dec., Eng. cols.

***49.** "His Highness the Mahárája Gáekwár is sensible of the close inter-dependence of Native States and British India and of the fact that the interests of the people in both must be identical in the long run. The spirit of liberalism in politics is bound to extend itself to the sphere of social and religious reform and *vice versa*, and the tide of moral and intellectual progress cannot be prevented from spreading its beneficent influence from British India to Native States and from the latter to the former. His Highness gave eloquent expression to this idea on the occasion of the ceremony of laying the foundation stone of the Bombay Library of Maráthi Literature. 'You can imagine,' observed His Highness, 'that though some of us may be living in the Native States and connected with different ideals, still our interests are the same—solid and substantial as yours and that you and we are all inseparably connected with one another. If the Native States are progressive and if they have achieved anything, you have every reason to be proud of it as being the achievement of your countrymen. We take great interest in all the different movements you undertake. We take enlightened interest in watching your progress.' An Indian ruler, who is enlightened enough to give expression to these statesmanlike sentiments and views, deserves well of his countrymen and no one need be astonished at the fact that there is so much demand for His Highness' presence on the occasion of educational, social and other important functions. The Anglo-Indian press takes the fullest advantage of retrograde or high-handed legislative and executive measures in Native States for checking the tide of progress in British India or for supporting like measures at the hands of the British Government. Only the other day a morning Anglo-Indian contemporary deduced a moral for practical application in British India from the fact that His Highness the Gáekwár had placed European officers at the head of important departments in his State. These writers have well understood the interdependence of progress in Native States and British India and are never slow to avail themselves of it when it suits their purpose. We are glad His Highness the Gáekwár has realised the character of this interdependence in a higher sense and for nobler purposes and is deeply alive to the sacred responsibilities it imposes on the Indian Princes as well as on the people at large."

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 28th December 1910.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS

CONFIDENTIAL.] [No. 53 of 1910.

Report on Native Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 31st December 1910.

Collectors and District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

CONTENTS.

PARAGRAPHS.

Politics and the Public Administration—

Adverse comments on the work of the Deccan Branch of the Moslem League 32
Agrarian matters: Alleged destruction of crops by elephants in Supa (Kánara) 46
All-India Temperance Conference: Comments on the proceedings of the — at Allahabad . . . . 24 & 25
Bengal: Comments on the Bakr-i-Id riots of Calcutta . . . . . 8 & 9
British rule:
  Comments on the exemption of the Bombay Presidency from the operation of the Seditious Meetings Act . . . . 2—4
  Comments on the petition of the Mahárs to the Secretary of State for India 7
  Sir B. Fuller and Indian unrest 5
  The attitude of the Extremists pardonable as Indians do not get even their just rights and privileges 6
Excise: Comments on the orders of Government *re* closing of liquor-shops during the Holi and the Muharram holidays . . . . 43 & 44
Indian National Congress:
  Comments on the proceedings of the Allahabad session of the — . 10—21
  — and the Extremists . . . . 22 & 23
Judicial matters:
  Comments on the Bombay High Court Tribunal's decision in the Násik Conspiracy Case . . . . 33—37
  Comments on the conviction of the informers in the Ahmedabad Bomb case 38
King-Emperor: Suggestion that the debts due to Government from some of the Native Princes should be foregone as a memento of the forthcoming Royal visit to India 1
Moslem League Conference: Comments on the proceedings of the — at Nágpur . . . . 26—30
Native Press: The *Kesari* and the *Mahrátta* should be allowed entrance into public libraries in view of their long services to Mahárashtra . 45
Police:
  Alleged case of a Policeman's insolence to an official at Ahmedabad . 41
  Alleged dissatisfaction of the Sunni Mussalmans of Bombay at the recent orders of the Police *re* the Muharram processions . . 39
  Alleged Police surveillance on the inhabitants of Mahád (Kolába) . 42
  The *Vyásantol* procession should be prohibited as it is likely to wound the feelings of the non-Lingáyats 40
The Aga Khan and Hindu-Muhammadan *entente* 31

CONTENTS.

PARAGRAPHS.

Education—

Adverse comments on the recent nominations to Fellowships of the Bombay University 49
Alleged inefficiency of teaching in the Mahád English School (Kolába) . 52
Comments on Sir Chinubhái Mádhavlál's donation in connection with the Gujarát College, Ahmedabad 50
Comments on the Director of Public Instruction's Report for 1909 . . 48
Necessity of making primary education in India compulsory and free . . 47
Pressing need of opening a Government High School at Jalgaon (East Khándesh) 51

Municipalities—

Ahmedabad: Comments on the enhancement of the water-tax by the — Municipality 53
Poona: Alleged onerousness of the conditions laid down by the — Municipality in connection with the proposed Tramway for the city . 54

Intelligence extracted from the Press.

The eighth meeting of the Sangameshwar (Ratnágiri) Táluka Sabha . . 55

LIST OF NEWSPAPERS AND PERIODICALS.

(*As it stood on the 1st October 1910.*)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Anglo-Indian Empire	Bombay	Weekly	Charles Palmer ; Eurasian ; 50	500
2	Argus	Do.	Do.	Reginald Fisher ; Englishman ; 32	500
3	Bombay East Indian	Do.	Do.	J. J. de Abrao ; Portuguese ; 44	300
4	Commercial Gazette	Sukkur	Do.	Abdul Aziz Sheik Muhamed Suleiman ; Muhammadan Sheik ; 34.	450
5	Daily Telegraph and Deccan Herald.	Poona	Daily	Joseph Lewis ; Englishman ; 52	600
6	East and West	Bombay	Monthly	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	1,000
7	Elphinstonian	Do.	Quarterly	Prof. P. B. Váccha ; Pársi ; 42	450
8	Evening Dispatch	Poona	Daily	......	...
9	Fergusson College Magazine.	Poona	Do.	V. G. Kale, M A.	...
10	Indian Social Reformer	Bombay	Weekly	Kámákshi Natarájan B.A., ; Hindu (Madrási Bráhman) ; 41.	500
11	Indian Spectator, Voice of India and Champion.	Do.	Do.	Behrámji Merwánji Malabári, J. P. ; Pársi ; 55.	500
12	Indian Textile Journal	Do.	Monthly	John Wallace, C. E. ; Englishman ; 50.	1,000
13	Indu of Bombay	Do.	Daily	Damodar Ganesh Padhye M.A. ; Hindu (Karada Brahmin) ; 50	...
14	Karáchi Argus	Karáchi	Weekly	W. G. Chapman ; European ; 42	750
15	Karáchi Chronicle	Karáchi	Weekly	Chainrái Bakasrái ; Hindu (Amil) ; 32	500
16	Káthiáwár Times	Rájkot	Daily	Jamnádás Maháshankar Buch ; Hindu (Lohána) ; 28.	200
17	Mahrátta	Poona	Weekly	Narsinh Chintaman Kelkar ; Hindu (Chitpáwan Bráhman).	1,000
18	Muslim Herald	Bombay	Daily	Muhammad Yusuf *bin* Muhammad Amir ; Muhammadan ; 35.	200
19	Oriental Review	Do.	Weekly	Rustomji Shápurji Mistri ; Pársi ; 40	700
20	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 55	350
21	Poona Observer and Civil and Military Gazette.	Poona	Daily	Káwasji Temulji ; Pársi ; 52	400
22	Railway Times	Bombay	Weekly	John Alexander Balfour ; Christian ; 47	1,200
23	St. Xavier's College Magazine.	Do.	Quarterly	Rev. Seither, S.J. ; German ; 45	...
24	Sind Gazette	Karáchi	Daily	Mrs. J. E. Tate ; European ; 44	500
25	Sind Journal	Hyderabad	Weekly	Kundanmal Manghirsing, B.A. ; Hindu Amil) ; 42.	800
26	Sind Times	Karáchi	Bi-weekly	Khánchand Ráhumal ; Hindu (Amil) ; 41	200
27	Students' Brotherhood Quarterly.	Bombay	Quarterly	Prof. P. A. Wádia ; Pársi ; 35	400
	Anglo-Gujara'ti.				
28	Akhbár-e-Soudágar	Bombay	Daily	Ardeshir Pestonji Contractor ; Pársi ; 40	1,500
29	Apakshapát	Surat	Weekly	Bái Mánek, wife of Dinsháh Pestonji Ghadiáli ; Pársi ; 30.	500
30	A'rya Prakásh	Bombay	Do.	Maganlál Rájárám Vyás ; Hindu (Brahmin) ; 41.	1,000
31	Broach Mitră	Broach	Do.	Trikamlál Harináth Thákor ; Hindu (Bráhma Kshatriya) ; 25.	375

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARA'TI.—*concluded.*				
32	Coronation Advertiser	Ahmedabad	Weekly	Narotamdás Pránjiwandás Shethna; Hindu (Mesri Bania); 35.	1,000
33	Deshi Mitră	Surat	Do.	Maganlál Kikábhai; Hindu (Shráwak Bania); 37.	1,000
34	Gujaráti	Bombay	Do.	Ichchhárám Surajrám Desái; Hindu (Surti Bania); 55.	8,500
35	Gujarát Mitră	Surat	Do.	Hormasji Jamshedji; Pársi; 48	700
36	Gujaráti Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 31.	2,300
37	Hindi Punch	Bombay	Do.	Barjorji Navroji Apakhtyár; Pársi; 50	800
38	Jám-e-Jamshed	Do.	Daily	Pirozsháh Jehángir Marzbán, M.A., ; Pársi; 34.	4,400
39	Kaiser-i-Hind	Do.	Weekly	Frámji Cáwasji Mehta; Pársi; 60	2,000
40	Káthiáwár News	Rájkot	Do.	Jamshedji Frámji; Pársi; 44	200
41	Káthiáwár Times	Do.	Bi-weekly	Jamnádás Maháshankar; Hindu (Nagar);	600
42	Pársi	Bombay	Weekly	Jehángir Sorábji Taleyárkhán; Pársi; 34	2,000
43	Praja Bandhu	Ahmedabad	Do.	Jagjivan L. Trivedi; Hindu (Mewád Bráhman); 31.	1,850
44	Rást Goftár	Bombay	Do.	Byrámji Furdoonji Marzbán; Pársi; 70	1,200
45	Sánj Vartamán	Do.	Daily	Rustamji Narsarwánji Vátcha-Gándhi; Pársi; 43.	4,200
46	Shri Sayáji Vijay	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Bania); 29.	4,200
47	Suryă Prakásh	Surat	Do.	Umedrám Nagindás; Hindu (Bania); 29.	200
	ANGLO-MARA'THI.				
48	Dnyánodayă	Bombay	Weekly	Rev. R. S. Hume; 28 Rev. J. E. Abbott; 48 Rev. Tukárám, 55	660
49	Dnyán Prakásh	Poona	Daily	(1) Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	2,500
50	Dnyán Prakásh	Do.	Weekly	Do. do.	2,700
51	Indu of Bombay	Bombay	Daily	Dámodar Ganesh Pádhye, M.A,; Hindu (Karaháda Brahmin); 50.	2,000
52	Subodh Patrika	Do.	Weekly	Vásudev Anant Sukhtankar; Hindu (Saraswat Bráhmin); 30.	600
	ANGLO-PORTUGUESE.				
53	Echo	Bombay	Weekly	J. C. F. D'Souza; Goanese; 40	1,000
54	O Anglo-Lusitáno	Do.	Do.	Dr. Willivald Pais, L. M. & S.; Portuguese; 30.	1,000
55	O Goano	Do.	Do.	F. P. Fernandes; Goanese; 25	1,000
	ANGLO-SINDI.				
56	Aina	Hyderabad	Monthly	Kirmaldas Fatehchand; Hindu (Amil); 50.	...
57	Al-Haq	Karáchi (Sind)	Weekly	Syed Muhammad Syed Jamádin; 31; and Abdul Vahábkhán Ghulám Rasul; 37; Muhammadans.	1,500
58	Indian and Foreign Trade Advertiser.	Shikárpur	Do.	......	...
59	Lárkána Gazette	Lárkána (Sind)	Do.	Premchand Isardás Bijláni; Hindu (Amil); 24.	500
60	Musáfir	Karáchi (Sind)	Do.	Kesandás Bhawándás; Hindu (Amil); 32	1,800
61	Sind Patrika	Lárkána (Sind)	Do.	Deosing Shámsing; Hindu (Amil); 23	350
62	Sindhi	Sukkur (Sind)	Do.	Vishindas Panjainmal (Hindu)	1,000
63	Sookhree	Karáchi (Sind)	Do.	Jamatmal Lálchand; 37	400
64	Weekly Trade Review	Hyderabad (Sind)	Do.	......	...

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-TELEGU.				
65	Andhra Patrika	Bombay	Weekly	Káshináth Nágeshwar Ráo; (Madrasi Bráhman); 40.	2,000
	ENGLISH GUJARATI AND URDU.				
66	Moslem	Poona	Weekly	......	...
	ENGLISH, MARA'THI AND GUJARA'TI.				
67	Hind Vijayă	Baroda	Weekly	Dáhyábhái Kasandás Sháh; Hindu (Bania); 41.	600
	ENGLISH, PORTUGUESE AND CONCANIM.				
68	A Luz	Bombay	Weekly	R. Noronha; Goanese; 35	1,200
	GUJARA'TI.				
69	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; Muhammadan (Memon); 45.	1,500
70	Amrit Mani	Rájkot	Quarterly	Manishankar Mulshankar Acharya.	
71	Baroda Gazette	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Pátidár); 39.	1,000
72	Bhárat Jivan	Bombay	Monthly	Dáyábhái Rámchandra Mehta; Hindu (Gujaráti Bráhman); 36.	800
73	Bombay Samáchár	Do.	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,400
74	Broach Samáchár	Broach	Weekly	Ardeshir Dinsha Gándhi; Pársi; 53	400
75	Buddhi Prakásh	Ahmedabad	Monthly	Jivanlál Amarshi Mehta; Hindu (Dása Shrimáli Bania); 34	1,250
76	Chabuk	Navsari (Baroda)	Weekly	Dájibhái Ratanji Desái; Hindu (Anavi Brahmin); 31.	400
77	Cutch-Kesari	Bombay	Weekly	Dámji Ravji Sháh; Hindu (Visa Oswál Bania); 33.	1,500
78	Din Mani	Broach	Do.	Náthálál Rangildás (Bania)	200
79	Garjana	Ahmedabad	Do.	Shankerlál Náthjibhái; Hindu (Audich Brahmin); 34.	500
80	Kaira Vartamán	Kaira	Do.	Kahándás Fulchand; Hindu (Jain Bania); 56.	120
81	Káthiáwár and Mahi Kántha Gazette.	Sádra	Do.	Motilál Chhotálál Vyás; Hindu (Audich Tolákia Bráhman); 45.	800
82	Káthiáwár Samáchár	Ahmedabad	Do.	Rewáshankar Jagjiwan Dave; Hindu (Bráhman); 46.	600
83	Lohána Samáchár	Do.	Do.	Bápubhái Kánji; Hindu (Lohána); 30	500
84	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Barjorji Minocheher-Homji, B.A.; Pársi; 41.	1,000
85	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránvallabhdás Párekh; Hindu (Bania); 34.	500
86	Navsári Prakásh	Do.	Do.	Rustamji Jámáspji Dastur; Pársi; 60	800
87	Political Bhomiyo	Ahmedabad	Do.	Noorkhán Amirkhán; Muhammadan; 50.	950
88	Praja Mitră	Karáchi	Bi-Weekly	Narbhayshankar Jagjivan; Hindu (Auditch Bráhman); 39.	275
89	Praja Pokár	Surat	Weekly	Hormasji Jamshedji; Pársi 48	475
90	Prátahkál	Ahmedabad	Monthly	Jagannath Prabháshankar; Hindu (Bráhman); 30.	1,250
91	Rájasthán and Indian Advertiser.	Do.	Weekly	Hirálál Vardhamán Sháh (Visa Shrimáli Bania); 28.	1,500
92	Samalochak	Bombay	Tri-Monthly	Manilál Chhabárám Bhatt; Hindu (Gujaráti Bráhmin); 43.	500
93	Satsang	Surat	Fortnightly	Chunilál Bápuji Modi; Hindu (Bania); 61.	1,500
94	Surat Akhbár	Baroda	Do.	Phirozsháh Edalji Patel; Pársi; 52	300
95	Udbodhan	Ahmedabad	Monthly	Gokaldas Achratlal; Hindu (Dasa Nagar Bania); 22.	450
96	Vasant	Do.	Do.	A'nandshankar Bápubhai Dhruva, B.A., LL.B.; Hindu.	650

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI.				
97	Shri Venkateshvar Samáchár.	Bombay	Weekly	Shir Biharilal; Hindu (Bajpai Bráhmin); 40	6,200
	KANARESE.				
98	Karnátak Patrā and Chandrodayā.	Dhárwár	Do.	K. B. Ankalgi; Hindu (Deshasth Bráhman); 25.	600
99	Karnátak Vaibhav ...	Bijápur	Do.	G. R. Mannar; Hindu (Deshasth Bráhman); 42.	500
100	Karnátak Vritt	Dhárwár	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman).	700
101	Loka Bandhu	Do.	Do.	Gururáo Rághavendra Mamdápūr; Hindu (Deshasth Bráhman); 44.	250
102	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 44.	100
103	Suvarta Patrika ...	Belgaum	Do.	......	...
	MARA'THI.				
104	A'ryávart	Dhulia (West Khándesh).	Do.	Dámodar Laxman Upásani; Hindu (Yajurvedi Bráhman); 53.	500
105	Bakul	Ratnágiri	Do.	Hari Dharmáráj Gándhi; Hindu (Váni); 31.	400
106	Bhála	Poona	Published thrice a month.	Bháskar Balwant Bhopatkar, B.A., LL.B.; Hindu (Karháda Bráhman); 32.	6,000
107	Bharat Mata	Islámpur	Fortnightly ...	Vinayak Sitaram Purohit, Hindu (Karada Bráhman); 20.	About 80
108	Belgaum Samáchár ...	Belgaum	Weekly	Hari Bhikáji Sámant; Hindu (Gaud Bráhman); 44.	275
109	Chandrakánt	Chikodi (Belgaum).	Do.	Ganesh Moreshwar Khádilkar; Hindu (Chitpáwan Bráhman); 42.	100
110	Chandrodayā	Chiplun (Ratnágiri).	Do.	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 44.	150
111	Chikitsak	Belgaum	Do.	(1) Rámchandra Krishna Kámat; Hindu Shenvi; 35.	800
112	Chitramaya Jagat ...	Poona	Monthly ...	Ramchandra Vasudev Joshi; Hindu (Konkanastha Brahmin); 22.	150
113	Daivadnya Samáchár ...	Bombay	Monthly ...	Vináyak Nánábhái Wagal; Hindu (Dáiwadnya); 45.	500
114	Deshkálvartmán	Erandol	Weekly	Mahádev Pándurang Joshi; Hindu (Brahmin); 36.	150
115	Dharma	Wái (Satára) ..	Monthly ...	Káshináth Vaman Lele; Hindu (Chitpáwan Bráhman); 46.	1,500
116	Dhárwár Vritt	Dhárwár	Weekly	S. H. Sháhane; Hindu (Karháda Bráhman); 33.	450
117	Dnyán Chakshu	Poona	Do.	Wáman Govind Sápkar; Hindu (Deshasth Bráhman); 50.	450
118	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Sáraswat Bráhman); 44.	300
119	Indu Prakásh	Bombay	Daily	Dámodar Ganesh Pádhye; Hindu (Karháda Brahmin); 50.	2,000
120	Jagadádarsh	Ahmednagar ...	Weekly	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 55.	500
121	Jagad Vritt	Bombay	Do.	F. F. Gordon & Co.	500
122	Kalpataru	Sholápur	Do	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 51.	425
123	Kámgár Samáchár ...	Bombay	Do.	Natesh Appáji Dravid, M.A.; Hindu (Deshasth Bráhman); 34.	...
124	Karmanuk... ...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 41.	4,000
125	Kesari	Do.	Do.	Narsinha Chintaman Kelkar, B.A., LL.B., Hindu (Konkanasth Bráhman); 38.	20,000
126	Khándesh Samáchár ...	Párola (East Khándesh).	Fortnightly ...	Pandharináth Balkrishna Pathak; Hindu (Yajurvedi Bráhman); 29.	500
127	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Weekly	Yádav Bálkrishna Upásani; Hindu (Deshasth Bráhman); 42.	600

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
128	Madhukar	Belgaum	Weekly	Janárdan Naráyan Kulkarni; Hindu (Sáraswat Bráhman); 32.	315
129	Maháráshtră Vritt	Satára	Monthly	Ramchandra Balwant Bhosle; Hindu (Marátha); 24.	300
130	Moda Vritt	Wái (Satára)	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 29.	100
131	Mumbai Vaibhav	Bombay	Daily	Keshav Purushottam Mehendale; (Hindu Chitpáwan Bráhman); 39.	1,500
132	Mumukshu	Poona	Weekly	Lakshuman Rámchandra Pángárkar; Hindu (Rigvedi Deshasth Bráhman); 35.	1,500
133	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 24.	200
134	Pandhári Mitră	Pandharpur (Sholápur).	Do.	Govind Sakhárám Bidkar; Hindu (Deshasth Bráhman); 44.	About 150
135	Prabhát	Dhulia (West Khándesh).	Monthly	Govind Káshinath Chándorkar, B. A., LL.B.; Hindu (Karháda Bráhman); 35.	400
136	Prabodh Chandrika	Jalgaon (East Khándesh).	Weekly	Náráyan Narsinh Fadnis; Hindu (Deshasth Bráhman); 44.	200
137	Pragati	Kolhápur	Do.	Bháu Bábáji Lathe; Hindu (Puncham Jain); age 45.	400
138	Prakásh	Satára	Do.	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 33.	400
139	Pudhári	Baroda	Do.	Vasudev Purshottam Sáthe; Hindu (Dakshani Bráhman), 32.	1,000
140	Ráshtrabodh	Poona	Monthly	Hari Raghunáth Bhágvat	300
141	Ráshtrodaya	Do.	Do.	S. K. Dámle; Hindu (Chitpáwan Bráhman); 30.	200
142	Satyă Shodhak	Ratnagiri	Weekly	Shridhar Hari Limaye; Hindu (Chitpáwan Bráhman); 27.	1,000
143	Shetkari	Ahmednagar	Do.	(1) Ganesh Krishna Chitale, B.A. LL.B.; Hindu (Konkanastha Brahmin); 40. (2) Shivram Eknath Bharde; Hindu (Deshastha Brahmin); 48. (3) Nagnath Laxman Ranade, B.A. LL.B.; Hindu (Konkanastha Brahmin); 28.	...
144	Shiváji Vijaya	Sholápur	Do.	Madvaláppa Sangappa Devmale; Hindu (Vir Shaiv Lingáyat); 26.	500
145	Sholápur Samáchár	Do.	Do.	Narsappa Abanna; Hindu (Kámáthi); 50.	400
146	Shri Sayáji Vijay	Bombay	Do.	Indu Prakásh Joint Stock Company, Limited, Manager Dámodar Sávlárám Yande; Hindu (Marátha); 43.	5,000
147	Shri Sháhu	Satára	Do.	Váman Hari Dhavle; Hindu (Karháda Bráhman); 28.	200
148	Shubh Suchak	Do.	Do.	Dattátreya Rámchandra Chitale; Hindu (Chitpáwan Bráhman).	200
149	Sitaraye Hind	Do.	Do.	Najmodin Kamrudin Bohari; Muhammadan; 45.	300
150	Sudhárak	Poona	Do.	Vishwanáth Govind Sant.	1,000
151	Sumant	Karád (Satára)	Do.	(1) Mahádev Dámodar Kulkarni; Hindu (Deshasth Bráhman); 35. (2) Pandurang Balvant Kolhápure; Hindu (Sáraswata Bráhman); 35.	100
152	Vaishya Másik	Bombay	Monthly	......	...
153	Vichári	Kárwár (Kánara)	Thrice a month	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan; (Sunni); 34.	About 400
154	Vijayee Mahrátta	Kolhápur	Weekly	Bhujangrao T. Gáekwad; Hindu (Marátha); 25.	500
155	Vinod	Belgaum	Fortnightly	Dattátraya Rámchandra Kulkarni; Hindu (Sáraswat Bráhman); 21.	150
156	Vividh Dnyán Vistár	Bombay	Monthly	(1) Vináyak Bálkrishna Nádkarni (2) Rámkrishna Raghunath; Hindu (Gaud Sáraswat Bráhman).	700
157	Vrittasár	Wái (Satára)	Weekly	Ganesh Rámchandra Vaidya; Hindu (Chitpáwan Bráhman); 40.	250
158	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 42.	500
159	Wárkari	Pandharpur (Sholápur).	Fortnightly	Vithal Keshav Limaye; Hindu (Chitpáwan Bráhman)· 35.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	PERSIAN.				
160	Edáh	Bombay	Weekly	Mohamed Reza Haji Alli ; Persian Muhammadan (Shiah) ; 35.	400
	SINDI.				
161	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad ; Muhammadan (Abro) ; 24.	500
162	Khairkháh	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing ; Hindu (Khatri) ; 35.	700
163	Prabhát	Hyderabad (Sind)...	Bi-weekly	Lekhraj Tilokchand ; Hindu (Amil) ; 45 ...	500
164	Sind Sudhár	Karáchi (Sind) ...	Weekly	Khánchand Rahumal ; Hindu (Amil) ; 40.	750
165	Sind Kesari	Shikárpur (Sind) ...	Do.	Chelárám Manghirmal ; Hindu (Wadhwa) ; 43.	550
	URDU.				
166	Bombay Punch Bahádur...	Bombay	Weekly	Hakim Mahomed Abdul Hamid Farrukh Dehlavi ; Muhammadan ; 55.	1,200
167	Mufide-Rozgar	Do.	Do.	Munshi Mahamad Husain	...
168	Sultán-ul-Akhbár ...	Do.	Daily ...	Hakim Mahomed Abdul Hamid Farrukh Dehalvi Muhammadan ; 55.	300
	GUJARA'TI AND HINDI.				
169	Jain	Bombay	Weekly	Bhagubhái Fatechand Kárbhári ; Hindu (Sháwak Bania) ; 37.	2,600
170	Jain Mitra	Do.	Fortnightly ...	Sital Prasád Jain	1,000

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-GUJARATI.				
41A	Khoja Mitra	Bombay	Weekly	......	...
	MARATHI.				
111A	Chitragupta	Karád (Sátára) ...	Weekly	......	...
116A	Din Bandhu	Bombay	Do.	Vithal G. Kokte; Hindu (Marátha); 25 ...	1,400
116B	Din Mitra	Ahmednagar ...	Do.	......	...
131A	Mumbai Vritt	Bombay	Do.	......	...
151A	Vaidyak Patrika	Do.	Do.	......	...
	URDU.				
166A	Dastambu	Bombay	Weekly	......	...
	HINDI AND GUJARATI.				
170A	Jain Samáchár	Ahmedabad ...	Weekly	Vadilál Motilál Sháh; Hindu (Dasa Shrimáli Jain); 30.	1,100

No. 8, the Editor of this paper is S. A. Kennedy; Englishman; 37; Circulation is about 450.
No. 18, has assumed the new title of Urdu Akhbár.
No. 55, the Editor of the paper is F. X. Furtado; Goanese; 48.
No. 66, the Editor of the paper is Daudalli Hakim Magduballi; Muhammadan; 35; Circulation 1,400.
Nos. 76, 98, 139, 149 & 166A have ceased to exist.
No. 116, the Editor of the paper is K. H. Mudvedkar, the old editor having died.
No. 137 has begun to write English columns.

Politics and the Public Administration.

Suggestion that the debts due to Government from some of the Native Princes should be foregone as a memento of the forthcoming Royal visit to India.

Indian Spectator (11), 31st Dec.

1. "A Muhammadan ruler of high rank, who does not speak English, remarked to this writer last week, 'Saheb, I see the hand of Providence in the projected visit of the Shah-in-Shah, the will of God to be declared in some singularly happy manner. But do ask the Deccanis and the Bengalis to give up wanton *fisád*, so that Rájas and Ryots alike may profit by this unprecedented mission.' Asked what His Highness would have as memento of the Royal visit, the prince said after a longish pause—'Let the debts due to Government from some of our poor Chiefs on account of famine be wiped off.' The present writer remembers appealing to Lord Curzon on this behalf, with the result that the interest on many of the loans was generously foregone. On inquiry he now finds that the smaller Chiefs are too poor to pay back the principal. Why subject them to slow torture for fifty to seventy years, keeping the sword of Damocles hanging over their heads, and of their sons and grandsons? The condition of some of these princely debtors is said to be deplorable: they are unable even to eke out a decent living. Will not the Government of India look into the matter? It will be good for the State, as a whole, to treat them as partners in misfortune, rather than as debtors, to extinguish liabilities which they cannot hope to meet. At the same time we should like Government to give the Chiefs some sort of Constitution for the better management of the affairs of their people, and to compel the bad ones among them—the selfish, the extravagant, the profligate—to behave themselves. Absentee rule and reckless exploitation of the mineral and other resources of the Native States ought to be discouraged."

Comments on the exemption of the Bombay Presidency from the operation of the Seditious Meetings Act.

Pársi (42), 1st Jan., Eng. cols.

*2. "The Government of Bombay has informed the Government of India that the return to a better state of public feeling, of which Lord Minto was almost too eager to proclaim the symptoms, is throughout this Presidency an accomplished fact—and let us hope a settled one. A *Gazette* accordingly notifies the exemption of the Bombay Presidency from the operation of the Seditious Meetings Act. The atmosphere is so far cleared that we have no apprehension of this liberty being abused by license in any quarter, and we believe that the fruits of the new spirit that inspires Indian political life will show themselves in an active opposition on the part of all sensible people to any improper proceedings instead of that purely passive attitude in the face of mischief which in former days was the natural outcome of circumstances, but which circumstances did not make creditable. There is, indeed, a stronger sense of responsibility than ever before for the keeping of public order; the reforms have set free the idea that the progress of the country lies in the hands of its inhabitants, and that on them lies the burden of maintaining a strong and efficient Government. With wise guidance this spirit may be fostered, and we believe it is the part of wisdom to have abrogated the working of a restrictive Act as a mark of confidence, and we are confident that this confidence will not be abused."

Kesari (125), 27th Dec.; *Dnyán Prakásh* (49), 28th Dec.

3. We are thankful to Government for having exempted the Bombay Presidency from the operation of the Seditious Meetings Act. We thought that Lord Minto would bury the ghost he himself had created, but it appears that he has left that task to his successor. The exemption of the Bombay Presidency may be a prelude to the repeal of the Act altogether next March. It may appear at first sight that the repeal of a repressive law is good and that it should be welcomed. But it is the work of a busybody to enact repressive measures first and then set about repealing them. And no one would feel particularly grateful for this mischievous show of business. What necessity was there at all for the

Seditious Meetings Act? How many seditious meetings were held? Did the officials feel any difficulty in dispersing them by their mere breath, even if any such were held? Government found it agreeable to commit this wanton freak and they did it; that is all. The Police Act by itself is quite sufficient to break up any meeting or assembly. But it is the sweet will of Government to pass various measures bearing different names. The Police Act is an encyclopædia of repression; and all other Acts are based on it. We do not very much care whether repressive measures are passed or annulled. Government have the sole monopoly of deciding whether the state of the country is sound or diseased. And they are pleasing themselves by declaring it to be healthy or diseased as they fancy. [The *Dnyán Prakásh* expresses its approval of the exemption of the Bombay Presidency from the operation of the Seditious Meetings Act and thanks His Excellency the Governor for bringing about the exemption.]

Bombay Samáchár (73), 28th Dec.

4. The public as well as Government are to be congratulated on the exclusion of the Bombay Presidency from the operation of the Seditious Meetings Act. We are told that similar steps are in contemplation with regard to other provinces, so that with the advent of the new year we might expect the whole country to be free from its operation. These are pleasant tidings, for which Lord Hardinge is really to be congratulated. They show that Lord Minto was quite justified when he said that he was leaving to his successor a legacy of peace. The moral which they point is that the unrest in India was in no way directed against the British rule, but was the outcome of a decade of repressive administration by Conservative Viceroys and that it disappeared with the adoption of a conciliatory and liberal policy by Lords Morley and Minto. Looking to all this, we would support the demand of the Indian National Congress for a general amnesty for all political offenders and for the repeal of the Indian Press Act, and trust that His Excellency Lord Hardinge will inaugurate his administration by removing such repressive enactments. Again, Their Majesties King George V and Queen Mary are going next year to honour the country by their presence. On such an auspicious occasion, the repeal of such black Acts will tend to lend enthusiasm to the popular rejoicings. The handful of hare-brained visionaries in the country have now felt the weight of the arm of the law, and in consideration of the popular indifference towards them, they could be safely set at large and the repressive legislation repealed.

Sir B. Fuller and Indian unrest.

Pragati (137), 28th Dec., Eng. cols.

5. "Sir B. Fuller's defence of the Brahmins is a paradox in terms; but its explanation is not very far to seek. That *ex*-ruler of Bengal is suffering from Governmentophobia since his resignation and any theory which attributes Indian unrest to any cause is sure to meet with his disapproval unless the blame for it rests on the Government of India. If the Brahmanical reaction is the root cause of the unrest, the Government stands absolved from all responsibility. It is but natural that Sir B. Fuller should not allow this in the case of a Government which accepted his resignation and threw him overboard. But are we to believe that his argument will convince the English public? That argument in substance seems to be that the new India which heads the movement of unrest is not inspired by the Brahmanical ideal of reaction against western civilisation; because, in that case, it would have tried to check the study of the English language. If this is what Sir Bampfylde says, we must say that he has misunderstood the new India of which he speaks. There is not the slightest doubt that in Bengal as well as in the Deccan, political extremism is the outcome of an intense hatred for European contact with India in every sphere of life. The strength of Indian loyalty lay in the widespread conviction that there was much in the West that had to be learnt by India under the tutelage of Great Britain. Dispel the idea and you strike at the root of Indian loyalty. The revivalist movements in the Deccan and the two Bengals and the Arya Samáj in the Punjáb are based on the clear conviction that India does not want European wisdom or ideals of life for its own regeneration. That makes the British connection with this country a mere accident which

has only to be got rid of. English rule in this land is thus a great hindrance to the spiritual evolution of the Bhâratvarsha (India) which ought to conform to the ideals of the *Varndshram Dharma* (the caste system). In a country ruled by an alien race, the only foundation of loyalty is gratitude and expectation of greater good. To the mind of the revivalist, England has conferred no good on this country and deserves no gratitude. Nor does she hold out any promise of help for the betterment of India and hence she has no purpose to serve in this country. India could and would attain her destiny without the English and if they are forcing their presence on India, it is just that force should drive them out. And if an open fight offers no chances of success, resort to the bomb and the pistol is the only necessary consequence......... Those that are imbued with the true spirit of western civilisation, men like Mr. Ránade for example, belong to a school which accepts England's rule as a godsend. But there is another class, a far larger class, which commands the allegiance of the classes that wielded power in days just preceding the advent of English rule. To them the weapons drawn from the armoury of European civilisation are but instruments to be used for no other purpose than that of freeing the country from that power.......... If Sir Bampfylde takes this to be a real liking for it, he is entirely mistaken. The Brahmin Magistrates he has met with and whom he is pleased to call 'most loyal and courageous adherents' do exist; but he must note that they do not in any way represent the large class of Indians who own the Brahmanical ideals as their own and as the highest and who are convinced that the contact of western ideals with them only tends to lower and degrade them."

The attitude of the Extremists pardonable as Indians do not get even their just rights and privileges.

Kesari (125), 27th Dec.

6. Even reasonable Englishmen are of opinion that Indians will not be contented with any number of concessions. They are in one sense right. We are mostly discontented because we do not get our fill. It is not that we are not contented with the most liberal concessions. But the fact is, we do not get even our just rights and privileges. When we take into consideration the limited powers of local self-government, the weakness of the Legislative Councils and the disregard of our very manhood outside India, within the British Empire, it will be seen that our discontent is based on good grounds. We admit that we are not content with little, but it is not a virtue to be so. To aspire to attain ideals preached by liberal Englishmen is no offence. It was Lord Macaulay's dream to see India administered mostly by Indians. It is creditable to the educated classes that they demand that the administration should be left more and more in their hands. If people appear discontented until this just request is granted, the rulers cannot blame them. They have to thank their greed of power for it. It may be noted that this loyal unrest is not confined only to India. Discontent is a sign not of insistent popular clamour for more rights but of the defects in administration and of the unwillingness of the rulers to rectify them. A wrong notion prevails amongst us that people are living very happily in Great Britain and Ireland. We think that every whiteman is an Englishman, but once we cross the Red Sea, we come to know of the sharp rivalries reigning among the whites. The Scotch have nothing to do with the English who are a mixed race of the Normans and Saxons. The Welsh and the Irish belong to the Celtic family. All of them are alive with local patriotism, and their saints, flags and tastes differ. The Scotch are intensely patriotic and the St. Andrew's Dinners give us an idea of it. They have gained much by their union with England and enjoy equal rights and privileges throughout the British Empire. But they are not contented with their lot. The Welsh are more discontented than the Scotch but less than the Irish. Mr. Lloyd George, the Chancellor of the Exchequer, is their leader. He is not alone, but is supported by a strong contingent of Welsh members. His speeches against the House of Lords are more extremistic than those of the worst Extremist in India. And as the House of Lords forms a part of the British Constitution, it may be said that his speeches incite the people against Government. Why does a Cabinet Minister speak against the British Constitution? Is he seditious? Is he an anarchist? All his extremism is explained by the fact that he is Welsh.

[The paper then proceeds to describe the quarrels between the English and the Welsh and traces the Welsh movement.] If Wales which enjoys fifteen anna *swarájya* feels so much indignation, it is pardonable if India which enjoys no real rights and privileges exceeds the bounds of propriety, when speaking of its condition. The rulers need not be horrified at it.

Comments on the petition of the Mahárs to the Secretary of State for India.

Kesari (125), 27th Dec.; *Jagad Vritt* (121), 25th Dec.

7. Every community has a right to improve its status, and the rayats in general will not complain if as a result of the representations of the Mahárs they are employed in the Military forces and the Police. But even those who are sympathetically disposed towards the uplifting of the depressed classes cannot but regret some of the statements made in the recent petition of the Mahárs to the Secretary of State. They have inveighed against the caste system and acknowledged that the Muhammadans are morally and socially superior to the Hindus. Such statements do not become the educated Mahárs who want to improve their status by remaining within the Hindu fold and not by conversion. They have employed the language of missionaries who are ever ready to send to perdition Hindu religion and Hindu society. Those who take pride in Hinduism will not resort to it. In the petition, a statement has been made that by mere conversion to Christianity the status of the Mahárs is at once improved. We do not think that Christianity possesses any such power. The status of convert Christians is improved not because of their change of faith but because they receive education. If the Mahárs get themselves educated even while remaining within the Hindu fold, their status will without doubt improve. [The *Jagad Vritt*, on the other hand, favourably notices the Mahárs' petition and blames Government for not employing them in the Police and the Army out of fear of the prejudices of ignorant people. It expresses a hope that the Secretary of State will grant the prayers of the petitioners.]

Comments on the Bakri-Id riots of Calcutta.

Kesari (125), 2nd Jan.

***8.** Calcutta has resumed its peaceful avocations, but Government or the public leaders can no longer afford to sleep over the question of cow-slaughter. The renewal of animosity between Hindus and Muhammadans is due more to the slaughter of cows than to music before the mosques. Muhammadans and Christians who eat beef can have no adequate idea of the agitated feelings of the Hindus whenever they hear the words 'slaughter of cows.' Hindus do not insist that cows should nowhere be slaughtered in the *Kurbani* ceremony. They only contend that cows should not be paraded in the streets and that they should not be slaughtered in a place open to public view and that the feelings they have cherished for thousands of years should not be trampled under foot. It is a question for officials to consider as to why Hindu-Muhammadan riots are not at all heard of in the Native States. The Police and Sepoys are likely to be excited over the question of cow-slaughter, as evidenced by the conduct of the Railway Police and Sikh Regiments during the Calcutta riots. The question is a very delicate one in a country where twenty-two crores of Hindus dwell. But it may be settled in a way to satisfy both Hindus and Muhammadans. If conciliatory steps had been taken as soon as there were signs of Bakri-Id disturbance, the Calcutta riots might have been averted altogether. The Kabulis took the lead in Calcutta disturbances. They follow the profession of *sávkárs* against the word of the Koran. Their rate of interest is so exorbitant and their methods of recovering debts are so dangerous that Márwáris, against whom Government officials grind their teeth, are veritable saints as compared to them. It is strange that Government have allowed this extraordinary Kabuli *Sávkárism*. It is not that Kabulis do not understand the importance of the question of cow-slaughter. The Amir of Afghanistan advised the Delhi Muhammadans not to kill a single cow during the Bakri-Id. Is it not shameful then that Muhammadans who wish to live amicably with the Hindus should not recognise what the Amir did? What the Amir did for Delhi, the Aga Khan can do for the whole of India, if he wills. It is necessary that this question should be discussed in the Hindu-Muhammadan Conference. The Kabulis caused a riot a few years ago, on some other ground, and the Police ran away, when attacked by them. It is satisfactory to note that no such thing occurred during the recent riots. But the Police failed in their duty in preventing the looting of the house of Pannálál Márwárí. Wherever riots take place there is always a great disparity between the numbers of the Police and the rioters on the scene. If the Police evade their duties on such occasions on the ground of disparity of numbers, what necessity is there for maintaining the force at all? The Police must have been evidently armed. Why were they not ordered to open fire? Fire-arms are meant not only to be used when the Police are attacked but also when private property is looted. It is the sacred duty of every policeman to prevent an offence, at the risk of his very life, whether he is armed or unarmed. Those who care for their skin more than for their duties should not get themselves enlisted in the Police. Five unarmed English Constables recently resisted the Houndsditch robbers, without caring for their lives. Three of them were killed and two wounded. The funeral procession of the dead Constables was honoured by all from King George V down to the labourer. There is no use in complaining that people do not honour the Indian Police and that they do not regard them as friends. When the Indian Police exhibit heroism like the British Police, they will be similarly honoured.

Gujaráti (34), 25th Dec.

9. Every one will admit the urgent necessity of putting a stop to the unseemly quarrels between Hindus and Muhammadans on the Bakri-Id day. These are due to cow-killing and it is, therefore, necessary to determine finally whether the killing of cows is absolutely necessary according to the Muhammadan religion, or whether goats and sheep would serve the purpose. It is to be noted that the ceremony took its origin in Arabia where there is great scarcity of cows, and sheep and goats have to be used instead. Why then should a similar practice not be followed in India where there is a great demand for milch-cows? We would suggest that Government should appoint a Commission of all the Mullahs and Kazis of India to decide authoritatively if cow-killing cannot be dispensed with.

Comments on the proceedings of the Allahabad session of the Indian National Congress.

Gujaráti (34), 1st Jan., Eng. cols.

***10.** " Sir William Wedderburn's presidential address at the Allahabad session of the Indian National Congress bears the impress of his personality and has been largely influenced in its tone and thought by the events of the last few years. It is not a narration of grievances and complaints. From start to finish there is not to be found in it one word of angry denunciation or condemnation. It is pervaded throughout by his profound sympathy for the people of India.......... The dominant note of Sir William Wedderburn's life has been his noble-minded sympathy and affection for the people of India and at this advanced age he could but be impressed with the conviction that the one explanation of the events which have disfigured Indian history in recent times is the want of good mutual understanding and cordial sympathy between the Indians and their rulers, and the Hindus and the Muhammadans themselves.......... Sir William Wedderburn's presidential address cannot possibly rouse any angry passions. It is not meant to throw any light on any of the controversial topics of the day, though he has in passing gently touched upon one or two subjects. In it he has attempted to make the rulers as well as the people to reflect calmly and impartially upon the whole situation and to practise self-introspection and realise the sacred responsibilities that devolve upon all.......... His message to all is summed up in three words ' Hope ', ' Conciliation ', and ' United Effort ', and his address is an expansion of the ideas contained in these three watchwords.......... The proceedings of the Congress session itself mark a further step in the onward march, slow and difficult, of that political movement in India. Through stress and storm, suspicion and ridicule, and open and veiled hostility, it has been safely piloted by the wise and farsighted men at the helm. One can hardly expect a movement like that of the Indian National Congress to enjoy smooth sailing. But after a period of anxiety and disappointment, of internal discord and factious opposision, times of reconciliation and hope seem to have approached. What with the independent-mindedness and sympathetic attitude of Lord Hardinge and the peaceful mission and the towering personality of Sir William Wedderburn, the Congress which has always been an eyesore to Anglo-India has succeeded in winning recognition as a body doing most useful work in the cause of the peaceful progress of the country. The willingness of the Viceroy to receive an address and deputation from the National Congress is a distinct gain to the movement and lays down a very valuable precedent. It will be remembered that Lord Curzon, the most autocratic and unsympathetic Viceroy that India has ever had, had refused to receive a similar deputation years ago. Times have now changed and the Viceroy has evinced his confidence in the legitimate agitation carried on under the auspices of the Congress.......... One great danger that at present looms ominously on the political horizon so far as the question of separate electorates is concerned is the extension of the sectional and racial principle to the Municipalities and Local Boards. Such extension is only the logical and legitimate consequence of what has taken place in the Supreme and Provincial Councils. Having gained their point with regard to these Councils, our Muhammadan countrymen are now trying to go further and demand a similar concession in connection with the local bodies. It is superfluous to add that this move is fraught with the greatest mischief to the solidarity of the Indian nationality towards which we are proceeding, and it is but right and proper that timely steps should be taken to nip their sectional agitation in the bud. The Congress, therefore, passed a special resolution on the subject and it was gratifying to see that it obtained the warm and whole-hearted support of the Muhammadan leaders. It would not be an inconsiderable gain if our Moslem brethren were induced to give up their agitation in favour of further separatist electorates. It is to be hoped that the Hindu-Muhammadan Conference will lead to this most desirable result. Another problem for the anxious consideration of the Congress had reference to the amendments proposed by the United Bengal Provincial Congress Committee with regard to the constitution and rules passed by the Allahabad Convention. There is a vague feeling in certain parts of the country that many *ex*-Congressmen who have been excluded by the new constitution and rules might conveniently come back to the Congress fold if some changes were made therein. We are told that some of these people approached the peace-making President of the Allahabad Congress on the subject. Naturally he could not promise them anything without consulting the Congress leaders. For our part we do not see any necessity for the proposed amendments nor understand the propriety and reasonableness of the reconciliation that is sought. If any of those who find themselves excluded from the Congress wish to re-enter there is nothing to prevent them from doing so. If they accept the principles of the Congress, its doors are ever open to them. We have had enough of compromises already in this respect, and we feel that no loophole of escape, no ground for further misunderstanding and wrangling ought to be provided. The lesson of Surat ought not to be forgotten and any unnecessary alterations in the present constitution and rules, we are afraid, will lead to disastrous consequences. The Congress very prudently refused to make any undue haste about the matter and referred the question of the amendments to the consideration of the All-India Congress Committee, which will discuss and report upon the subject late in the year."

Indian Spectator (11), 31st Dec.

11. "Sir William Wedderburn's address was in striking contrast to the usual presidential performances in two important respects. In the first place, it did not discuss any specific propositions which were to be brought forward by other speakers as arranged by the subjects committee; and secondly, the emotion which it sought to create was, if we may adopt the classification of the Indian poets, not Roudra, but Shanta—the pacific, not the palestric.... ...... A common interest of all Indians, whatever their creed, as Sir William Wedderburn mentioned, is to secure equitable treatment to Indian subjects in the British colonies. The Congress at Allahabad has passed a resolution

which goes much beyond the contention of the Indians in South Africa. It bravely protests against 'the declarations of responsible statesmen in favour of allowing the self-governing colonies in the British Empire to monopolise vast undeveloped territories for exclusive white settlement, while preaching the opposite policy of the open door in Asia.' If responsible Indians also in South Africa have in the past conceded to the white population more than the strict logic of international relations required, it must be remembered that that concession was made under the compulsion of circumstances. The responsible statesmen in England may be more amused than alarmed by the protest of the Congress against a logical inconsistency, but the resolution shows that the friends of the Indian strugglers in South Africa have at last made bold to look the real question squarely in the face. Grievances like the Asiatic Registration Act in the Transvaal can be easily removed without doing much good to the immigrants, if in the place of registration some other device is substituted, which, if not equally insulting, produces none the less the effect of excluding from the colonies all but a small number of Asiatics."

Indian Social Reformer (10), 1st Jan.

***12.** " The presidential address of Sir William Wedderburn at the Allahabad Congress was mainly an exhortation to Indian Congressmen of all communities and of all shades of opinion to forget their differences, close their ranks and press forward towards further progress with ordered discipline. It appropriately refrained from dealing with any special item of reform included in the Congress programme. 'Our watch-words must be—" Hope ", " Conciliation " and " United effort," ' said the President of the Congress, and he went on to show wherein lay the hope of progressive politicians in India, how conciliation had first to be effected between divided Congressmen themselves, between officials and non-officials and between Hindus and Muhammadans, and what constructive work had to be done to ensure further progress.......... 'A recognition by the two great communities of the essential identity of their race interests, however long it may be delayed, is, I feel convinced, bound to come at last,' said Sir William Wedderburn.......... 'A good illustration of what may be achieved by the Hindus and Muhammadans standing shoulder to shoulder in the service of India is supplied by the latest news from South Africa.' By the determined stand made by the Indian community there under the splendid generalship of Mr. Gandhi, the long night seems to be drawing to a close and we already see the faint glimmerings of a new dawn. If this eloquent illustration of what the united efforts of Hindus, Muhammadans and all other communities can achieve does not open our eyes, if, notwithstanding the serious effort which at last the leaders of Hindus and Muhammadans are making to bring about a better understanding between the two communities, some educated men still continue to speak and act as if the good of one community meant assuredly the ruin of the other, it is to be wondered how and when they will find the right path and the path of wisdom."

Sánj Vartamán (45), 28th and 29th Dec., Eng. cols.

13. " No one, not even the carping critic, will be able to find fault with the tone or substance of Sir William Wedderburn's address as President of the Indian National Congress. If anybody will criticise it adversely, it will be the irreconcilable section of the Indian Extremists who will say that the speech is too soft and tame for their strong appetite.......... Sir William plainly told the fanatics, who have been seized with a violent distemper, that if they imagined that they would gain their object by a resort to criminal means, they were simply knocking their heads against a stone wall.......... He did well to point out what is sometimes forgotten in the heat of debate or the bitterness of disappointment, that the British rule, with all its drawbacks and the evils inseparable from its alien character, has been full of blessings. He enforced his opinion with an apt quotation from the speech delivered by Mr. Dádábhái Navroji as President of the second National Congress.......... It harmonises with the mission of peace undertaken by Sir William Wedderburn to ask the Government for an early repeal of repressive measures. If this were not possible, he would appeal to them to dispense, as far as possible, with the exercise of the extraordinary powers which have been conferred on the executive, and to make it easy for those who have seen the error of their ways to go back quietly to the path of law and order. Although it might seem to some premature to talk of the repeal of repressive measures, it is reasonable to hope that the executive will not be over-strict and over-zealous in giving effect to them. It is believed that in Bengal especially, people have been victims of official indiscretions, assisted by the machinations of the Police." [In its next issue the paper endeavours to reply to the criticism of Anglo-Indian papers on that part of Sir William's speech wherein he urges the authorities 'to facilitate a return of the country to a normal condition by an early repeal of repressive measures or in any case by dispensing, as far as possible, with the exercise of the extraordinary powers which they have conferred on the executive and by making it easy for those who have seen the error of their ways to go back quietly to the path of law and order.' In so doing the paper refuses to believe that Sir William has in any way urged the cause of murderous anarchists and remarks that he has pleaded for mercy for those who are ready and willing to turn over a new leaf. Such a step, the paper thinks, would confer the most valued privilege upon the Indian people and would draw the latter more closely to the Throne. In conclusion, the paper observes that such action rather than being attributed to Government's weakness would add to its strength.]

Indu of Bombay (13), 25th Dec.

14. "'Hope' and 'Conciliation'—these are the two key-notes of Sir William Wedderburn's thoughtful and comprehensive presidential address delivered this noon at the Allahabad Congress.......... Like that of our Grand Old Man, Sir William's optimism about the destiny of India is as radiant as ever and his faith in the capacity of Indians to put the shoulder to the wheel of progress is as undimmed as it was when the Congress saw the light of day for the first time.......... Sir William's appeal to Indian publicists to refrain from language that may rouse official suspicion and distrust will, we are sure, not fall upon unheeding ears. There is ample evidence on both sides of an effort to better understand each other, which cannot but conduce to mutual concord.......... There are a few important and practical suggestions put forward by Sir William Wedderburn, which are worth serious consideration.......... One good suggestion is that the time is come for the Congress to make common cause with the independent non-official members of the Legislative Councils to concentrate efforts on a few most desirable measures of constitutional reform and to press home such efforts till success has been attained. Now that the new Councils are in fair working order, the non-official members or at least the independent among them, should come to an understanding to play the part of a recognised opposition, reasonable but strong and united. Last, but not least in importance, is Sir William's appeal for a sustained and vigorous Congress propaganda in England. Against what odds our friends in England are fighting British ignorance and British apathy and prejudice have been illustrated forcibly in the case of Mr. Mackarness.......... How even a little activity on the part of Indian representatives is productive of substantial good has been demonstrated on every occasion that deputations have gone from this country. We owe it to ourselves as well as our valiant friends and well-wishers in England to help them materially to push on the Congress propaganda."

Mahratta (17), 1st Jan.

*15. "Although the Convention-Congress at Allahabad does not appear to have roused public interest proportionate to the great adventitious aids available to it in this year, still its managers have done well to give up the attitude of *non possumus* which they were ill-advised to assume hitherto, and we have every hope, therefore, that they may be induced to greatly develop their *possumus* attitude during the course of the new year. The Convention has passed a resolution praying for the grant by Government of amnesty to all political prisoners in view of the change for the better which has come upon the Indian situation. This is certainly a very wise resolution and it will probably be considered by the Viceroy when he receives the Congress Deputation at Calcutta. Then, again, Sir William Wedderburn's reference to the split in the Congress is judicious and conciliatory. Like Dr. Rash Behari

Ghose, he did not say 'those who are not among us are not of us.' But he recognised the fact that a large body of Congressmen, who still adhered to the Congress principles, stood out only because they could not reconcile themselves to the extraordinary constitution of the Congress, which though adopted in an extraordinary situation, could not become acceptable to them......... The Bengal Congress Committee had a number of amendments to propose to the Constitution; and the Allahabad meeting seems to have met the Bengal Committee half way by passing a resolution that these amendments be referred for discussion and report to a special Committee composed of the members of the All-India Congress Committee and two members deputed by each Provincial Committee.......... In short, the position for re-union has been improved, though the grit of partisanship has not been totally removed; and we may confidently hope that Bengal who has invited the Congress next year to Calcutta may facilitate the course of re-union still more by the use of the peculiar position she enjoys as a friend of both those who are in the Convention and those who still for very good reason stand without it. The Convention fared this year better than last year in the number of delegates. Last year the delegates at Láhore numbered only 243, the smallest number ever on record for any Congress. The increase this year may be due to the presence of Sir William Wedderburn, and to the other contributory causes, such as the Exhibition. But it is being admitted on all hands that the enthusiasm of the old days does not appear in the sessions of the Convention. There is a general feeling in the country that the submitting of grievances and demands to the Government of the country ought not to be the sole purpose of the National Congress; it should also at the same time have its own work to do, thus making it a powerful force in teaching the people the virtue of self-reliance, which is the chief function of a 'national' institution. In the Calcutta Congress of 1906 this principle was emphasised by Mr. Dádábhái Naoroji and was focussed in the four famous resolutions. But the Convention, which now speciously claims to be the Indian National Congress, whittled down the resolutions a good deal and though it has secured the good graces of the bureaucracy by compromising the Congress principles, the necessity of a programme of work based on principles of self-help is felt none the less keenly."

Pragati (137), 28th Dec., Eng. cols.

16. "If the spirit of moderation pervading the presidential address of this year's Congress were to impress itself permanently on Congress politics, the three classes of discord referred to by Sir W. Wedderburn as marring the public life of India would soon cease to exist. The address carries the reader to the older days of that movement when its promoters were actuated by no desire for revolution, but were sincere seekers after steady and constitutional progress under the ægis of British rule. That Indian politics since those days has changed is evident from the very fact that Sir William had to quote Mr. Naoroji's words emphasising the need of loyalty to the British Throne. The gentle question which he put to the publicists of India also shows that the tone of the Press has, in the opinion of the President, also deteriorated. These are facts which Sir William has done well to recognise in inaugurating the Congress at Allahabad. They would give the extreme wing of the politics he represents a warning which we hope would be better appreciated when coming from him. But a greater advantage of the President expressing these sound views would be that the welcome tone of sincere loyalty would be restored to the deliberations and proceedings of the Congress."

Jám-e-Jamshed (38), 27th and 28th Dec.; *Shri Sayáji Vijay* (146), 29th Dec.

17. We invest this year's Congress session with historic importance inasmuch as it has been presided over by a true Englishman who besides undertaking to steer the Congress clear of difficulties has taken upon himself the most difficult task of composing the differences between the two great communities of India. In this behalf he has made a strenuous appeal to all sections of the Indian people and to officials and non-officials for self-sacrifice and co-operation. This is the executive, and to make it easy for those who have seen the error of their ways to go back quietly to the path of law and order. Although it might seem to some premature to talk of the repeal of repressive measures, it is reasonable to hope that the executive will not be over-strict and over-zealous in giving effect to them. It is believed that in Bengal especially, people have been victims of official indiscretions, assisted by the machinations of the Police." [In its next issue the paper endeavours to reply to the criticism of Anglo-Indian papers on that part of Sir William's speech wherein he urges the authorities 'to facilitate a return of the country to a normal condition by an early repeal of repressive measures or in any case by dispensing, as far as possible, with the exercise of the extraordinary powers which they have conferred on the executive and by making it easy for those who have seen the error of their ways to go back quietly to the path of law and order.' In so doing the paper refuses to believe that Sir William has in any way urged the cause of murderous anarchists and remarks that he has pleaded for mercy for those who are ready and willing to turn over a new leaf. Such a step, the paper thinks, would confer the most valued privilege upon the Indian people and would draw the latter more closely to the Throne. In conclusion, the paper observes that such action rather than being attributed to Government's weakness would add to its strength.]

Indu of Bombay (13), 26th Dec.

14. "'Hope,' and 'Conciliation'—these are the two key-notes of Sir William Wedderburn's thoughtful and comprehensive presidential address delivered this noon at the Allahabad Congress.......... Like that of our Grand Old Man, Sir William's optimism about the destiny of India is as radiant as ever and his faith in the capacity of Indians to put the shoulder to the wheel of progress is as undimmed as it was when the Congress saw the light of day for the first time.......... Sir William's appeal to Indian publicists to refrain from language that may rouse official suspicion and distrust will, we are sure, not fall upon unheeding ears. There is ample evidence on both sides of an effort to better understand each other, which cannot but conduce to mutual concord.......... There are a few important and practical suggestions put forward by Sir William Wedderburn, which are worth serious consideration.......... One good suggestion is that the time is come for the Congress to make common cause with the independent non-official members of the Legislative Councils to concentrate efforts on a few most desirable measures of constitutional reform and to press home such efforts till success has been attained. Now that the new Councils are in fair working order, the non-official members or at least the independent among them, should come to an understanding to play the part of a recognised opposition, reasonable but strong and united. Last, but not least in importance, is Sir William's appeal for a sustained and vigorous Congress propaganda in England. Against what odds our friends in England are fighting British ignorance and British apathy and prejudice have been illustrated forcibly in the case of Mr. Mackarness.......... How even a little activity on the part of Indian representatives is productive of substantial good has been demonstrated on every occasion that deputations have gone from this country. We owe it to ourselves as well as our valiant friends and well-wishers in England to help them materially to push on the Congress propaganda."

Mahrátta (17), 1st Jan.

***15.** "Although the Convention-Congress at Allahabad does not appear to have roused public interest proportionate to the great adventitious aids available to it in this year, still its managers have done well to give up the attitude of *non possumus* which they were ill-advised to assume hithertofore, and we have every hope, therefore, that they may be induced to greatly develop their *possumus* attitude during the course of the new year. The Convention has passed a resolution praying for the grant by Government of amnesty to all political prisoners in view of the change for the better which has come upon the Indian situation. This is certainly a very wise resolution and it will probably be considered by the Viceroy when he receives the Congress Deputation at Calcutta. Then, again, Sir William Wedderburn's reference to the split in the Congress is judicious and conciliatory. Like Dr. Rash Behari

Ghose, he did not say 'those who are not among us are not of us.' But he recognised the fact that a large body of Congressmen, who still adhered to the Congress principles, stood out only because they could not reconcile themselves to the extraordinary constitution of the Congress, which though adopted in an extraordinary situation, could not become acceptable to them......... The Bengal Congress Committee had a number of amendments to propose to the Constitution; and the Allahabad meeting seems to have met the Bengal Committee half way by passing a resolution that these amendments be referred for discussion and report to a special Committee composed of the members of the All-India Congress Committee and two members deputed by each Provincial Committee.......... In short, the position for re-union has been improved, though the grit of partisanship has not been totally removed; and we may confidently hope that Bengal who has invited the Congress next year to Calcutta may facilitate the course of re-union still more by the use of the peculiar position she enjoys as a friend of both those who are in the Convention and those who still for very good reason stand without it. The Convention fared this year better than last year in the number of delegates. Last year the delegates at Láhore numbered only 243, the smallest number ever on record for any Congress. The increase this year may be due to the presence of Sir William Wedderburn, and to the other contributory causes, such as the Exhibition. But it is being admitted on all hands that the enthusiasm of the old days does not appear in the sessions of the Convention. There is a general feeling in the country that the submitting of grievances and demands to the Government of the country ought not to be the sole purpose of the National Congress; it should also at the same time have its own work to do, thus making it a powerful force in teaching the people the virtue of self-reliance, which is the chief function of a 'national' institution. In the Calcutta Congress of 1906 this principle was emphasised by Mr. Dádábhái Naoroji and was focussed in the four famous resolutions. But the Convention, which now speciously claims to be the Indian National Congress, whittled down the resolutions a good deal and though it has secured the good graces of the bureaucracy by compromising the Congress principles, the necessity of a programme of work based on principles of self-help is felt none the less keenly."

Pragati (137), 28th Dec., Eng. cols.

16. "If the spirit of moderation pervading the presidential address of this year's Congress were to impress itself permanently on Congress politics, the three classes of discord referred to by Sir W. Wedderburn as marring the public life of India would soon cease to exist. The address carries the reader to the older days of that movement when its promoters were actuated by no desire for revolution, but were sincere seekers after steady and constitutional progress under the ægis of British rule. That Indian politics since those days has changed is evident from the very fact that Sir William had to quote Mr. Naoroji's words emphasising the need of loyalty to the British Throne. The gentle question which he put to the publicists of India also shows that the tone of the Press has, in the opinion of the President, also deteriorated. These are facts which Sir William has done well to recognise in inaugurating the Congress at Allahabad. They would give the extreme wing of the politics he represents a warning which we hope would be better appreciated when coming from him. But a greater advantage of the President expressing these sound views would be that the welcome tone of sincere loyalty would be restored to the deliberations and proceedings of the Congress."

Jám-e-Jamshed (38), 27th and 28th Dec.; *Shri Sayáji Vijay* (146), 29th Dec.

17. We invest this year's Congress session with historic importance inasmuch as it has been presided over by a true Englishman who besides undertaking to steer the Congress clear of difficulties has taken upon himself the most difficult task of composing the differences between the two great communities of India. In this behalf he has made a strenuous appeal to all sections of the Indian people and to officials and non-officials for self-sacrifice and co-operation. This is a noble advice full of warmth and feeling and if it succeeds in producing the desired effect a new era of progress will soon be ushered into the country. No one would hazard a conjecture that this fervent appeal would be effective, but the noble words of Sir William stand in strong contrast to the utterances of Congressmen from the Punjáb and Bengal. It is fully known what huge personal sacrifices Sir William has made for the good of India and consequently it is our earnest desire to see a few Indians emulating his example. On the subject of carrying on the agitation with a view to having the standing grievances redressed, Sir William has made some useful observations and we wish his advice would be followed by those who have been agitating against the Partition of Bengal. [In the next issue the paper in continuing its observations on Sir William's speech refuses to believe that he ever appealed for mercy to criminals of the most wicked character, but that he fairly pleaded for those who have been carried away by want of experience and youth into joining revolutionary movements and who are willing to be reclaimed. In regard to Sir William's demand for the abrogation of repressive measures the paper presents to the Government of India the example of Sir George Clarke whom it congratulates for withdrawing the Presidency in his charge from the operation of the Prevention of Seditious Meetings Act as soon as the necessity for the restriction ceased. The *Shri Sayáji Vijay* hails with satisfaction Sir William's speech and regards it as starting a new era in the annals of the Indian National Congress.]

Indian Spectator (11), 31st Dec.; **Pársi* (42), 1st Jan., Eng. cols.

18. "Years have passed since Lord Curzon declined to create the precedent of the Viceroy receiving a deputation from the Congress. As the friends the Congress had previously spared no language in denouncing his rule, and had even suggested his recall, it was perhaps idle to expect that the deputation would lead to any good. Yet we thought at the time that that forceful administrator had committed a tactical mistake in not availing himself of a splendid opportunity to say smooth things. Lord Minto was known for his courtesy, and it is remarkable that during his time the Congress did not send any deputation to him, and it has required the presence of a European adviser once more in the country to revive a proposal to which Indian publicists, when left to themselves, would not give effect even under most favourable circumstances. It is announced that Lord Hardinge will not shrink from creating a precedent. Sir William Wedderburn suggested that among the subjects to be brought to His Excellency's notice may be the separation of the executive from the judiciary, the reduction of military expenditure, larger grants for education, and the economic inquiry suggested by the Famine Union. Any of these subjects may be brought up for discussion in the Legislative Council, and there was no reason why the Viceroy should decline to hear a representation from the Congress. He may perhaps decline to commit himself to any promise without allowing an opportunity to the Council to discuss a suggestion from all points of view. But nothing could be lost by receiving a deputation either from the Congress or any other body." [The *Pársi* writes :—"It is surprising, indeed, that no Viceroy before Lord Hardinge has set the fashion of receiving Congress delegations. It gives the Viceroy an opportunity to talk at large about all manner of things that must be near to the heart of a ruler, and for which no other event—not even Budget day at the Council—affords so appropriate an occasion. Lord Hardinge merits the hearty thanks of everybody who takes an intelligent interest in Indian progress."]

Karnátak Vritt (100), 27th Dec.

19. Sir W. Wedderburn knows full well that both the rulers and the ruled are the losers if discontent spreads amongst the latter. He has always advised Government to grant more and more rights and privileges to the people if they want to draw the subjects near to them. The Extremist party is not an abnormal or sudden growth. It owes its existence to the natural aspirations of the people. We do not question Sir William's fitness to preside over the deliberations of the Congress. But we think that it is disgraceful that when we have many men of equal standing and position amongst us, we should trouble a very old man living far off to come over and settle our quarrels. It is regrettable that an alien is required to compose our differences. It is said that Sir William is going to conciliate the Hindus and Muhammadans, and the Extremists and Moderates! The Extremists are quite willing to compromise with the Moderates be it at anybody's instance. But the latter have kept back from the very beginning. They were inspired with the wicked motive of driving the Extremists from the Congress fold. They did not hesitate to poison the ears of Government against the Extremists. But the latter are liberal enough to forget all these things. We shall be glad if a compromise be effected, but we feel doubtful of it, judging from the obstinacy of our opponents. We, however, welcome the efforts of Sir William to bring about a Hindu-Muhammadan *entente* and wish him every success.

Bombay Samáchár (73), 27th, 29th and 30th Dec.; *Sánj Vartamán* (45), 26th and 28th Dec.; *Jám-e-Jamshed* (38), 26th Dec.

20. Referring to the opening of the Congress session at Allahabad, the *Bombay Samáchár* remarks:—The National Congress has now entered upon a new phase, as by virtue of the powers vested in the people's representatives in the enlarged Councils it would be possible to know the trend of Government's feeling on the various topics discussed by the national assembly in its annual session. This was the chief object the Congress has been fighting for and its achievement is no little credit to the small band of Indian patriots who have stuck to their guns in spite of the most discouraging circumstances. The next aim of the Congress was to unite the people of all nationalities on a common platform so as to achieve the political and economical advancement of the country. This object, it is safe to surmise, will soon be attained through the well-directed efforts of Sir William Wedderburn and others. Since all well-wishers of India and her teeming millions have been unanimously of one mind that unification of the Indian peoples should first be secured if the goal is to be reached, we sincerely hope that neither the Hindus nor the Muhammadans will hesitate to make any sacrifices whatever to meet their fellow-countrymen on a common platform. [The *Sánj Vartamán* also makes similar remarks. In a subsequent issue the *Bombay Samáchár* hails with delight Lord Hardinge's readiness to receive an address from the Congress deputation and considers it as a happy augury for the country. In thus recognising the Congress as a representative body, the paper thinks, Lord Hardings has shown commendable confidence in the assembly. It declares that the people feel extremely grateful to His Excellency and regard this act of His Lordship as tantamount to reposing confidence in themselves. In conclusion the paper makes a stirring appeal to the Muhammadan community to bury the hatchet and stand shoulder to shoulder with the rest of their countrymen as united India would be able to reach its goal sooner than it can otherwise do. The *Sánj Vartamán* writes in a similar strain in a further issue. The *Bombay Samáchár* in a further issue discusses with satisfaction the remarkable resemblance in the tone and wording of some of the resolutions adopted by the Indian National Congress and the All-India Moslem League and sees therein a keen desire on the part of both the two great Indian communities to meet half way. This, the paper considers, would facilitate Sir William Wedderburn's task, and once more trusts that before long Hindus and Muhammadans will be discussing the situation in the country on a common platform, thereby belying the idle apprehensions of the Conservatives in England and the Anglo-Indians in this country who consider their unity disastrous to the country. The *Jám-e-Jamshed* is of opinion that the restoration of cordial relations between Hindus and Muhammadans is of vital importance to the political and economical development of the country and that harmonious working in that behalf is a sacred duty of both parties.]

Akhbár-e-Islám (69), 28th Dec.

21. It was up till now thought that the proposed Conference between Hindu and Muhammadan leaders at the instance of Sir William Wedderburn had no concern whatever with the Congress movement. It, however, transpires from the reference made to it by Sir

William in the course of his presidential address that the chief object Sir William has in view is to invite the Muhammadans to join the Hindus in the Congress cause. If that is Sir William's real motive, it is sufficiently alarming to the Muhammadan world and we would not be surpised if the Conference fails in its good work. The Congress, it is true, has been actuated by noble motives, but at first sight it seems next to impossible that the Muhammadans should forget what innumerable privileges they have acquired by remaining aloof from that body. It would have been much better if Sir William had not sent such an invitation to the Moslem leaders. If the Conference is meant to do some substantial work let it take the place of the Congress, which should disappear altogether, and then and then only can we have any idea of the benefit the Muhammadans are to reap from its deliberations. For the present His Highness the Aga Khan has arranged to take with him some fifty Muhammadans to the Conference and so a lively discussion will be carried on on the most burning questions. Let us await the deliberations of the Conference.

Indian National Congress and the Extremists.

Sudhárak (150), 26th Dec.

22. It is a well known fact that Sir William Wedderburn has come over to India to conciliate the Hindus and Muhammadans. It has nowhere been announced that he is in India with the intention of reconciling the Moderates and the Extremists. The almost defunct institution, the Poona Sárvajanik Sabha, seems to have persuaded itself into such a belief and has sent a telegram to Sir William Wedderburn. The only thing necessary for the Extremists to do is to subscribe to the Constitution of the Congress and join it. If they are willing to do so, there is no need of any mediation of Sir William. If they are not, even Sir William can help them very little in the matter. The compromise sought by our Poona friends is hollow and most of them were never Congressmen. It appears that they are not serious about the matter. The differences between the Moderates and the Extremists are so childish that Sir William is not likely to attach the least value to them. The Poona Extremists have stated that they are willing to accept the first article of the Constitution of the Congress. They are also willing to sign the declaration. The demand for the extension of the Congress electorates is abroad. Any new or old institution which is in sympathy with the Congress can have itself affiliated to the Congress. It is foolish to argue that those who do not sympathise with the Congress should have the power of sending delegates to it. When the Constitution of the Congress has been once settled, it is not proper to entrust the election of Congress delegates to irresponsible public meetings.

Pársi (42), 1st Jan., Eng. cols.

***23.** "Extremism was strong enough at one time to compel the Congress to require of its members an affirmation of adherence to certain very reasonable conditions and declarations of policy. Reasonable as they were, however, they took away something of the non-party attitude of the Congress, and, in the President's words, 'a considerable number of old Congressmen, whose attachment to Congress principles is intact, are not now to be found in the ranks of the Congress, because they are not satisfied about the necessity of the steps taken by the leaders of the constitutional party, after the unhappy split at Surat, to preserve the Congress from extinction.' Sir William made an appeal for the readmission of these upon terms with which they could agree, but possibly neither he nor they quite realised the necessity of the steps which kept them out. It is no use disguising the fact that there was a very dangerous element making a bid for the dominance of Indian politics—an element which would have discredited the whole body of the Congress and made reform on the Morleyan lines impossible. That danger is now practically over, and it would be possible for the Congress to follow the lead of the Government of Bombay, which declares that in this Presidency there is no further need for restriction on the right of public meeting, since the propaganda of violence is no longer a formidable force."

Comments on the proceedings of the All-India Temperance Conference at Allahabad.

Mahrátta (17), 1st Jan.; *Kesari* (125), 3rd Jan.

***24.** Commenting on the speech of the President of the Temperance Conference the *Mahrátta* writes:—"Coming to the remedies for the eradication of this new pest fostered by the licensed liquor-shops swarming in the country Mr. Fritchley suggests that the intents and wishes of Government as revealed in their declared policy of discouraging drink should be given effect to in a rigorous way. 'Were the Abkári officers made clearly to understand that increased consumption of liquor would be viewed with distinct disfavour, they would be likely to give more heed to Resolutions of Government, which at present seem to be ignored with impunity that would not be brooked in the case of Resolutions on any other subjects.' Again, there should be the separation of the revenue and licensing authorities. The maximum of liquor to be sold in each town or village should be fixed for every year, and it should be steadily reduced at every fresh licensing period. Shorter hours for keeping open liquor-shops should be fixed. On Sundays and holidays the liquor-shops should be absolutely closed. The auctioning of licenses should be entirely prohibited. There can be no difference of opinion, we believe, on these remedial measures when the temperance principle is once accepted. Government accept the principle. But the question is one of the strength of the action required to enforce the whole principle, and this depends on the amount of faith and conviction in the principle and the sacrifice required in its cause. In the last twenty-five years the liquor revenue rose more than four times. In fairness, we may ask, if Government is anxious to prevent the spread of this view, is it not bound to see that the traffic should be so retrenched as to reduce the revenue by four times at least in the corresponding period in future, if not in a shorter one? That will be a sure index to the sincerity of Government's professions in matters of temperance." [The *Kesari* remarks:—Mr. Fritchley is a well-wisher of the British Government. Let us see if it will pay any heed to his advice. We are not quite hopeful of our struggle against the demon of drink. Before the advent of British rule, there was very little drinking in India. But under the fostering care of Government, it has assumed gigantic proportions and there is a danger that the whole of India might fall a prey to it. The paper also alludes to the temperance movements in all the Western countries and writes:—Both Government and the people are working in union to promote the cause of temperance in countries where drinking is not prohibited by religion, but is, on the contrary, one of the religious sacraments. It is quite a misfortune that in India where both the great religions prevailing condemn drinking unequivocally, Government should not co-operate with the people and should even be unable to have a correct idea of the feelings of the people on the question.]

Dnyán Prakásh (49), 30th Dec.

25. Commenting on the proceedings of the All-India Temperance Conference at Allahabad the *Dnyán Prakásh* expresses its regret that in spite of the policy pursued by Government and their desire to stamp out the vice of drink in India, it is gaining ground every day. The paper speaks appreciatively of the measure suggested by Mr. Fritchley, the President of the Conference, to stamp out the vice from India and suggests in conclusion an increase in the numbers of elected members in local Abkári Committees as it will exercise a powerful check on the sale of liquor in the country.

Comments on the proceedings of the Moslem League Conference at Nágpur.

Pársi (42), 1st Jan., Eng. cols.

***26.** "The Moslem League began its Conference earlier than was at first intended so as to enable His Highness the Aga Khan to get away to Allahabad to take part in the Hindu-Moslem Conference. The presidential address of Syed Nabi Ullah, however, was remarkable for its honest but uncompromising declaration on the subject of union between the Hindus and the Muhammadans. He objected strenuously to a 'paper unity,' and advocated co-operation in all schemes of common interest, but insisted on separation wherever interests were separate. Any objection, to this, he said, could only be interpreted as unwillingness on the part of the

Hindus to forego any of the advantages of their majority. Whether the proposed *entente* can come to anything on these lines is questionable, but there is something to be said for the theory that a political party should be chiefly concerned with doing the right thing itself rather than insisting on its neighbours acting according to its not disinterested prepossessions."

Mahrátta (17), 1st Jan.; *Kesari* (125), 3rd Jan.

*27. "The annual sessions of the All-India Moslem League were held on Wednesday at Nágpur under the presidency of Syed Nabi Ullah. The Aga Khan attended the meetings which retained the aggressive nature for which the League has been so well-known.......... Syed Nabi Ullah expressed great resentment at the Shiváji festival, which he said was the cause of much ill-feeling between the two communities. Any one who has watched the festival for some time will see for himself the utter groundlessness of this charge. We might equally retort by saying that the establishment of an aggressive Moslem League is a 'revolt' against the Hindu community and as such is productive of evil. Polemics of the kind could be carried to any length. But granting that the very mention of Shiváji raises bitter feelings among the Moslem people, does not cow-killing by the Muhammadans raise the most revolting feelings among the Hindus? When so much ill-feeling and tension is known to result from the persistence of the Muhammadans in the practice, what has Syed Nabi Ullah, who is so anxious for real unity, to say about the conduct of his co-religionists in the matter? It may all very well suit some ulterior object to have flings at the Shiváji festival, but in the face of the attitude about cow-killing held by the Moslem people, all grace and sense of justice vanishes away from the flings!" [The *Kesari* writes in a similar strain and remarks :—It would have been better if Syed Nabi Ullah had not discussed the Shiváji festival as it seems he has not at all understood the meaning of the festival. Shiváji or his descendants did not conquer any Muhammadan countries, desecrate any mosque, burn the Koran or violate Muhammadan women. They only regained the independence which was robbed from them by the Muhammadans. Only the Syed can explain how all this constitutes hatred against his community. The Hindus celebrate the Shiváji festival not because Shiváji was the conqueror of the Muhammadans but because he regenerated Maháráshtra. Those who impose such conditions as the discontinuance of the festival may to-morrow as well ask us to give up idol worship and confine our women in *Gosha*. Though the Hindus are mild and conciliating, they are not willing to pay such a heavy price for the *entente*. The Moslem League is obstinate about the teaching of the Urdu. It wants separate Urdu schools, training Colleges and Inspectors and desires that the Urdu should be the dominant language in India. It is natural for the Muhammadans to take pride in the Urdu language and facilities should be afforded to them for education in it. But unless they become familiar with the vernaculars of the masses, it is difficult to guess how they would be able to utilise the special rights and privileges they demand. Even the Honourable Mr. Craddock who has no special love for the Hindus has given similar advice to the Muhammadans. The Congress is quite willing to compromise, but the Moslem League wants to follow the policy of 'heads I win and tails you lose'. It wants special representation in the village *punchdyats* as well as the Imperial Legislative Council. It claims excessive representation because the Muhammadans are historically a more important community and because they are the gatekeepers of India. Such a position is an absurd one.]

Evening Dispatch (8), 29th Dec.

28. "The speech delivered by Syed Nabi Ullah as his presidential address to the All-India Moslem League, moderate and reasonable in tone as it is, yet serves to emphasise the differences which separate the two great communities of the Hindus and the Muhammadans. Apart from all matters of religion, the dividing line is now plainly indicated by such questions as the adequate representation of Muhammadans on Municipal Councils and Local Boards, and the dropping by the Hindus of the cult of Shiváji, specially in so far as it offends Muhammadan susceptibilities. There are other points of divergence, but they are not quite so clear cut as these, and

unless the leaders of Hindu opinion are prepared to eschew some of the methods whereby they have hitherto sought to keep alive the rivalry between the two communities, we do not see what success the Hindu-Moslem Conference at Allahabad is likely to achieve......... How can we hope to see Hindus and Muhammadans living in greater accord when all the while matters that touch the interest of the latter community are only treated as of secondary importance, or even not worth consideration? It is not in this direction that conciliation lies, and unless some more workable scheme can be devised, it is to be feared that little progress will be possible under the old methods."

Sánj Vartamán (45), 30th Dec.

29. The Moslem League was, in its earlier days, looked upon with suspicion by many, but the proceedings of the last two sessions clearly show that it has not been started with any object hostile to the Indian National Congress. Thus, the address of the President of the League was, with one exception, an echo of the Presidential addresses of the Indian National Congress. This exception was his advocacy of the extension of the principle of communal representation to Municipalities and Local Boards. But with this exception, the address fully echoed the views which the Congress has always held. There can be no greater testimony to the success of the Congress, for it demolishes the contention so often put forward by Government that its views are not the views of the Muhammadan community. We should very much like to see the Moslem League uniting itself with the Congress, but it is a matter of time. Meanwhile, the League working by itself is doing no insignificant work. If it continues to work in the same liberal spirit, we can foresee a very bright future for India at no very distant date. The best way of co-operation for the Congress and the League is to join hands on all questions on which they are agreed or on which their interests do not clash. Thus, the Hindus would do well to support the question of *Wakf* which the Muhammadans are pressing at present.

Indu of Bombay (13), 29th Dec.

30. "The attitude of the Nágpur Moslem Educational Conference is a *ne plus ultra* one—uncompromising, unyielding and invulnerable to considerations of give and take. Khán Bahádur Malak, the Chairman of the Reception Committee, after uttering some absolutely confused twaddle as to the necessity of the development of the selfish individualistic spirit prior to the growth of the national and communal spirit, maintained that a union between Hindus and Moslems can only be possible if the former absolutely accept the principle of separate Moslem representation and consent to its introduction in the Municipal and District Board elections. A resolution to that effect was actually passed at the Conference at the initiation of Moulvie Raffiuddin, whose extreme creed of all-pervading cutting off of the Indian public life into Moslem and Hindu seems to have triumphed with a veangeful completeness at Nágpur. Without separate representation 'our doors will be more or less sealed and all the privileges of the extension of local self-government will be a sealed book to the Musalmans', said Khán Bahádur Malak. Mr. Syed Nabi Ullah, the President, was equally uncompromising and even irritative. He claimed that the principle of communal representation has extended by the Honourable Mr. Ali Imam's appointment even to appointments to the Executive Councils and must so extend there and everywhere. A most wanton attack was then made by the President on any sort of homage to or worship of Shiváji. 'The deification of Shiváji', said he, 'has ever a sinister significance.' And yet this paragon of the cult of unity had not a word to say about the persistency with which his co-religionists cling to cow-sacrifice at the Bakri-Id!!! The Moslems have, according to him, nothing to give and everything to take. The Hindu opposition to separate Moslem representation was, said the worthy President, 'putting the knife to the throat of our poor dear motherland.' 'Therefore,' said the President, 'the cry of unity being in danger is a spurious cry.' Offensiveness could surely no further go than questioning the veracity of honest rivals."

The Aga Khan and Hindu-Muhammadan *entente.*
Evening Dispatch (8), 24th Dec.

31. "Admirable as are the sentiments expressed by His Highness the Aga Khan to a representative of the *Times of India* on the question of the urgent need for a better understanding between the two great communities of Hindus and Muhammadans one cannot help feeling that little practical good is likely to result so long as the greatest effort made towards that desirable end gets no further than the airing of amiable platitudes......... The history of India from the time of the Muhammadan conquest teems with instances where the clash of interests between the two dominant communities has led to interminable wars of hatred and revenge. It smacks of Rip Van Winkleism, therefore, to come forward in the twentieth century, with proposals for a Hindu-Muhammadan *entente*, when the whole policy of British administration for nearly a century past has been striving in this direction.......... The sentiments given expression to by His Highness the Aga Khan sound a little hollow, we should say, especially if we consider the fact that simultaneously with the holding of the great Hindu political gathering, the National Congress at Allahabad, the Muhammadans are holding a somewhat similar gathering, the All-India Moslem Conference at Nágpur. And then, again, the proposal to establish a Muhammadan University in opposition to a similar proposal of the Hindus does not strike us as being a very brilliant illustration of the motto 'Peace, Unity, and Concord.' The antagonism between the two communities in truth lies more among the ignorant masses on both sides than among the educated classes, and efforts to bring about a better state of feeling are hardly likely to succeed so long as this fact is ignored. It is in this direction that continuous and sustained endeavours are necessary and the greatest factor that can command success is education—the education of the masses."

Adverse comments on the work of the Deccan Branch of the Moslem League.
Muslim Herald (18), 26th Dec., Eng. cols.

32. "The old and thoughtful members of the Moslem community who exhort their co-religionists to always remain loyal to the British *Ráj* are of opinion that no encouragement whatever should either be given by the Government or by the community to the Deccan Moslem League of Poona which has been doing very abominable work under the leadership of the Honourable Moulvi Raffiuddin. This League through its official journal has been inculcating a new political spirit in the minds of uneducated and ignorant young Muhammadans of this Presidency. We are glad to say that many Muhammadans have, therefore, not joined the Deccan Moslem League and have never attended its meetings at Poona and elsewhere. We hope they will keep up this healthy practice."

Comments on the Bombay High Court Tribunal's decision in the Násik Conspiracy Case.
Indu of Bombay (13), 30th Dec.

33. "It has been with a sign of relief that the public has received the conclusion of the Násik Conspiracy Trial, and, to speak generally, the verdict and the sentences. This sense of relief has had several reasons. The High Court Tribunal gave a patient hearing. Just like the conduct of the whole proceedings has been the judgment—sober, dignified, non-sensational. There may be a difference of opinion in regard to individual convictions and punishments, but every one will agree that in discharging three of the accused during the trial, in acquitting eight after the trial, and in the gradation of punishments—coming down even to six months' imprisonment, a very light sentence intrinsically, for so serious an offence as conspiring to overthrow the Government—the Tribunal has shown a moderation and forbearance to be highly commended...... ... Coming to the judgment and the sentences, we may confess we regret to find the manner in which the accident of the accused having belonged to one particular community has been referred to and allowed to influence the Court's views. Almost the first sentence of the judgment is 'thirty-eight accused persons, of whom all except two are Chitpávan Brahmins, were put on their trial, &c.' We doubt whether the anti-Chitpávan bias did not influence the Court's weighing of the testimony. It would seem that it has

weighed in the inflicting of only six months' imprisonment on the Márwári Gangárám, though the Court finds that he 'was in intimate relation with Anant, the murderer and Vaidya, the emissary from Násik,' and that he was one of the principal members of the Aurangabad and Yeola Associations. Another point on which we should like to make a remark is the almost unqualified certificate of merit given to the Police. Torture with details was alleged against them. The Court disbelieved it because no proof was adduced. How could proofs be adduced in such cases, we wonder? To us, the fact seems to be a psychological enigma as to why so many accused persons should so readily confess in full detail, without either some kind of torture or some kind of undue influence. We think that this psychological enigma ought not to be below the consideration of a High Court Tribunal. That a conspiracy existed at Násik for the overthrow of the Government and that the two elder Sávarkar brothers were its dictators, admits of no doubt whatsoever. But whether all members of the Mitra Mela and the Abhinav Bhárat and Poona, Yeola and other Associations shared fully in all the criminal designs and proceedings, were points upon which, we think, the evidence adduced and believed by the Court was not conclusive. The wordings of the different oaths, as it was declared to be by the approvers, vary too much to lead one to believe in a complete unity of aims and methods, firstly as between the members of the individual Associations, and secondly between the different Associations. The evidence connecting the Poona group with the Násik one was very weak indeed. And we do believe that very few of the members of the Mitra Mela and fewer still of the Associations outside Násik can be held even indirectly responsible for the horrible tragedy of Mr. Jackson's murder, and the extreme doings of the two Sávarkar brothers. The Mitra Mela is admitted to have existed prior to 1906. In furtherance of its aims, it is alleged, that Vináyak Sávarkar delivered in 1906 speeches in Poona. In 1908 did Ganesh Sávarkar publish 'Flowers' 8 and 9, and before that, the Judges hold, he had made arrangements for the reception of the Browning pistols. Yet, it was at the end of February 1909 that Ganesh Sávarkar was proceeded against and it required the Jackson murder for the Police to take up these conspiracy cases. We have too high an idea of the vigilance of the Police to believe that they slept over the doings of the Mitra Mela if they really had believed them to be *ab initio* criminal. The elder Sávarkar brothers and a few arch dictators might have been and we believe were guilty *ab initio*. But if the Police did not think prior to 1909 that the Mitra Mela and all its members were harmful enough for prosecution, is it not possible that several of the uninitiated members (the approvers told that there were three classes) were more or less innocent of deeply criminal intentions? Ganoo Vaidya said that he did not know of any revolutionary organisation at Násik. It means people of even extremistic views did not think the Mitra Mela revolutionary. The smaller fry might, therefore, well have been looked upon with indulgence and discharged with nominal punishments. The Judges very commendably lay down the dictum that the evidence of the accomplices and confessions should not be accepted as conclusive without the corroboration. Hence have they given the benefit of doubt to Thatte and discharged him. We think that a similar benefit of doubt could have been given to Pálande, Bháve, Siddhaye and Dámodar Paránjpe, and also to Tonpe. The sentences on Brahmagiri Buva, Khare, Nágpurkar and Tonpe of respectively 15, 10, 7, 4 and 3 years' transportation or imprisonment seem to be too heavy specially so as compared to the two years awarded to Barve and Káshikar and six months to Gangárám. The semi-lunatic Chandrátre has had too heavy a sentence. And as for Náráyan Sávarkar we believe he suffers very much because he is his brother's brother."

Kesarí (125), 3rd Jan.

***34.** We have already published in the *Kesari* a full account as far as possible of the Násik Conspiracy Trial. It is quite sufficient to enable our readers to form an opinion as to who is guilty and to what extent and also as to whether there existed a big revolutionary or anarchist conspiracy having its branches in about eight towns in Maharáshtra. We hope that Marátha readers have acquired by this time sufficient discrimination to do so.

It is not that there are no points in the judgment delivered by the special Tribunal worth criticising from a journalistic point of view. But as the buffoon says in Mrichhhakatika, the bureaucrats take everything in the reverse light just as the shadow in a mirror is reverse. We do not at all desire to write anything in the matter in these strange times. But we have to protest against a sentence that occurs in the judgment at the very commencement. The judgment by way of introduction mentions that all except two in the Násik case were Chitpávan Brahmins. The sole duty of a Judge is to weigh the evidence and sentence the accused accordingly. Thirty-eight individuals were placed before the special Tribunal as accused. The whole Chitpávan community was not in the dock. We think that the High Court should not have classified the accused according to castes and placed a handle in the hands of a particular community which is already prejudiced against Chitpávans. They should have taken into consideration the uproar raised against Chitpávans soon after the murder of Mr. Jackson and avoided the close scrutiny of the castes of the accused. We would not have paid much attention, if the scrutiny was correct and true. The classification is not only unnecessary and mischievous but mistaken and baseless. The sentence we have quoted from the judgment occurs in the report of the *Times of India* and so far it has not been corrected. It may be taken, therefore, that the judgment does really contain the sentence. We take permission to inform frankly the Honourable Court that at least Gáyadhani, Káthe, Moghe, Konkar, Dávare, Chándwadkar, Nágpurkar, Chandrátre, Tonpe and Phulambrikar are not Chitpávan but Deshasth or Karháda Brahmins. If pardoned accomplices are as morally guilty as those convicted, it may be noted that the approver Kulkarni is a Deshasth Brahmin. It may be difficult for Sir Basil Scott and Justice Heaton to determine accurately the sub-castes of the accused from their surnames and it is just possible for them to commit an error. But it is quite strange that such an erroneous statement should have been made in the judgment when the special Tribunal had as one of its Judges the learned and experienced Brahmin Judge—Sir Náráyan Chandávarkar. It may lie within the powers of the Judges to go into the question of the caste of the accused without any cause. But while doing so, the responsibility of being accurate in the minute classification rests on their shoulders.

Evening Dispatch (8), 27th Dec.

35. "A year after the diabolical murder of Mr. A. M. T. Jackson at Násik the conspirators whose machinations culminated in that crime have met with their deserts, and the law of the land finds vindication in the sentences passed on them....... The chief conspirator has been sentenced to transportation for life and his conviction opens up the question whether he should be charged with the further crime of abetment of the murder of Mr. Jackson....... If it can be established beyond the shadow of a doubt that Vináyak Dámodar Sávarkar was the culprit who sent out the weapon with which the deed was done, then there can be but one conclusion at which the law can arrive. In the mean-time it is a somewhat remarkable fact in this as in all the other subsidiary conspiracies since brought to light, that one special class should furnish the recruits for these crimes. Whether it is the pressure of education without a sufficient out-let for the hopes and ambitions thereby created or a blind and unreasoning hatred of the ruling class, due to various causes, it is certain that there was growing up within our midst a gigantic conspiracy of which we might have remained in entire ignorance had the murder at Násik not prematurely exploded the mine."

Pársi (42), 1st Jan., Eng. cols.

***36.** "The weary trial is finished at last. Sávarkar, the hero of many appearances at Bow Street, and of the attempted escape at Marseilles, goes to the Andamans for life and forfeits his property, while his accomplices receive various terms of transportation or imprisonment. That they were guilty of a very heinous offence there is no room, in the face of their long and patient trial by three expert Judges, to doubt. We can only regret that a body of young men, intelligent and educated, should have leagued themselves together in such a wild and wicked enterprise. There must have been the element of fanaticism implanted in them by some master

mind, for they were men of enough discernment to know that their puny hands could never pull down the British *Ráj*, or even make an impression on it; but they flung themselves away (with curious reservations when it came to actual deeds) 'on a lost cause, and knew the cause was vain.'......... The Násik conspirators but reflected some stronger mind than theirs; that stronger mind, in turn, was strong for evil rather than good through circumstances for which it was not responsible; but the law pays every man the ironical compliment of presuming that he is master of his fate."

Vijayee Mahrátta (154), 29th Dec.; *Dnyán Prakásh* (49), 31st Dec.

37. When the Násik Conspiracy trial commenced it was apprehended that summary justice would be meted out to the accused, but our apprehensions have been falsified by the patient hearing the Judges gave to the arguments in the case on behalf of the accused in a manner that silenced criticism. The decision shows the just and merciful character of British justice. We shudder to think what a native ruler would have done under the circumstances. He would certainly have ordered them to be burnt alive or trampled to death under the feet of mad elephants. In the decision of the Tribunal justice has been tempered with mercy. It is a thousand pities that educated men should have taken part in the conspiracy against our benign Government and have been the means of bringing discredit upon the country. The sentences, it is hoped, will bring round those who have a tendency to go astray. [The *Dnyán Prakásh* writes:—The revelations in the Násik Conspiracy trial bring home to the minds of the people of Maháráshtra the necessity of giving a healthy turn to the mind of our young men and guarding them against sinister influences.]

Comments on the conviction of the informers in the Ahmedabad Bomb case.
Gujaráti (34), 25th Dec.

38. The Sessions Judge of Ahmedabad has rightly awarded seven years' rigorous imprisonment with a fine of one thousand rupees to the first accused in the Ahmedabad Bomb case and two years each to the other two accused. None is so degenerate a monster and traitor as he who, for mere greed of money, endeavours to ruin his fellow-creatures. The wretched monsters, who had misinformed the Police, had not for a moment reflected that they were trying to ruin innocent families. If no break had occurred in the links of evidence, the poor innocent victims would have had to serve long periods in the Andamans. But what recompense can be given to the innocent victims for what they have already suffered? We believe that they would be sufficiently rewarded if their case supplied an object-lesson to the Police to be on their guard in trusting informers.

Alleged dissatisfaction of the Sunni Mussalmans of Bombay at the recent orders of the Police *re* the Muharram processions.
Muslim Herald (18), 26th Dec., Eng. cols.

39. "The orders recently issued by the City Police to the effect that táboot processions should not pass through certain streets during the approaching Muharram do not seem to have been received with satisfaction by the Sunni Mussalmans, and it is therefore feared that there will be no Muharram this year too. We are, therefore, of opinion that special attention should be paid by the authorities to the feelings of the Sunni Muhammadans in connection with the matter."

The *Vyásantol* procession should be prohibited as it is likely to wound the feelings of the non-Lingáyats.
Kesari (125), 27th Dec.

40. Mr. Krishnáji Náráyan Joshi writes to the *Kesari*:—'What has appeared in your issue of 6th December 1910 (*vide* paragraph 29 of Weekly Report No. 49 of 1910) is quite correct. I do not understand what is meant by an emblem of honour. Even supposing, that the hand of Vyás was cut off by Nandi what is Nandi to the Swámi of the Lingáyats? The honour of going about in a cross-palanquin belongs to the learned and it is not an appendage of the *gádi*. I have written to the Swámi to give up his intense desire for the *Vyásantol* procession and cross-palanquin. There are many other things by which devotion to Shiv can be displayed than by pushing forward the uncalled-for *Vyásantol* procession calculated to create a split in society.' [Another correspondent writes to the same paper as

follows :—'The festivities at Athni (Belgaum) are in fact in honour of the Chitaldroog (Mysore) Swámi of the Lingáyats. Undue importance has been attached to the *Vyásantol.* In this procession, idols are carried on bamboo sticks and the severed arm of Vyás is attached to one of them. The object of it is to parade the superiority of Vir Shaivism before Vir Vaishnavas. In the Koran, Christianity has been held up to ridicule. The Jews also do not regard Jesus Christ as the true Messiah. Would Government permit any procession by the Jews or the Muhammadans to ridicule or dishonour Jesus Christ? Government should not permit the *Vyásantol* procession and wound unnecessarily the feelings of the non-Lingayat's.']

Alleged case of a Policeman's insolence to an official at Ahmedabad.

Gujaráti (31), 25th Dec.

41. A correspondent informs us that for some time past there has been a thick rumour in Ahmedabad about a high local official having a few days back received serious insult at the hands of a Police subordinate, while returning from the railway station. It was just getting dark and the carriage, it seems, was going without lights and so the policeman stopped it and asked the driver to light the lamp. The driver replied that as he had no matchbox with him, he would light the lamp at a certain place, but the policeman asked him to do it there and then or to accompany him to the Police Station. The driver declared himself ready to do so after he had set down his fare at his destination. The policeman still continuing obstinate, the official inside casually asked what harm there would be if the lamps were lighted at the place indicated. This was sufficient to rouse the anger of the policeman, who insolently insisted upon the passenger getting down and giving his name. On the latter's compliance he was thunder-struck and walked away in trepidation. The matter was reported to the Collector, who fined the Police official ten rupees. We cannot vouch for the accuracy of the news, but in the absence of the names of the parties concerned we would like to be authoritatively informed so that a good lesson might be provided for those in authority. If all that has been said is true, the official insulted should have exposed his assailant, for connivance at such insolence encourages rather than abating it.

Alleged Police surveillance on the inhabitants of Mahád (Kolába).

Indu Prakásh (119), 26th Dec.

42. A Mahád (Kolába) correspondent writes :—It is nearly eleven months since the inhabitants of Mahád have been put under Police surveillance. A note is taken of all those that enter and leave the town. This has been a cause of great deal of vexation to many. We, therefore, hope that our sympathetic Collector will inquire into the matter and get the grievance redressed.

Comments on the orders of Government *re* closing of liquor-shops during the Holi and the Muharram holidays.

Kesari (125), 27th Dec.

43. Government desire that people should not be excited by the dangerous dose of drink during the Holi and Muharram festivals, when their passions are unruly. But it seems that they had to set aside their conscience, swayed by the self-willed opinion of local officials. The Bombay Government has recorded it as its firm conviction that restrictions should be imposed on the sale of liquor when people are most prone to drink. But it has quite forgotten it and it now follows the Collector who advocates the cause of the drinking public by stating that it would be unjust not to provide people with drink when they want most to drink! It is rather strange that Government should be influenced by hair-splitting differences and that they should not take into consideration the fact that both the Holi and Muharram are regarded as festivals. A big official has remarked that riots have never taken place in the Holi. We have nothing to say if Government want to wait till people get drunk enough to break one another's heads. In the early days of British rule, cases of breach of the peace due to drunkenness were very few. But during the Holi, the Magistrates have their hands full now with similar cases. There is very little difference between the conditions of the people in Ahmednagar, Sátára, Poona, Násik and Sholápur. Why should Government allow the Collectors of Poona and Sátára to act

according to their sweet will, when the Collectors of other districts are favourable to the closing of shops during the Holi and the Muharram? The Advisory Committees do not seem to have been consulted in the matter, while the question of closing of shops properly speaking belongs to them. Who are the Collectors to give opinion on their own responsibility in this matter? How do Government come to rely on them? It bespeaks evil, when Government forget the powers they have entrusted the Advisory Committees with. If no facilities are afforded in the Holi to drink, thousands of rupees now collected as fines will be saved to the labourers and drunkenness will be appreciably lessened. But to leave it to the discretion of Collectors who are engrossed all the while in devising means to increase revenue or rather who have been specially appointed for it, is to appoint lascivious men to look after a harem. It is obvious from the history of temperance movements in Western countries that legislation is necessary to wean people from drink. Legislation has effected a good deal of reform in Norway, America and New Zealand. The Anglo-Indian officials and Press always preach that legislation has nothing to do with the success of the temperance movement. But Mr. Asquith has promised that one of the first fruits of the victory over the Lords will be that the Licensing Bill will take its place on the Statute Book. Officials at home are laying the axe to the root of the poison-tree. We should carry on a sustained and lawful agitation in favour of temperance. The Missionaries are as a body favourable to the temperance movement; and their support is to be highly valued at this juncture. We shall have to blame ourselves, if we do not take full advantage of the circumstances and compel Government to do their duty.

Indu of Bombay (13), 27th Dec.; *Sudhárak* (150), 26th Dec.

44. "Instead of simply dittoing the proposals of the Commissioner in Sind and the Commissioner of Customs, Abkári, etc., and allowing the policy of *laissez faire* to continue, it would have been well for Government to have insisted at least on some uniform policy being laid down to regulate the liquor traffic during the Holi and Muharram holidays. Both the Commissioners urge that the question of closing or otherwise of the liquor-shops on these religious occasions should be left to the discretion of the district authorities, to be exercised by them when necessary for the sake of the public peace or the prevention of drunkenness. But to judge from past experience, in the matter of excise policy, the discretion of district authorities has been, generally, found to be guided more by the revenue considerations than by any of these higher considerations of temperance and happiness of home life.......... Even when figures tell their tale, officials try to construe them as signifying not a spread of the drink habit but the increasing prosperity of the drinking classes! .... The extraordinary divergence of views held by the several district Collectors whose opinions were asked for on the question at issue must have shown Government the undesirability of leaving the question to be decided at their own discretion....... It is mostly a matter of temperament with these officers to hold the opinions they do and it would have been well, if, for the sake of consistency and continuity of policy, Government had laid down a line of uniform action. For ourselves, we are emphatically of opinion that as in the case of Muharram, so with the Holi holidays too, liquor traffic should be entirely suspended. Public opinion in this Presidency has been unanimous on the point and has been appealing to the authorities time and again. But, we are sorry to see, that the Government of His Excellency Sir George Clarke has again turned a deaf ear to these public prayers, which are prompted by no selfish motives.......... The Hindu public ought to leave no stone unturned to bring again to the notice of the Government the pernicious results that will follow from this their unwise excise policy." [The *Sudhárak* writes:—Those who made representations to Government to get liquor-shops closed during the Holi have gained nothing but have only earned the credit of disturbing the settled practice of closing liquor-shops in the Muharram. **Henceforward, the matter is solely left to the discretion of the District authorities. The fact is Government and the people view the matter from different stand-points. Government do not**

consider drinking as a dangerous vice. They feel that it is their duty to provide facilities for moderate drinking. The people, on the other hand, feel that the vice should have no scope to take root in them. The evidence collected by Government is one-sided as the Advisory Committees do not seem to have been consulted in the matter. It transpired during a discussion in the Bombay Corporation that it was within the discretion of the Collectors to refer any matter to the Advisory Committees or not. This is the second time that we have to say that Government do not care for the Committees. Government were liberal in appointing the Committees, but they should continue to be liberal in their policy of consulting them. We regard the present Resolution as undesirable, and deem it to be the result of a short-sighted policy.]

The *Kesari* and the *Mahrátta* should be allowed entrance into public libraries in view of their long services to Mahárásbtra.
Aryávart (104), 24th Dec.

45. We really do not understand why the Educational Department should be so persistent in applying its regulations regarding newspapers to all registered libraries. If papers like the *Kesari*, the *Mahrátta*, the *Karmanuk*, the *Bhagwázenda* and others are considered to be seditious, it is the duty of Government to point out to the people their objectionable character, and to suppress the papers altogether. But so long as they are not stopped, it is not proper to prohibit their entrance into libraries. The *Kesari* and the *Mahrátta* are leading papers of a very long standing and in view of the great services they have done to the Mahárásbtra in social and literary matters, we request Government not to extend the prohibition to them. We hope Government will accede to our prayer.

Alleged destruction of crops by elephants in Supa (Kánara).
Belgaum Samáchár (108), 26th Dec.

46. The *Belgaum Samáchár* complains that no steps have yet been taken to put a stop to the destruction of crops by herds of elephants in Supa (Kánara) already brought to the notice of the authorities (*vide* paragraph 40 of Weekly Report No. 49 of 1910) and urgently invites the attention of the Commissioner, S. D., to the matter.

Education.

Necessity of making primary education in India compulsory and free.
Bombay Samáchár (73), 30th Dec.

47. There is a startling resemblance between the several resolutions passed by the Indian National Congress and the All-India Moslem League, and this is one more effective proof that the interests of the various Indian communities coincide so far as the most vital questions leading to the country's advancement are concerned. Among these resolutions that bearing on the necessity of making primary education free and compulsory throughout India occupies a prominent place. The subject has been discussed so often and at so many places that it would be tedious to reopen its discussion. Suffice it to say, that the united voice of these two differently constituted bodies proves the baselessness of the apprehensions felt by officials and others that to force compulsory education on the people would lead to further discontent. To put into operation this much-needed reform in those provinces or cities which voluntarily make a demand for it would facilitate the work of the Government. It is hoped that this unanimous opinion of India will produce the desired effect upon the responsible authorities, and that Government will be prepared to accede to the request without any further delay. As to the question of costs much need not be said. As declared by the Honourable Mr. Fazulbhai Currimbhai the expenditure in all Government departments has been steadily growing during recent years and so the cry of want of funds is as hollow as could be imagined. No civilised Government would object to make education free and compulsory on this score and so it is trusted the Government of Lord Hardinge will readily comply with India's request and earn the gratitude of its people.

Comments on the Director of Public Instruction's Report for 1909.
Dhárwár Vritt (116), 29th Dec.; *Karnátak Vritt* (100), 31st Dec.

48. The report of the Director of Public Instruction quotes a letter from the Principal, Elphinstone College, which shows the danger of educating boys and girls together. We fully endorse the views of Mr. Covernton and further beg to point out that the present day education as it is imparted to our boys is wholly opposed to the traditions of the East. In order that eastern traditions may be respected a substantial change will have to be effected in the present methods of education, and it will have to be placed in the hands of those who know the spirit of the East and who by their education and experience are competent to undertake the task of educating our youths. We fail to understand why Mr. Covernton is so very harsh on young unmarried graduates fresh from Oxford and Cambridge, while advocating the need of a Women's College. It would be nothing short of folly to believe that no evil would result from bringing together in a college boys and girls at a very critical period of their lives and making them read books which have much to do with the sentiment of love. [The *Karnátak Vritt* writes in a similar strain.]

Adverse comments on the recent nominations to Fellowships of the Bombay University.
Indu of Bombay (13), 30th Dec.

49. "We are sorry to find that the apprehensions felt that under the New University Act, the nominations by Government of Fellows at the end of their five years' tenure or at their ceasing to be Fellows by lot under the transitory provisions will be influenced more or less by considerations of past and probable future votings, are being realised. Even the directions as regards elections by the Faculties seem to be influenced by 'party management considerations.' This year, from amongst the Fellows elected by the Faculties the names of Mr. H. S. Dikshit and Prof. Kanga were drawn by lot and they ceased to be Fellows. The Government direct that both these vacancies should be filled by election by the Arts Faculty alone. That means that Mr. Dikshit has no chance of even offering himself for election since he belongs to the Law Faculty alone. From amongst the Fellows nominated by Government, the names of ten gentlemen were drawn. Out of these ten Fellows, thus unseated, seven have been renominated:—R. B. Nádkarni, Prof. S. R. Bhándárkar, Mr. F. M. Dastur, Mr. Wilkinson, the Rev. D. Mackichan, Dr. N. F. Surveyor and Mr. R. D. Sethna. One of them at least has been an absolutely silent member, and two have scarcely spoken during years more than once or twice. Yet, they are renominated! But Government could not renominate Mr. Dáji Abáji Khare, Mr. Ibrahim M. Sayani and R. B. V. J. Kirtikar. Mr. Khare has been for a very long time an active member of the Senate, and he has so often been in the Syndicate. Why was he not nominated again, we wonder? One would think from these nominations and certain high appointments recently made that there exists in the Bombay Secretariat something like a boycott of prominent Congressmen. Is that right, we ask"?

Comments on Sir Chinubhái Mádhavlál's donation in connection with the Gujarát College, Ahmedabad.
Bombay Samáchár (73), 28th Dec.; *Jám-e-Jamshed* (38), 29th Dec.; *Akhbár-e-Soudágar* (28), 27th Dec.

50. Sir Chinubhái's fresh donation of rupees two lakhs for the benefit of Gujarát College is really creditable and the public will surely join in the thanks with which His Excellency the Governor has accepted it. The donation is indicative of the keen interest taken by the present generation in the cause of education and we trust that the commendable readiness with which the rich men of the Presidency have vied with each other in coming forward with their contributions will serve to stimulate Government's interest and sense of responsibility in the matter. The funds of the Gujarát College were not sufficient to meet its increasing requirements and its administration too was not all that could have been desired. The public were loudly crying for a long time to have this state of affairs remedied and the liberality of Sir Chinubhái has enabled Government to accede to the popular demand. Now that Government have taken up the College, we hope they will try their utmost to bring it up to the level of the Presidency College. [The *Jám-e-Jamshed* and the *Akhbár-e-Soudágar* also rejoice that Government have taken over the administration of the College and commend Sir Chinubhái's liberality.]

Pressing need of opening a Government High School at Jalgaon (East Khándesh).
Arydvart (104), 24th Dec.

51. The *Arydvart* complains that although it is long since Government published their Resolution regarding the urgent need of establishing a High School at Jalgaon (East Khándesh), nothing has as yet been done in that direction, though necessity for it is being badly felt owing to the students from East Khándesh being refused admission to the Dhulia High School for want of accommodation. The paper regrets the inability of the Jalgaon Municipality to make tentative arrangements to conduct a High School until the Government are prepared to open their own institution, and appeals to Mr. Simcox, the Collector of the district, to do something in the matter.

Alleged inefficiency of teaching in the Mahád English School (Kolába).
Indu Prakásh (119), 26th Dec.

52. A Mahád (Kolába) correspondent writes:—The fees charged at the local English School are very heavy indeed. They are higher than those in the Poona High School. Though there are only five standards in the school, there are six teachers most of whom are new and inexperienced and have no permanent interest in the school. It is, therefore, no wonder that the quality of education imparted is of a very inferior character. The thing was quite otherwise when the school was under Municipal management. We hope the officials concerned will be good enough to get the fees reduced, and put the education on a sounder footing as also to exert their influence to raise the school to the Matriculation standard as was formerly the case.

Municipalities.

Comments on the enhancement of the water-tax by the Ahmedabad Municipality.
Praja Bandhu (43), 25th Dec.

53. We congratulate the Ahmedabad Municipal Commission on the despatch with which they have decided the long-standing question of raising the water-tax in the city. Looking to the requirements and the circumstances of the city, the enhancement in the rate of the water-tax is quite justified. But, we regret that the proposed enhancement is not uniform. Thus in the case of those paying a rent of ten rupees and under, the increase is 150 per cent., in the case of those paying ten to twenty 100 per cent., in the case of those paying twenty to thirty, 133 per cent., in the case of those paying thirty to forty 100 per cent., in the case of those paying sixty, 133 per cent., while in the case of those paying higher, it is uniformly 100 per cent. Now, those paying ten to thirty rupees may be classed as poor, those up to sixty as middle class, and the rest as rich. We believe that the scale as proposed in the case of the first mentioned class is oppressively high, and will tend to reduce the number of people of this class availing themselves of pipe water. In our opinion, the most proper scale would have been to increase the existing water tax by 50 per cent. in the case of those paying a rent of twenty and under, by 75 per cent. up to forty and by 100 per cent. for all others. This scale, if adopted, could not result in any serious reduction of the estimated increase. Another drawback of the scheme is that the proposed increase in the rates does not apply to the suburbs of Ahmedabad nor to those taking water by metre. Thus the richer classes and the mills have profited at the cost of the poorer classes.

Alleged onerousness of the conditions laid down by the Poona Municipality in connection with the proposed Tramway for the city.
Indu Prakásh (119), 26th Dec.

54. A Poona correspondent writes to the *Indu Prakásh*:—It is greatly to be regretted that the Poona Municipality have made it impossible for the projected Tramway Company to come into being by laying down onerous conditions that are advantageous only to themselves. The proposed tramway is sure to prove a very great convenience to the Poona public. The roads would of course have to be widened and kept in good order, but the cost would be more than covered out of the rent which the Tramway Company would have to pay to the Municipality. We very much wish the Municipality had not been so very exacting in its terms.

Intelligence extracted from the Press.

The eighth meeting of the Sangameshwar (Ratnágiri) Táluka Sabha.
Satya Shodhak (142), 1st Jan.

***55.** The eighth meeting of the Sangameshwar (Ratnágiri) Táluka Sabha was held at Pokshe Ambav on the 29th and the 30th December 1910 under the presidency of Mr. Káshináth Váman Lele of Wái, editor of the *Dharma*. Over three hundred people attended the meeting. Resolutions on the following subjects were passed :—(1) Using *swadeshi* articles, (2) Temperance, (3) Extension of useful education, (4) Reconciliation of Khots and their tenants, (5) Agricultural reform, (6) Arbitration in civil suits and (7) Spread of the national idea for the regeneration of the country.

SYED SHAMSUDDIN KADRI,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 5th January 1911.

---

*Reported in advance.

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.